

THE ABOUJAOUDES ORIGINS

Sam S. Abujawdeh
NJ, 2015



“E PLURIBUS UNUM”
DEDICATED TO MY CHILDREN,
MINERVA, SAMMY, SANDRA AND
JENNIFER,
MY FOUR ORIGINALS



Fifth Edition – Colonia, New Jersey 2015

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PREFACE

First and foremost, my father, Salim (Sam) Abujawdeh, is a man of extraordinary qualities. Of course, I am speaking both subjectively and with bias – however, I highly doubt my opinion would change if I knew him in any other light. My father is also the bearer of thrilling memories, stories, insights, and information. Finally, in this book, he has been able to produce a palpable work of art that is full of history, culture, and experience. Something I have been secretly and quietly looking forward to for ages.

A family man through-out, he depicts the most sincere and candid image of the Aboujaoude family. His telling of his travels (in the companion book “Adventures of a Curious Fellow”) will enthrall those who have had a taste of foreign lands and those who are only fortunate enough to be dreamers. I am forever grateful and honored to have been part of a significant amount of his journeys – and once read, you will feel like you joined along as well.

Every family and origin has a history. Our family that we see today is seasoned by ancestry, religion and culture. My dad provides splendid accounts of the Phoenician People from which our clan is said to descend, with the support of genetic data. As you will come to see, the Phoenicians were delightful people who were entrepreneurs in trade and the alphabet among many other achievements. Furthermore, he gives due to the Maronites who were ever peaceful in a tumultuous world.

In the end, you will culminate your readings with a more profound appreciation for your being and the distance, trials, and milestones that it took to reach thus far. Ideally, hopefully this makes the reader more self-aware and ambitious to make his or her own mark in this world for future generations.

Sandra Abujawdeh

Colonia, NJ

December 2015



Mr Sam S. Abujawdeh
Colonia, NJ
USA
C/O M. Sharbel Abujawdeh

Bkerkeh, 14 August 2013

Dear Sam,

I thank you for your book «**The Abujawdes Origins**» you sent to me, through the kindness of our common relative and friend Sharbel S. Abujawdeh who handed it to me, a couple of days ago, and insisted so much that I give you my opinion on it by this date.

The best I can do is first to apologize for not having been able to read it, within the short time given to me, in spite of my desire to do it.

However, through going over the book, I could see the long way you have made from the ancestors to the present generations.

You went through the important periods of history which are of interest, underlying their influence on the origins and roots of our family. The illustrations and photographs made the reading easier and more interesting. Thanks to the stories you told and the activities and events you described, one would feel at home sharing with neighbors and relatives. The family trees are there to help finding one's roots. Also, the churches and their patron saints enhance the faithfuls' feeling of belonging to the longed for village.

البطريكية المارونية: بكركي - لبنان: تلفون: ٩١٥٤٤١ - ٩ - ٩٦١ - فاكس: ٩١٥٤٤٠ - ٩
Patriarcat Maronite: Bkerké - Liban: Tél. 961-9-915441 - Fax: 09-915440
E-mail: sec.bkerke@gmail.com - www.bkerke.org.lb

Besides, the book helps the Aboujaoude, whether in Lebanon or in the countries where they live, feel as if they all are still living in their country of origin and living together. That is a very important tie to strengthen.

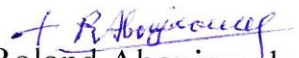
In addition, you very well expressed another benefit of your book in writing in the Prologue:

«The book is definitely one for family, for kin, and for the interested world citizen. I intend it for my kids to keep, and their kids after that, so that they may remember their roots and the great cultural well they sprang from. I suspect some of my fellow Aboujaoude will do the same, especially those in our pleasurable exiles where the tug of the new tends to smear the memory of the old».

Congratulations on your successful book and good luck for your upcoming reunion in New Jersey!

May God, through the intercession of Our Lady whose Assumption to Heaven we are celebrating these days, make «The Aboujaoude» grow in number, faith, hope and charity, and keep them staunch maronites and good citizens.

Devotedly yours,


+ Roland Aboujaoude
Patriarchal Vicar



أيها النسيب الكريم سام أبو جوده المحترم

تحية طيبة وبعد،

سررت حين اطلعت على كتابكم 2013 * "The Aboujaoudes ORIGINS"

وقد استعرض مراحل هامة من تاريخ لبنان ومن تاريخ عائلتنا المجيد، وقد نشرتم فيه ما اختزنته الذاكرة عبر العصور، منوهين بانجازات الكبار من ابنائنا في الوطن والمهجر، تاريخاً وانتشاراً وفي اصقاع العالم، في عمل يصح أن تطلق عليه تسمية العمل الثخينة، بما احتوى من توثيق ومعلومات هامة، شكّل بكتيبته مرجعاً بارزاً في تاريخ العالم ولبنان وتاريخ عائلتنا، وقد استند إلى عشرات المراجع والموسوعات التاريخية والسياسية والجغرافية والدينية.

واللافت في هذا الكتاب هو عنصر التفاعل الحضاري والإنساني، وقد كانت عائلتنا عبر العصور، وفي أكثر من محطة، قدوة في الشهامة والنبيل والعلم والفروسية، ولا غربة في ذلك، خصوصاً وأنّ سلالتنا تعود إلى أصول ملكية إيطالية عريقة.

إننا نهنئكم على كتابكم الموثق والمزود بخرائط وصور ومراجع مختلفة، أملين أن يكون منطلقاً، لا بل أساساً لقيام تفاعل عائلي واجتماعي وإنساني على مستوى لبنان والعالم بأسره. نعاهدكم بأننا لن نوفّر جهداً في دعم المعرفة، بأشكالها كافة، وفي ترسيخ الروح التضامنية العالية، خصوصاً في خضم الأزمات السائدة والمتفاقمة محلياً وخارجياً، أملين أن تبقى عائلتنا ثروة بشرية وفكرية وإنسانية منتشرة ومتفاعلة على مستوى العالم بأسره، وأنتم من مكوناتها الأساسية.

رئيس جامعة آل أبو جوده

وليم زرك أبو جوده

Jal El Dib, August 17, 2013

Dear Relative Sam AbouJaoude,

I was thrilled to read your book **"The Aboujaoudes ORIGINS" 2013** that reviewed the important stages of the history of Lebanon and the glorious history of our family. In this book, you published the compiled information gathered over decades, praising the accomplishments of Lebanese citizens in their homeland and abroad, who implanted it in the history of our immigration all over the world.

Your work deserves to be called a masterpiece given the documents and important information it contains, making it an important reference in the history of the world, of Lebanon and of our family. It is actually based on historical, political, geographic and religious references which can speak volumes.

What is noticeable in this book is the civilization-humanitarian interaction, which our family lived and survived, throughout the different eras, and in more than a station, an example in noble-mindedness, education and dignity, and this is not strange, especially that our ancestors have majestic Italian origins.

Allow me to congratulate you for publishing this book which is supported by different documents, maps, images and references, hoping that it would be the start, or even the basis for a familial, social, and humanitarian interaction in Lebanon and even in the whole world.

We assure you that we will always go the extra mile to support knowledge, in all its aspects, and to consolidate the high spirit of solidarity, especially in the midst of the prevailing and increasing crises locally and abroad. We also hope that our family will remain a human, intellectual, and humanitarian wealth spread and interactive in the whole world, with you being one of its main pillars.

President of Aboujaoude Family League

William Zard Aboujaoude



PROLOGUE

This book about the past grew from a completely unexpected vantage point- A book about the present. Writing another book about the world of today, it turned out my personal experiences were a key input to the exercise (surprise!). The Past is the father of the Present. As I added those stories in an appendix, it became obvious they belonged in a separate Tome.

Using some public material, enhanced, organized and edited to our family vantage, we take a look at the roots and origins which should interest those who like history. The book is definitely one for family, for kin, and for the interested world citizen. I intend it for my kids to keep, and their kids after that, so that they may remember their roots and the great cultural well they sprang from. I suspect some of my fellow Aboujaoudes will do the same, especially those in our pleasurable exiles where the tug of the new tends to smear the memory of the old. As Gibran Khalil Gibran, our national poet, says: Remembrance is a form of meeting.

As I mentioned in my acceptance of our Aboujaoude Association plaque honoring the first edition in Maska St Taqla Festival, I have discovered through this journey that an Aboujaoude is never truly an immigrant. As grandsons of Vikings and Phoenicians, who spread through the globe and made the world their home, we are only revisiting our old haunts when we “immigrate”. We are part of those few who have spanned the globe and engaged all peoples – “Always seeking the Impossible”.

Many pictures will enhance the old-timer’s longing for the home we left, The Libanus of antiquity, the Land of Milk and Honey.

The first edition was timed with our 2013 Aboujaoude Reunion in New Jersey, USA. The second, third and fourth, incorporating your feedback, was timed with St Taqla’s Festival, our Patron Saint. I expect, and am sure this fifth edition will also benefit from your comments and contributions for the next edition.

I hope you find the trip entertaining.

Sam S. Abujawdeh

Colonia, NJ; December 2015

ACKNOWLEDGEMENTS

This work is a summary of experiences and learnings over a lifetime, enriched by friendships and relations that have made it interesting and made this writing worthwhile. Special thanks go to my family, whose lives and love recreate new worlds for me every day.

Thanks also to Father Boulos, our first Family Historian, whose translated work forms a good portion of this tome. Thanks to Ilfa magazine, our family magazine, for the overviews of our villages. The Wiki team, LGIC, Habeeb.com and the Southern Federation of Lebanese Clubs also a source of material. Elias Boujaoude, Roger Aboujaoude, and others contributed new Trees and updated to exiting trees.

Special thanks go to Bishop Roland Aboujaoude and the Hon. William Zard Aboujaoude, for their kind introductions to the second edition. Charbel Aboujaoude, our champion Aboujaoude Association member and Maska Club President, helped extensively with pictures, updates, and input.

And thanks to the Internet and those who made this infinite Library possible.

Special thanks go to my daughters Sandra, Jennifer, and Eva, and my son Sammy and wife Karime, who patiently read and edited most of the text, and encouraged the venture with their kind remarks. Eva also painstakingly scanned the Family Tree pictures.

Any foolishness remaining is of course entirely my own ☺.



Copyright Acknowledgement: Some of the Pictures in this book are borrowed from public internet pages. Most are common property, but some may have copyright (often not stated). No infringement to copyright is intended, and original copyright is preserved when applicable.

ANCESTORS

The roots are Phoenician, Norman, Maronite, Lebanese.

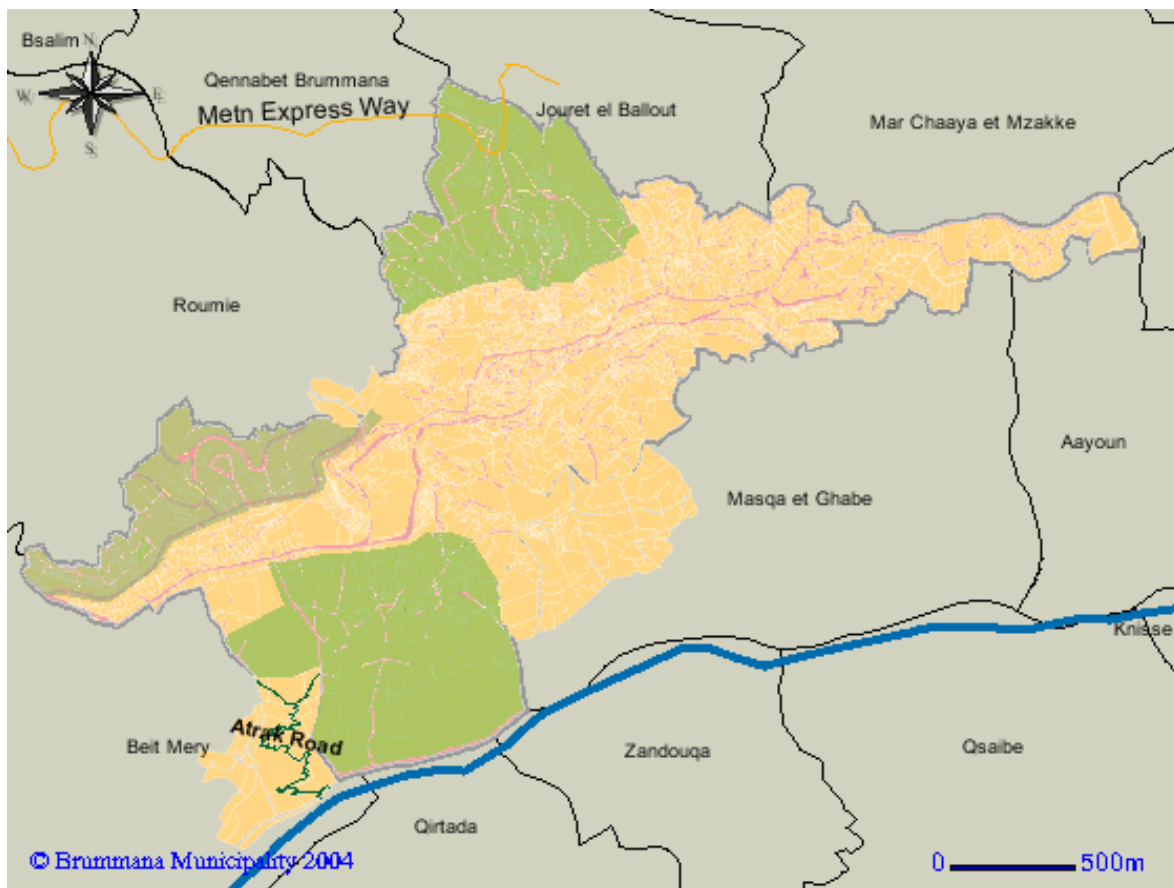
The Phoenicians, whose genes have been mapped to 17% of the Mediterranean population, ranged from their sea shore in the Libanus to the far ends of India, through the whole Mediterranean, founding the first European cities, Gades in Spain, Carthage in Tunisia; sprinkled the Greek isles and shores, founded Thebes, seeded Minoa, Sicily, Sardinia, Monaco and Marseilles. Their “Ships of Tarshish” circumnavigated Africa two millennia before Vasco di Gama, brought Solomon’s Gold from Ophir (India or Africa) and had their remains spotted in America and Brazil (Parahibo). With a population of around 100,000 at home, they ranged from India to Brazil, and built stone monuments of such proportions that visitors to the Bikaa ruins near Baalbek believed they were built by Giants of Biblical fame. Imagine such a small people with such contributions, and you will appreciate Colonel Rawlinson’s message below.

The maps of Ptolemy copied their Marinus of Tyre to sketch the known world. Sanconiathon wrote of their myths and legends, which seem to be at the root of Greek and Roman alike. Homer, who greatly admired the Sidonians, used their travelogues to inspire his Odyssey. They gave the world their first Philosopher (Thales), their greatest Mathematician (Pythagoras), the first Atomic Theory (Mochus), its first Cathedral (Tyre), and built the Temple of Solomon in Jerusalem.



According to Herodotus, the Phoenicians started it all ☺, by kidnapping a Greek princess, which was avenged by the taking of Helen, causing the Trojan war, which The Persians would come to avenge with Phoenician ships but for the brave Spartans and Athenians. Their Tyrian artisans built the temple of Solomon with the wood of the Cedars of the Gods, and their mariners resisted Alexander longer than the entire Persian Empire.

And when Romans made it their home in the East, Beirut's Law School graduated the Empire's best minds, and wrote half of the Justinian Code we still go by. Its students spent their vacations in the cool summer of the mountain, at Bet Romana (house of the Romans, or alternatively house of the God Rommana), the modern Brummana where I was born.

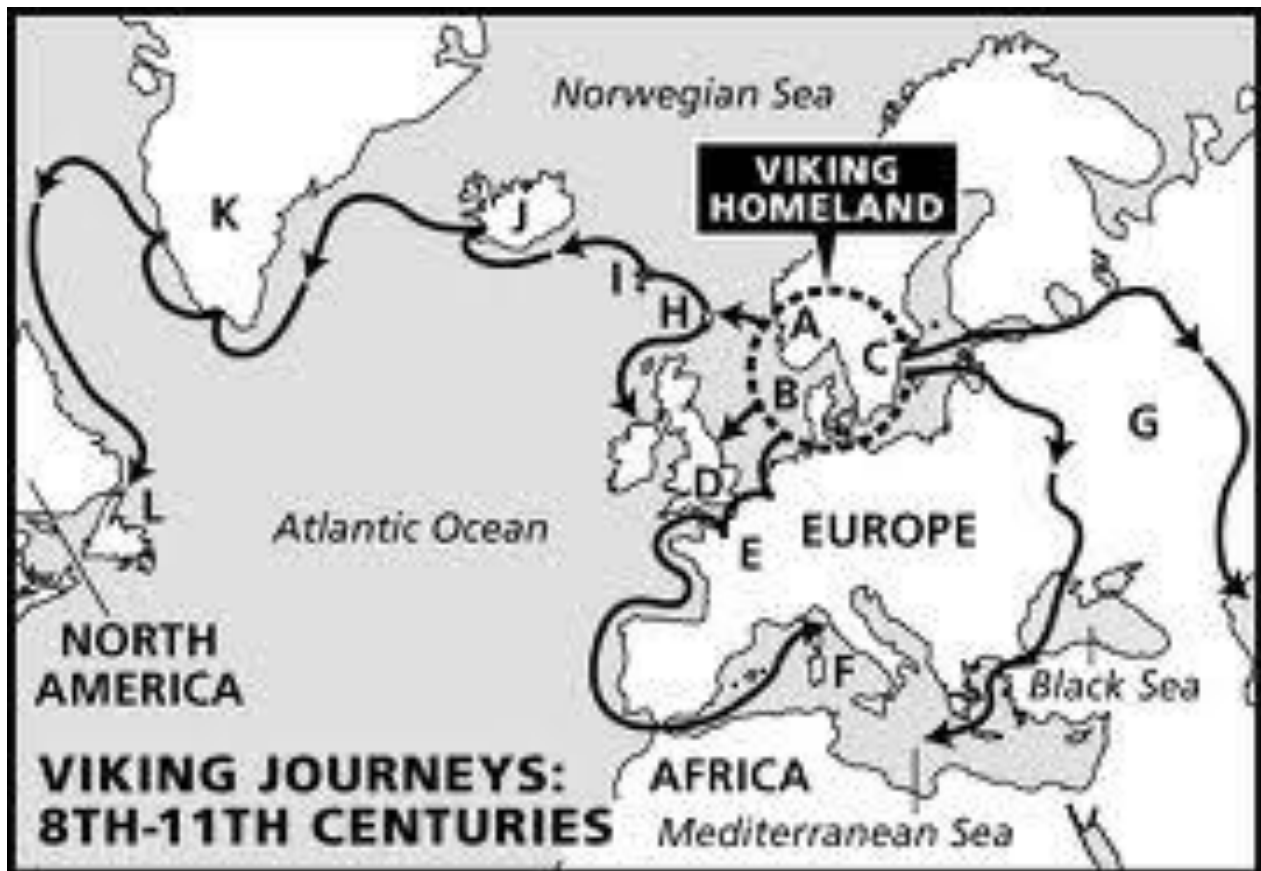


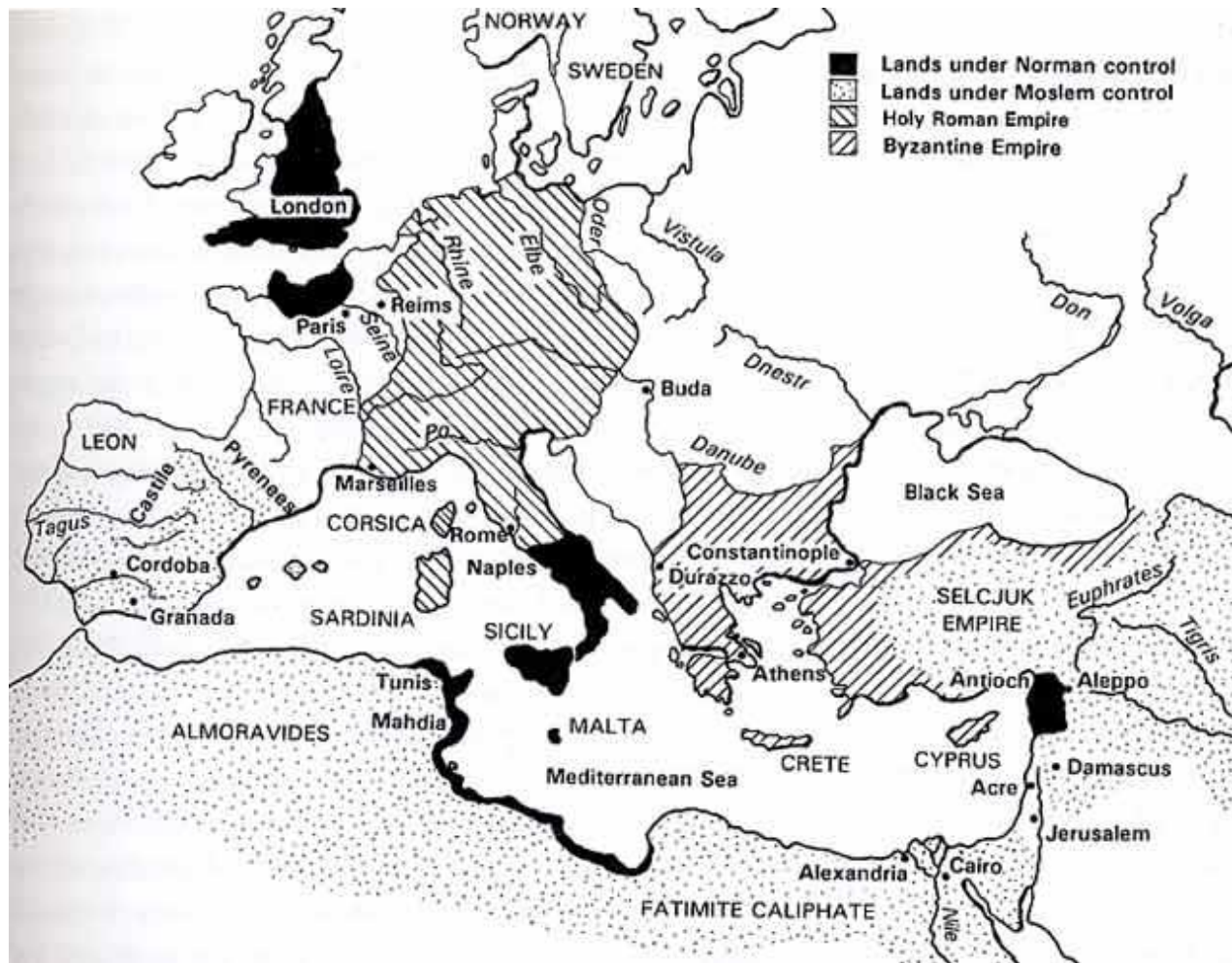
The Normans, fellow navigators of Viking heritage, colonized Normandy, England (William the Conqueror and Richard “The Lion Heart”), Scotland (Robert the Bruce) and Sicily, before Prince Bohemond I (of Haute Ville) helped launch the first Crusades, their seed in time forming the majority of Europe’s royalty, including the Hohenstauffen house. Their last crusader prince Bohemond VII ruled

the principality of Tripoli, the three-way city of Phoenicia. Bohemond I was Prince of Antioch, seat of our Maronite Church.



Haute Ville Coat of Arms





Normans

The Maronites, so called after St Maron (4th Century), are among the world's first Christians, descended from Phoenician Christians that met Christ in Cana, founded the world's first Cathedral in Tyre, and buried James the Just in Beirut. For 1400 years they fought the Muslim onslaught, and survived to maintain a nation of Maradites, a light in the East, the Bronze Shield of the Byzantine Romans until an emperor's treachery won him a few pieces of silver and lost him their valuable guard, 10000 of their numbers transported to Byzantium where their descendants now live. They even rose to be the light of the Arabs who had subdued them, and energized what little renaissance the Arab world had in the last 2 centuries, bringing forth the first printing presses, the first newspapers and periodicals, and reviving a dying heritage. They spoke, until recently, Syriac, a modern Aramaic, the dialect of Jesus Christ (still spoken in villages of the Anti-Lebanon mountain range in Maaloula and other places).

And Lebanon needs no introduction for anyone with a biblical bent or a cultural bend. The Switzerland of the Middle East, the land of the Cedars of God, the White Mountain (Alban), the Land of Milk (Laban) and Honey, the land of the giant Amalekites, Amorites, Hittite, Aramean, Phoenician, Greek, Roman, Frank and Norman, remains as enticing today as when Lamartine dreamed in its mountains or the Song of Solomon praised its beauty.

The story goes that Prince Bohemond VII left Tripoli when the last Crusader states fell, and took refuge in Tula in the mountains of Lebanon, protected by its Christian locals. There his mixed offspring gave rise to our family.

The name Abujawdeh, signifying “the generous ones”, was bestowed by a passing Prince whom they hosted while he passed through their mountain strongholds.

And in those mountains, in view of the glorious mountain of Sannine (the high, hard one, 7000 feet above the Mediterranean), I was born in the small village of Maska (the Spring), between green orchards and flowing streams.

A renewed Muslim Onslaught drove me to seek safety and learning in the United States of America, Land of the Free, and Home of the Brave, which is now my home, along with my ancestral home in Mount Lebanon. My Church in New Brunswick recalls St Charbel, the hermit Saint of our mountains back home, and the refuge of our people in their diaspora. Our Church in Maska honors St Takla, a fearless believer who left her comforts to become a Saint martyr of the Anti-Lebanon Mountains.

My Four Children are a hybrid of new and old world, keeping a flame for Lebanon and Phoenicia in the Anglo-Saxon land they love. Civilization is at home with itself, wherever it alights.



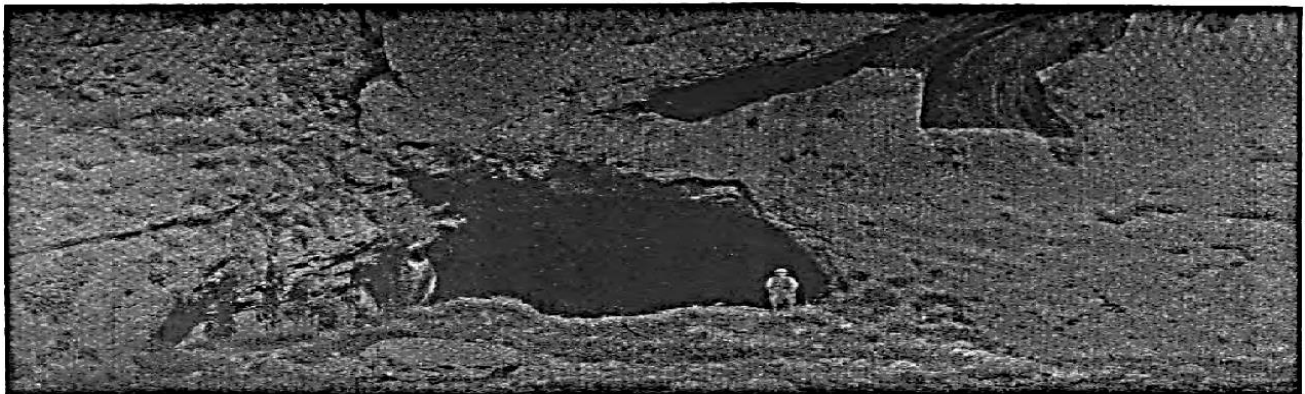
GENES

The original pre-historic inhabitants of Lebanon were a sedentary Celtic-Type, whose remnants can be found in numerous caves in Antelias, Nahr el Kalb, Adloun, Grotte El-Bezez, Nahr El Jawz, and the Qadisha valley.

Antelias Cave was a large cave located 2.5 kilometres (1.6 mi) east of [Antelias](#), 10 kilometers (6.2 mi) northeast of [Beirut](#) close to the wadi of [Ksar Akil](#).

It was discovered by Heidenborg in 1833. [Godefroy Zumoffen](#) made an excavation in 1893, finding an [Aurignacian](#) industry amongst large quantities of bones and flints. [Henri Fleisch](#) re-examined the material from Zumoffen's excavation and concluded that it was not solely Aurignacian but showed evidence of successive industries present as late as the [Neolithic](#). [Raoul Describes](#) also excavated the site and found numerous tools made of bone including two [harpoons](#) which are now in the [Museum of Lebanese Prehistory](#). [Auguste Bergy](#) also made a small excavation here and another sounding was made possibly in 1948 by J. Ewing who described the industry as "*transitional, Upper Paleolithic-to-Mesolithic*". [Dirk Albert Hooijer](#) studied the fauna from the cave and found [Dama](#) and [Capra](#) to have been predominant. [Neolithic](#) finds included a long, denticulated, lustrous blade. Bones of a human [foetus](#) were also found in the cave by Delore in 1901 which were published by Vallois in 1957 as being possibly Neolithic in date. Collections from the cave can be found in the [Musée de l'Homme](#), Paris, [Museum of Lebanese Prehistory](#) and the [Archaeological Museum of the American University of Beirut](#).

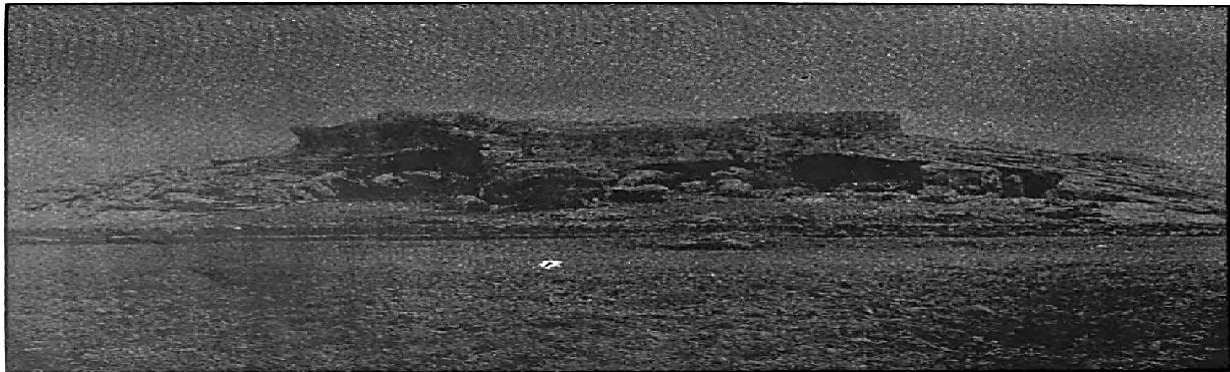
Antelias cave was completely destroyed by [dynamite](#) in the spring of 1964 due to quarrying in the area. [Lorraine Copeland](#) and [Peter J. Wescombe](#) recovered some cave deposits from which they hoped to extract material for [radio-carbon dating](#).



Antelias Cave (now destroyed)



Grotte El-Bezez



Grotte Nahr Ibrahim

In those early days, the Mediterranean was a very different place. Originally a huge Valley between Europe and Africa, with small lakes, the continents being connected at Gibraltar, it was flooded by the Atlantic Ocean once the last Ice age raised sea levels to an unprecedented level, opening a gash at the western end, and flooding the current sea, perhaps killing many living in those lush valleys, and presaging the stories of a deluge. The land connections had made population movements easier before, but now trapped the peoples on both sides of the divide.

Ancient Flood

A cataclysmic flood could have filled the Mediterranean Sea — which millions of years ago was a dry basin — like a bathtub in the space of less than two years. A new model suggests that at the flood's peak water poured from the Atlantic into the Mediterranean basin at a rate one thousand times the flow of the Amazon River, according to calculations published in *Nature*.

A new study that used seismic data and holes drilled into the rock at the strait revealed that the ocean water cut a 124-mile- (200-kilometer-) long channel across the strait over the course of several thousand years. The team that conducted the study estimates that the water flowed across slowly at first, over a period of several thousand years. (Though slow in this case is still three times the rate of discharge of the Amazon River today.) But 90 percent of the water likely came over in a rush over the course of several months to two years. Peak rates of water level rise in the basin may have been as high as 33 feet (10 meters) per day, the study authors report.

But rather than rushing over in a giant version of Niagara Falls, the flood likely took the shape of a huge water ramp several miles wide, descending from the Atlantic to the Mediterranean, the study, led by Daniel Garcia-Castellanos of the Institut de Ciències de la Terra Jaume Almera, CSIC in Barcelona, Spain.



Researchers generally agree that, during a warming period about **9,400 years ago**, an onrush of seawater from the Mediterranean spurred a connection with the Black Sea, then a largely freshwater lake. That flood turned the lake into a rapidly rising sea. In 1993 a Black Sea expedition found evidence of former shorelines and coastal dunes at depths of up to 390 feet (120 meters).

Researchers said these areas had been flooded when the Mediterranean and the Sea of Marmara—which lies between the Mediterranean and the Black Sea—breached a rocky barrier across the Bosphorus, the Turkish strait that links the Marmara with the Black Sea.

The Land the Phoenicians entered was a lush subtropical forest, with stories told of Elephant hunts and Saber-toothed tigers and lions abounding.

The Phoenicians, the first historic people on the scene, came around 3-4 thousand years BC, originating probably from the Bahrain area (ancient Delmun) in the Erythrean sea (ancient name alternately used for the Red Sea and Gulf). Their nick-name “The Red People” probably indicates common roots with the Himyar of Yemen, and Edomites who settled in Jordan. Those are the people now called Semitic. They are attested in the histories of Sargon around 2500 BC as established, and the ruins of Byblos date to 4000 BC.

The Phoenician and other “Semitic” new-comers drove the original population away or absorbed them. The Berber of today carry some of those Celtic features, blond hair and blue eyes, so described and admired by Herodotus. Some inter-marriage must have happened, leaving a trace in the genes of today.

As the seafaring people of antiquity, the Phoenicians were everywhere, an amazing accomplishment for a population of around 200,000. Their settlements spread from Greece to Spain and everywhere in between. They left their Genes everywhere, 17% of the Mediterranean population showing Phoenician Gene types.



The reverse of this is that they must have intermarried with many of the Mediterranean folks, Greek, Spaniards, Gauls, Sardinians, Siculi, etc. Herodotus's mention of their kidnapping of Io in Greece shows their proclivity to obtain wives from their colonies; The legend of Zeus taking Europa from the shores of Tyre highlights the perceived origins of Europeans (at least the first civilizations of Europe in Thebes and elsewhere) from those shores. Europe is our "Ereb" (West), as "Arabs" were the "Ereb" (West) of the Sumerians. (I find that ironic, as Arabs now overtake Europe, Eurabia becoming a derogatory title).

The above shows the Phoenicians creating a Mediterranean type, a mix of "Semitic", "European" and other peoples, excepting those of strong powers like Egypt that they could not colonize or raid. Their Colonies in Crete, Minoa and elsewhere are the best example of this type.

The Phoenicians also got a fresh infusion of "Mediterranean" blood when the Sea-Peoples invaded the East, raiding everywhere EXCEPT, interestingly enough, in Phoenicia, where they were probably welcomed as Kin sea-farers, descendents and traders. Those Sea-Peoples may be the remnants of Troy, Minoa, and other islanders driven by need to migrate.

In the times of Assyrians and Persians, there was little population transfer, until the Assyrians destroyed Sidon and moved an Assyrian contingent to live there. Their impact was probably minor, given the short term of their occupation. More important may be the Amorite, Metanni and Hittite (Hurrian) infusions, some of their impacts still remembered in place names (Metn, Kura).

By the time Alexander came to visit, that was the Mediterranean stock ready to meet him. With the Macedonian conquest, many Greek settlements brought an infusion of Hellenic blood into the mix, mostly at the seashore, many of whose descendents still identify with (both religiously and with their Greek names- all those Basils and Yunans). When the Romans took over, they settled in Beirut, Baalbek and other towns, with the Roman settlement of Beirut a major Law center where many Roman Jurists were educated and lived. Brummana's name reflects that influence, being the Summer resort of those wealthy students, leaving their Genes to their descendents.

By the time of the Arab invasions, the Mediterranean stock had been enriched with Greek and Roman blood, the "White-Syrians" of antiquity. (Syria being the name of the hinterland of "Tsur- Tyre", the Tyrians being a generic name for the people of the area). They had become Christianized starting with the apostolic days

through Constantine's conversion, some of the mountain hinterland taking longer (stubborn as they always are ☺).

With the Arabs came many tribes that settled the shore, Bekaa, and some mountains (the Druze). While this added to Lebanon's mix, it did not change the Christian Gene pool much. Forced conversions did Arabize and Islamize some of the original population, which still show their Phoenician Genes in the Muslim population.

With the Crusades, the western, Germanic Franks brought a fresh infusion, as they allied themselves with the Christian people of the mountains. King Louis called them the "French of the East", and in the final tumult and collapse of the Crusader States, their remnants fled to safer ground in the Christian Hinterland, where they mixed with the local populations, our Aboujaoude story being a case in point.

King Louis & the Maronites

« Louis, roi de France, à l'Emir des Maronites, au mont Liban et aux patriarches et évêques de ladite nation.

« Notre cœur fut comblé de joie, lorsque nous avons vu notre fils Simân venir à nous, accompagné de 25 000 hommes, nous portant le témoignage de vos sentiments d'amitié, et nous offrant ces magnifiques cadeaux. En vérité notre amitié sincère que nous avons commencé à ressentir envers la maison Maronite, lors de notre relâche à Chypre, où ils sont établis, s'est redoublée aujourd'hui davantage, et nous sommes persuadés que cette nation, que nous trouvons établie sous le nom de saint Maron, est une partie de la nation française ; car son amitié pour les Français ressemble à l'amitié que les Français se portent entre eux. En conséquence, il est juste que vous et tous les Maronites jouissiez de la protection dont les Français jouissent près de nous, et que vous soyez admis dans les emplois comme ils le sont eux-mêmes.

« C'est pourquoi nous vous exhortons, ô émir très noble, de faire tous vos efforts pour rendre le peuple libanais heureux, et de prendre soin d'établir des nobles parmi les hommes que vous trouverez les plus dignes, comme c'est l'habitude en France. Pour vous, seigneurs patriarche et évêques, clergé et peuple maronite, ainsi que votre grand émir, nous avons vu avec une grande joie votre constant attachement à la religion catholique, et votre vénération pour le chef catholique, successeur de saint Pierre à Rome : nous vous exhortons à conserver cette vénération, et à rester inébranlables dans cette foi.

« Pour nous et nos successeurs sur le trône de France, nous promettons de vous donner, à vous et à tout votre peuple, notre protection spéciale, comme nous la donnons aux Français eux-mêmes, et nous nous emploierons en toute circonstance à tout ce qui contribuera à votre prospérité. »

Around 1200 A.D., the Christian Population, enhanced by emigres from nearby lands escaping the Muslim onslaught, was a mix of those “Red/Sea People” Phoenicians of the Mediterranean type, with a healthy infusion of Greek, Roman, and Frank blood.

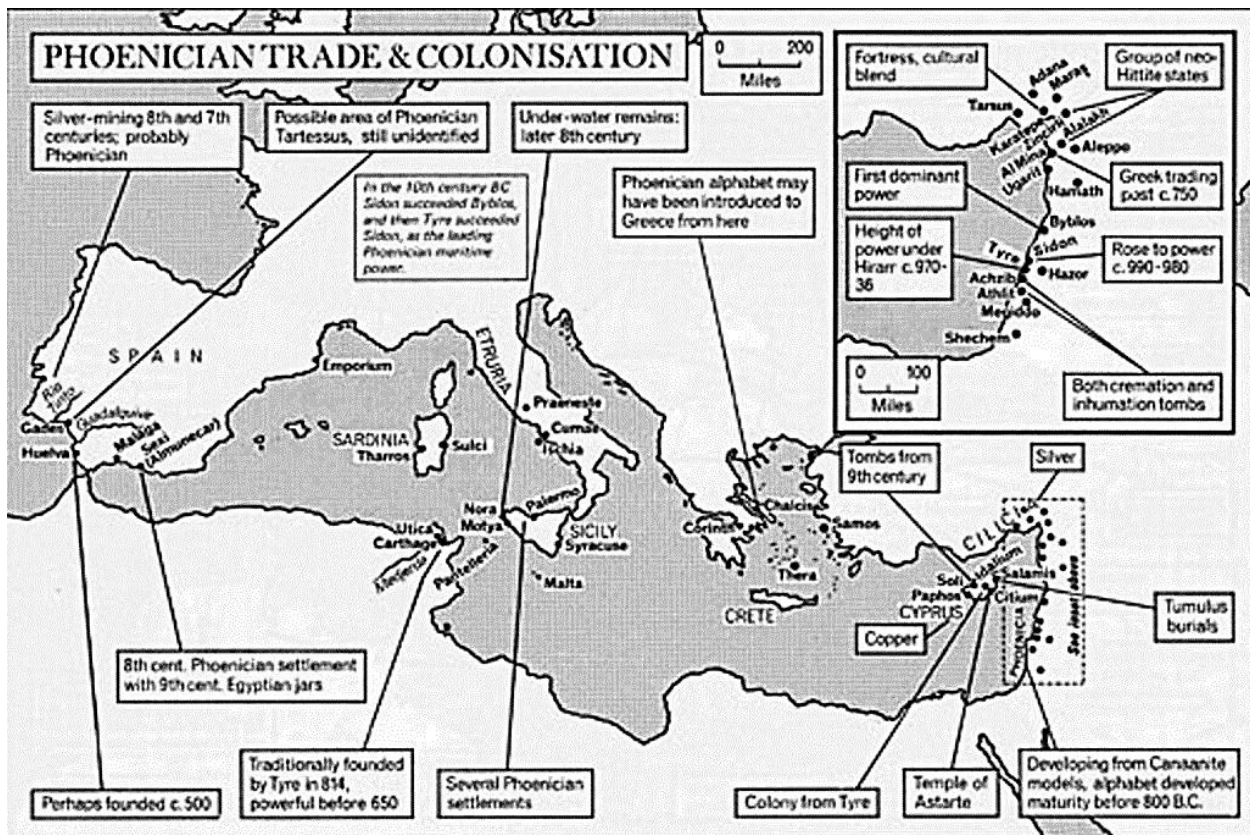
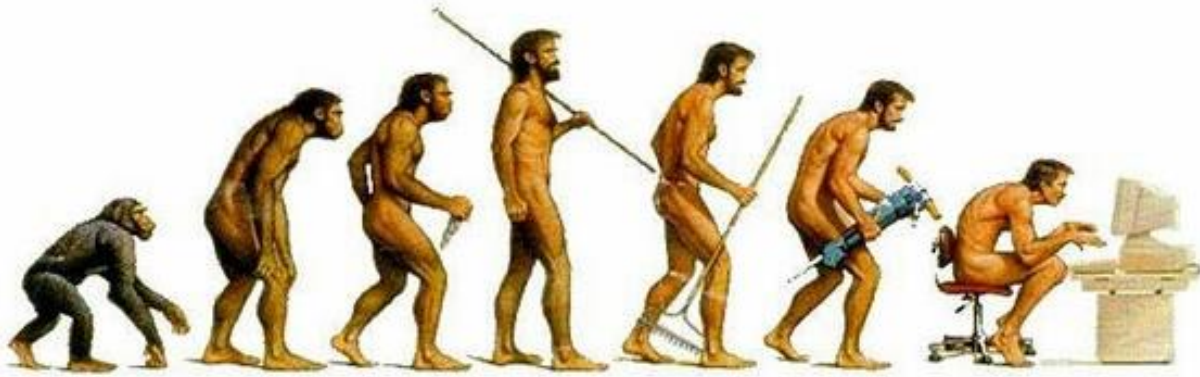
Look around at our Aboujaoude kin, and you can see that mix – the tall fair Gene neighboring the tanned mediterranean type running in the same families.

Today, the mix continues as Lebanese intermarry with foreigners, and emigrants marry into their native lands. But that proud Phoenician Gene seems to show its stuff every chance it gets – the Sea is in our blood, the trader our nationality.





ORIGINS



PHOENICIANS

𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉
aleph	beth	gimel	daleth	he	waw	zayin	heth	leth	
·	b	g	d	h	w	z	h	l	
𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓
yod	kaph	lamed	mem	nun	samekh				
y	k	l	m	n	s				
𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	𐤛	𐤜	𐤝
ayin	pe	sade	qoph	resh	shin	taw			
·	p	s	q	r	sh/s	t			

1. According to the Persians best informed in history, the Phœnicians began the quarrel. This people, who had formerly dwelt on the shores of the Erythræan Sea,² having migrated to the Mediterranean and settled in the parts which they now inhabit, began at once, they say, to adventure on long voyages, freighting their vessels with the wares of Egypt and Assyria.³ They landed at many places on the coast, and among the rest at Argos, which was then pre-eminent above all the states included now under the common name of Hellas.⁴ Here they exposed their merchandise, and traded with the natives for five or six days; at the end of which time, when almost everything was sold, there came down to the beach a number of women, and among them the daughter of the king, who was, they say, agreeing in this with the Greeks, Io, the child of Inachus. The women were standing by the stern of the ship intent upon their purchases, when the Phœnicians, with a general shout, rushed upon them. The greater part made their escape, but some were seized and carried off. Io herself was among the captives.

Herodotus

'The mission of the Phœnicians, as a people, was accomplished before the subjection to Rome began. Under the Romans they were still ingenious, industrious, intelligent. But in the earlier times they were far more than this. They were the great pioneers of civilisation. Intrepid, inventive, enterprising, they at once made vast progress in the arts themselves, and carried their knowledge, their active habits, and their commercial instincts into the remotest regions of the old continent. They exercised a stimulating, refining, and civilizing influence wherever they went. North and south and east and west they adventured themselves amid perils of all kinds, actuated by the love of adventure more than by the thirst for gain, conferring benefits, spreading knowledge, suggesting, encouraging, and developing trade, turning men from the barbarous and unprofitable pursuits of war and bloodshed to the peaceful occupations of productive industry. They did not aim at conquest. They united the various races of men by the friendly links of mutual advantage and mutual dependence, conciliated them, softened them, humanised them.

While, among the nations of the earth generally, brute force was worshipped as the true source of power and the only basis of national repute, the Phœnicians succeeded in proving that as much could be done by arts as by arms, as great glory and reputation gained, as real a power built up, by the quiet agencies of exploration, trade, and commerce, as by the violent and brutal methods of war, massacre, and ravage. They were the first to set this example. If the history of the world since their time has not been wholly one of the potency in human affairs of "blood and iron," it is very much owing to them. They, and their kinsmen of Carthage, showed mankind what a power might be wielded by commercial states. The lesson has not been altogether neglected in the past.

May the writer be pardoned if, in the last words of what is probably his last historical work, he expresses a hope that, in the future, the nations of the earth will more and more take the lesson to heart, and vie with each other in the arts which made Phœnicia great, rather than in those which exalted Rome, her oppressor and destroyer?"

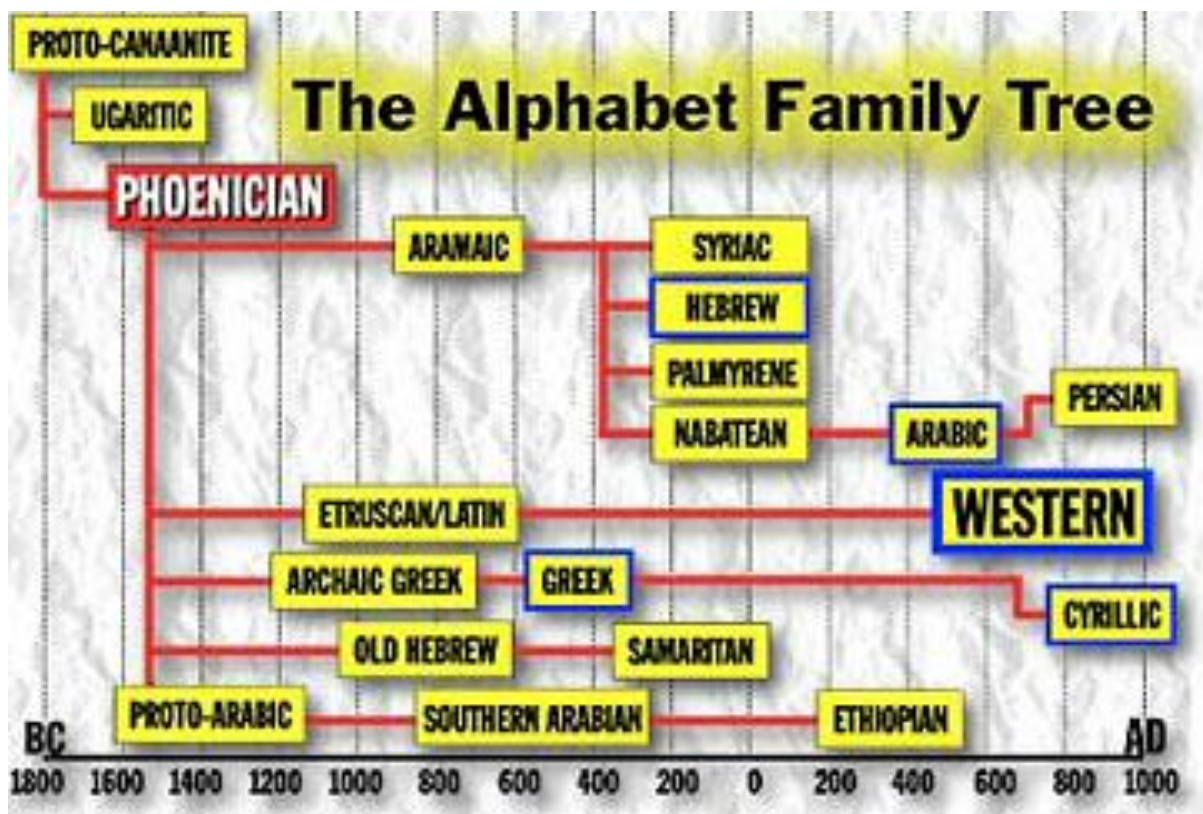
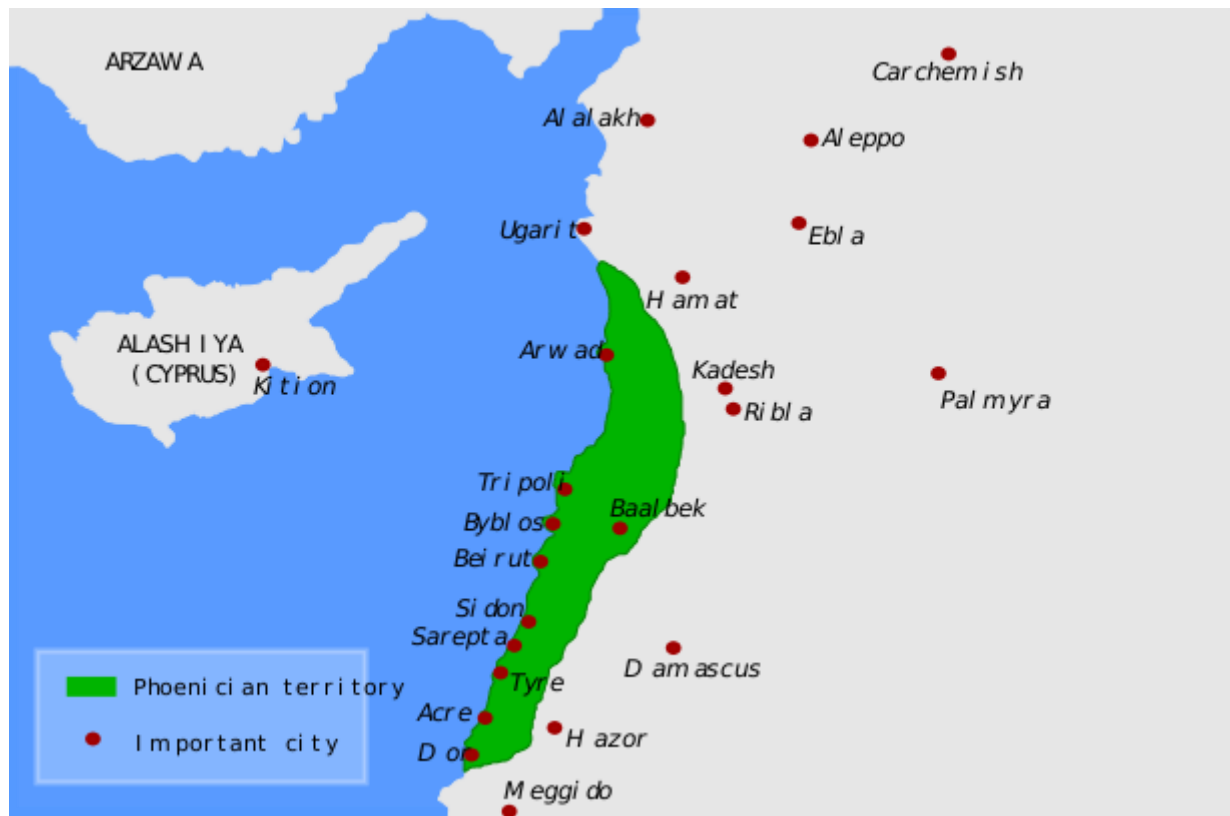
George Rawlinson, History of Phœnicia, 1889

Under the name (never heard by the people itself) of Phœnicia is disguised that wonderful union of power and simplicity to which essentially the epithet BARBARIC belonged. “Barbaric letters,” “barbaric pomp,” “barbaric gold,” meant Phœnician in each case. And what we have received from Greece and Rome, these received from the Barbarians ; a name which we so revere in our heart’s core that every people dissimilar to ourselves we honour by that epithet.

The polite letters and useful arts, which passing through generation and generation, and spreading from tribe to tribe, have embellished time in all its stages, aided man in all his enterprises, fed and clothed, enriched and polished him, sailed forth from this haven, and were distributed by those who chose for themselves this site. In all our greatness, in all we know, we are ourselves their monument.

David Urquhart

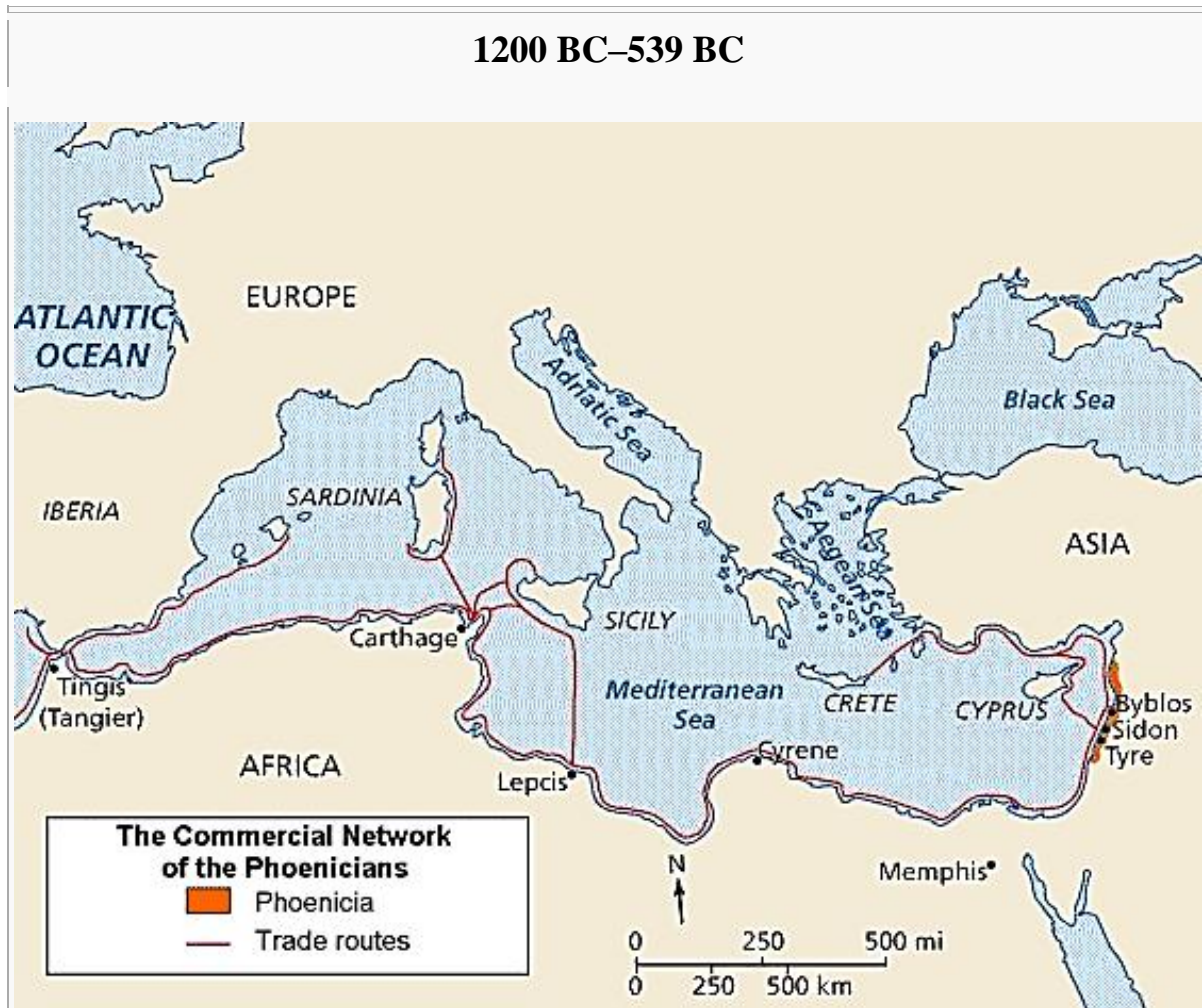
“Mount Lebanon”



PHOENICIA

(Extract from Wikipedia)

(Edited and augmented by author)



Map of Phoenicia and trade routes

Capital	Byblos (1200 BC–1000 BC) Tyre (1000 BC–333 BC)
Languages	Phoenician , Punic
Religion	Canaanite religion
Government	Kingship (City-states)

Well-known kings of Phoenician cities

ca. 1000 BC	Ahiiram
969 BC – 936 BC	Hiram I
820 BC – 774 BC	Pygmalion of Tyre

Historical era

[Classical antiquity](#)

Established 1200 BC

Tyre, under the reign of Hiram
- I, becomes the dominant city- 969 BC
state

Pygmalion founds [Carthage](#)
- (legendary) 814 BC

[Cyrus the Great](#) conquers
- Phoenicia 539 BC

[Population](#)

1200 BC^L est. 200,000

Today part of

 [Turkey](#)  [Lebanon](#)

 [Cyprus](#)  [Palestine](#)

 [Tunisia](#)  [Malta](#)

 [Israel](#)  [Syria](#)

Phoenicia ([UK](#) pron.: /fiˈniʃə/, [US](#) /fəˈniːʃə/; from the [Greek](#): Φοινίκη, *Phoinikē*; [Arabic](#): فِينِيْقِيَا, *Finiqyah*) was an ancient [Semitic](#) civilization situated on the western, coastal part of the [Fertile Crescent](#) and centered on the coastline of modern [Lebanon](#). All major Phoenician cities were on the coastline of the Mediterranean, some colonies reaching the Western Mediterranean. It was an

enterprising [maritime trading culture](#) that spread across the [Mediterranean](#) from 1550 BC to 300 BC. The Phoenicians used the [galley](#), a man-powered sailing vessel, and are credited with the invention of the [bireme](#). They were famed in Classical Greece and Rome as 'traders in purple', referring to their monopoly on the precious purple dye of the [Murex](#) snail, used, among other things, for royal clothing, and for their spread of the [alphabet](#) (or [abjad](#)), from which all major modern phonetic alphabets are derived.

Phoenicians are widely thought to have originated from the earlier [Canaanite](#) inhabitants of the region. In the [Amarna tablets](#) of the 14th century BC, people from the region called themselves *Kenaani* or *Kinaani* (probably same as Canaanites), although these letters predate the invasion of the [Sea Peoples](#) by over a century. Much later, in the 6th century BC, [Hecataeus of Miletus](#) writes that Phoenicia was formerly called **khna**, a name [Philo of Byblos](#) later adopted into his mythology as his eponym for the Phoenicians: "Khna who was afterwards called Phoinix". Egyptian seafaring expeditions had already been made to [Byblos](#) to bring back "[cedars of Lebanon](#)" as early as the [third millennium BC](#).

"Phoenicia" is really a Classical Greek term used to refer to the region of the major Canaanite port towns, and does not correspond exactly to a cultural identity that would have been recognised by the Phoenicians themselves. It is uncertain to what extent the Phoenicians viewed themselves as a single ethnicity and nationality. Their civilization was organized in [city-states](#), similar to [ancient Greece](#). However, in terms of archaeology, language, life style and religion, there is little to set the Phoenicians apart as markedly different from other Semitic cultures of Canaan. As Canaanites, they were unique in their remarkable seafaring achievements.

Each of their cities was a city-state which was politically an independent unit. They could come into conflict and one city might be dominated by another city-state, although they would collaborate in leagues or alliances. Though ancient boundaries of such city-centered cultures fluctuated, the city of [Tyre](#) seems to have been the southernmost. [Sarepta](#) (modern day Sarafand) between [Sidon](#) and Tyre is the most thoroughly excavated city of the Phoenician homeland.

The Phoenicians were the first state-level society to make extensive use of the [alphabet](#). The [Phoenician phonetic alphabet](#) is generally believed to be the ancestor of almost all modern alphabets, although it did not contain any vowels (these were added later by the Greeks). From a traditional linguistic perspective, they spoke [Phoenician](#), a [Canaanite](#) dialect. However, due to the very slight differences in language, and the insufficient records of the time, whether Phoenician formed a

separate and united dialect, or was merely a superficially defined part of a broader language continuum, is unclear. Through their maritime trade, the Phoenicians spread the use of the alphabet to North Africa and Europe, where it was adopted by the [Greeks](#), who later passed it on to the [Etruscans](#), who in turn transmitted it to the [Romans](#). In addition to their many inscriptions, the Phoenicians were believed to have left numerous other types of written sources, but most have not survived.

[Evangelical Preparation](#) by [Eusebius of Caesarea](#) quotes extensively from [Philo of Byblos](#) and [Sanchuniathon](#).

ETYMOLOGY

The name *Phoenicians*, like [Latin](#) *Poen* (adj. *poenicus*, later *punicus*), comes from [Greek](#) *Phoínikes*, attested since Homer and influenced by *phoînix* "[Tyrian purple](#), crimson; [murex](#)" (itself from *phoinós* "blood red"). The word stems from [Mycenaean](#) *po-ni-ki-jo*, *po-ni-ki*, ultimately borrowed from [Ancient Egyptian](#) *fnḥw* (*fenkhu*) "Asiatics, Semites". The [folk-etymological](#) association of *phoiniki* with *phoînix* mirrors that in [Akkadian](#) which tied *kinahni*, *kinahhi* "Canaan; Phoenicia" to *kinahhu* "red-dyed wool". Note that there is no connection to the superficially similar [phoenix](#), though this term is also ultimately from Ancient Egyptian, via Greek and Latin (hence the "ph" and "oe"). The land was natively known as *kn 'n* (cf. [Eblaite](#) *ca-na-na-um*, *ca-na-na*), remembered in the 6th century BC by [Hecataeus](#) under the Greek form *Chna* (χνα), and its people as the *kn 'ny* (cf. [Punic](#) *chanani*, [Hebrew](#) *kana'ani*).

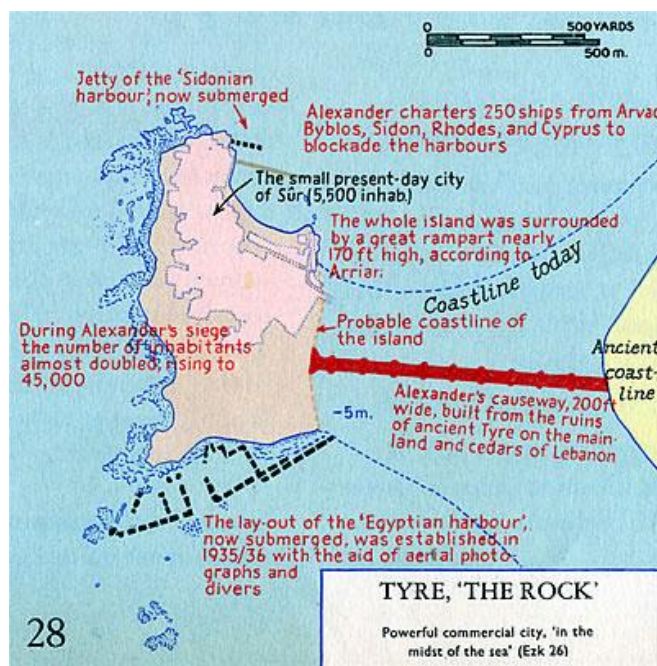


First Mariners; First Builders (Baalbeck, largest carved stone in the world)

[Herodotus](#)' account (written c. 440 BC) refers to the Io and Europa myths. (*History*, I:1).

According to the [Persians](#) best informed in history, the Phoenicians began the quarrel. These people, who had formerly dwelt on the shores of the [Erythraean Sea](#) (the eastern part of the Arabia peninsula), having migrated to the Mediterranean and settled in the parts which they now inhabit, began at once, they say, to adventure on long voyages, freighting their vessels with the wares of Egypt and Assyria... —Herodotus

[Strabo](#), the Greek historian, geographer and philosopher mentioned that the Phoenicians came from the eastern part of the Arabia peninsula where they have similar gods, cemeteries and temples. This theory was accepted by the 19th century German classicist [Arnold Heeren](#) who said that: “In the Greek geographers, for instance, we read of two islands, named Tyros or [Tylos](#), and [Aradus](#), which boasted that they were the mother country of the Phoenicians, and exhibited relics of Phoenician temples.” The people of [Tyre](#) in particular have long maintained Persian Gulf origins, and the similarity in the words “Tylos” and “Tyre” has been commented upon. However, there is little evidence of occupation at all in Bahrain during the time when such migration had supposedly taken place. Later classicist theories were proposed prior to modern archaeological excavations which revealed no disruption of Phoenician societies between 3200 B.C. and 1200 B.C.





Phoenician sarcophagus found in [Cádiz](#), Spain; now in Archaeological Museum of Cádiz. The sarcophagus is thought to have been designed and paid for by a Phoenician merchant, and made in Greece with Egyptian influence.

[Spencer Wells](#) of the [Genographic Project](#) has conducted [genetic](#) studies that demonstrate that male populations of [Lebanon](#), [Syria](#), [Malta](#), [Sicily](#), [Spain](#), and other areas settled by Phoenicians, as well as the main Jewish populations, including modern [Israel](#), share a common [m89 chromosome](#) Y type. [m89](#) first arose around 40,000 years back; a lineage marker of 90 to 95 percent of all non-Africans who migrated out of Africa and settled in the fertile lands of the Middle East and beyond.

[Pierre Zalloua](#) and Wells (2004), under the auspices of a grant from [National Geographic Magazine](#) examined the origins of the Phoenicians. The debate between Wells and Zalloua was whether [haplogroup J2](#) (M172) should be identified as that of the Phoenicians or that of its "parent" [haplogroup M89](#) on the [YDNA](#) phylogenetic tree. Initial consensus suggested that [J2](#) be identified with the Canaanite-Phoenician ([Northwest Semitic](#)) population, with avenues open for future research. As Wells commented, "The Phoenicians were the Canaanites — and the ancestors of today's Lebanese" It was reported in the [PBS](#) description of the [National Geographic](#) TV Special on this study entitled "Quest for the Phoenicians" that [ancient DNA](#) was included in this study as extracted from the tooth of a 2500 year-old Phoenician [mummy](#).

Based on the genetic dating methods utilized by Zalloua the [J2](#) genetic marker dates back to around 12,000 years and stem from the Levant. The National Geographic [Genographic Project](#) linked haplogroup J2 to some ancient towns such as [Jericho](#), [Tel el-Sultan](#), ca. 8500 BC and indicated that in modern populations, haplogroup J2 is found in North Africa, Southern Europe, and the Middle East. [J2](#) alone is found at a frequency of (20%) in Southern Italians, and at lesser frequencies in Southern Spain (10%). Both haplogroup J, to whose descendants originally appeared exclusively in the Mediterranean area around 10,000 years ago, and its subgroup [J2](#) constitute a combined frequency of about (30%) among Jews.

For identifying distinct Phoenicians male genetic traces in nowadays contemporary populations, Zalloua studied sites influenced by the Phoenicians on the basis of well-recorded historical documents, from which Y-chromosomal material was sampled, in conjunction with comparative data from the literature. Of the counterparts used were the coastal Lebanese heartland versus the rest of the [Levant](#) (Phoenician periphery), Phoenician Mediterranean colonies versus Phoenician trading centers, and trading centers versus Phoenician non-influenced sites sharing distance proximity. The research drew a conclusion upon the given and was that haplogroup J2, for the most part, and the six [Y-STR haplotypes](#), in particular, exhibited the Phoenician distinguishable signature. Haplotypes PCS1+, a Phoenician colonization signal, through PCS6+ therefore represent lineages that have likely been spread by the Phoenicians.

In spite the fact that each STR+ comprises colonies established at distinct geographical sites across the Mediterranean, each remains rooted with high frequencies in the Phoenician heartland. This argues for a joint source of related lineages deep-rooted in [Lebanon](#).

[Fernand Braudel](#) remarked in *The Perspective of the World* that Phoenicia was an early example of a "world-economy" surrounded by Empires. The high point of Phoenician culture and sea power is usually placed ca. 1200–800 BC.



Assyrian warship (probably built by Phoenicians) with two rows of oars, relief from [Nineveh](#), ca. 700 BC

Many of the most important Phoenician settlements had been established long before this: [Byblos](#), [Tyre](#), [Sidon](#), [Simyra](#), [Arwad](#), and [Berytus](#), all appear in the Amarna tablets. Archeology has identified cultural elements of the Phoenician zenith as early as the third millennium BC.

The league of independent city-state ports, with others on the islands and along other coasts of the Mediterranean Sea, was ideally suited for trade between the [Levant](#) area, rich in natural resources, and the rest of the ancient world. During the early [Iron Age](#), in around 1200 BC [an unknown event](#) occurred, historically associated with the appearance of the [Sea Peoples](#) from the north. They weakened and destroyed the [Egyptians](#) and the [Hittites](#) respectively. In the resulting power vacuum, a number of Phoenician cities rose as significant maritime powers.

The societies rested on three power-bases: the king; the temple and its priests; and councils of elders. [Byblos](#) first became the predominant center from where the Phoenicians dominated the Mediterranean and Erythraean (Red) Sea routes. It was here that the first inscription in the Phoenician alphabet was found, on the sarcophagus of [Ahiram](#) (ca. 1200 BC). Later, [Tyre](#) gained in power. One of its kings, the priest [Ithobaal](#) (887–856 BC) ruled Phoenicia as far north as Beirut, and part of Cyprus. [Carthage](#) was founded in 814 BC under [Pygmalion](#) of Tyre (820–774 BC). The collection of city-states constituting Phoenicia came to be characterized by outsiders and the Phoenicians as *Sidonia* or *Tyria*. Phoenicians and Canaanites alike were called *Sidonians* or *Tyrians*, as one Phoenician city came to prominence after another.



DECLINE: 539–65 BC

PERSIAN RULE

[Cyrus the Great](#) conquered Phoenicia in 539 BC. The Persians divided Phoenicia into four vassal kingdoms: [Sidon](#), [Tyre](#), [Arwad](#), and [Byblos](#). They prospered, furnishing fleets for the Persian kings. Phoenician influence declined after this. It is likely that much of the Phoenician population migrated to [Carthage](#) and other colonies following the Persian conquest. In 350 or 345 BC a rebellion in Sidon led by [Tennes](#) was crushed by [Artaxerxes III](#). Its destruction was described by [Diodorus Siculus](#).



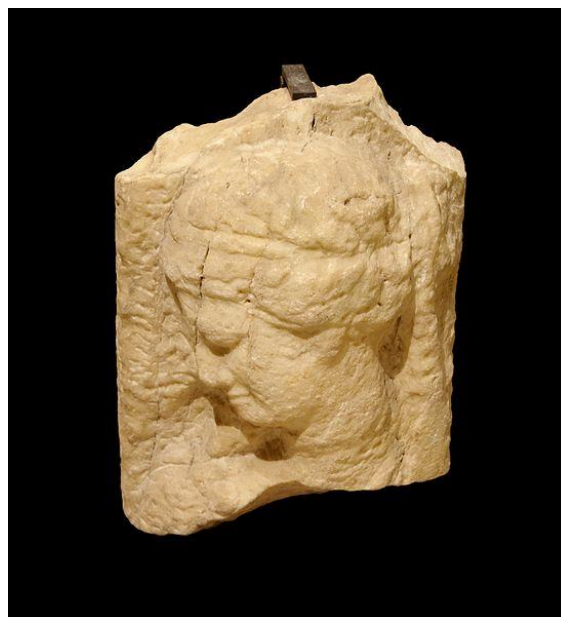
A naval action during the siege of Tyre (350 BC). Drawing by [André Castaigne](#), 1888–1889.

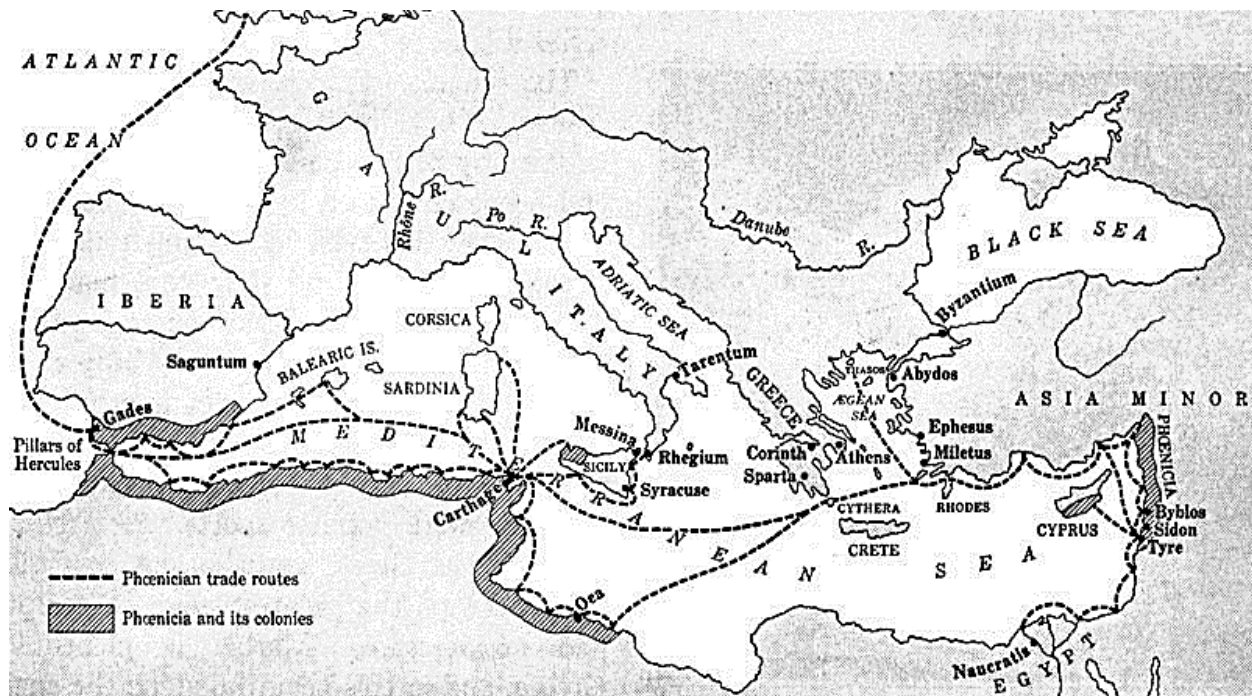
HELLENISTIC RULE

[Alexander the Great](#) took Tyre in 332 BC after the [Siege of Tyre](#). Alexander was exceptionally harsh to Tyre, executing 2,000 of the leading citizens, but he maintained the king in power. He gained control of the other cities peacefully: the ruler of Aradus submitted; the king of Sidon was overthrown. The rise of [Hellenistic Greece](#) gradually ousted the remnants of Phoenicia's former dominance over the Eastern Mediterranean trade routes. Phoenician culture disappeared entirely in the motherland. Carthage continued to flourish in North Africa. It oversaw the mining of iron and [precious metals](#) from Iberia, and used its considerable naval power and mercenary armies to protect commercial interests. Rome finally destroyed it in 146 BC, at the end of the [Punic Wars](#).

Following Alexander, the Phoenician homeland was controlled by a succession of Hellenistic rulers: [Laomedon](#) (323 BC), [Ptolemy I](#) (320), [Antigonos II](#) (315), [Demetrius](#) (301), and [Seleucus](#) (296). Between 286 and 197 BC, Phoenicia (except for Aradus) fell to the Ptolemies of Egypt, who installed the high priests of [Astarte](#) as vassal rulers in Sidon ([Eshmunazar I](#), [Tabnit](#), [Eshmunazar II](#)).

In 197 BC, Phoenicia along with Syria reverted to the [Seleucids](#). The region became increasingly Hellenized, although Tyre became autonomous in 126 BC, followed by Sidon in 111. Syria, including Phoenicia, were seized by king [Tigranes the Great](#) of [Armenia](#) from 82 until 69 BC, when he was defeated by [Lucullus](#). In 65 BC [Pompey](#) finally incorporated the territory as part of the [Roman province of Syria](#).





Map of Phoenicia and trade routes

The Phoenicians were among the greatest traders of their time and owed much of their prosperity to trade. At first, they traded mainly with the Greeks, trading [wood](#), [slaves](#), [glass](#) and powdered [Tyrian purple](#). Tyrian purple was a violet-purple dye used by the Greek [elite](#) to color garments. In fact, the word *Phoenician* derives from the [ancient Greek](#) word *phoínios* meaning "purple". As trading and colonizing spread over the Mediterranean, Phoenicians and Greeks seemed to have unconsciously split that sea in two: the Phoenicians sailed along and eventually dominating the southern shore, while the Greeks were active along the northern shores. The two cultures clashed rarely, mainly in [Sicily](#), which eventually settled into two spheres of influence, the Phoenician southwest and the Greek northeast.

In the centuries after 1200 BC, the Phoenicians were the major naval and trading power of the region. Phoenician trade was founded on the Tyrian purple dye, a violet-purple dye derived from the shell of the [Murex](#) sea-snail, once profusely available in coastal waters of the eastern Mediterranean Sea but exploited to local extinction. [James B. Pritchard](#)'s excavations at [Sarepta](#) in present-day Lebanon revealed crushed *Murex* shells and pottery containers stained with the dye that was being produced at the site. The Phoenicians established a second production center for the dye in [Mogador](#), in present day [Morocco](#). Brilliant textiles were a part of Phoenician wealth, and Phoenician [glass](#) was another export ware. They traded

unrefined, prick-eared hunting dogs of Asian or African origin which locally they had developed into many breeds such as the [Basenji](#), [Ibizan Hound](#), [Pharaoh Hound](#), [Cirneco dell'Etna](#), [Cretan Hound](#), Canary Islands Hound, and [Portuguese Podengo](#). To Egypt, where grapevines would not grow, the 8th-century Phoenicians sold [wine](#): the wine trade with Egypt is vividly documented by the shipwrecks located in 1997 in the open sea 30 miles west of [Ascalon](#); pottery kilns at Tyre and [Sarepta](#) produced the big terracotta jars used for transporting wine. From Egypt, they bought [Nubian](#) gold.



Phoenician plate with red [slip](#), 7th century BC, excavated in [Mogador island](#), [Essaouira](#), [Morocco](#)

From elsewhere, they obtained other materials, perhaps the most important being [silver](#) from the [Iberian Peninsula](#) and [tin](#) from Great Britain, the latter of which when smelted with copper from Cyprus created the durable metal alloy bronze. [Strabo](#) states that there was a highly lucrative Phoenician trade with Britain for tin. It was once thought that this was direct trade but it is now believed to have been indirect. Professor Timothy Champion, a specialist in this period found it likely that the trade of the Phoenicians with Britain was indirect and under the control of the [Veneti](#) of [Brittany](#).

The Phoenicians established commercial outposts throughout the Mediterranean, the most strategically important being [Carthage](#) in North Africa, directly across the narrow straits. Ancient Gaelic mythologies attribute a Phoenician/Scythian influx to Ireland by a leader called [Fenius Farsa](#). Others also sailed south along the coast

of Africa. A Carthaginian expedition led by [Hanno the Navigator](#) explored and colonized the Atlantic coast of Africa as far as the [Gulf of Guinea](#); and according to Herodotus, a Phoenician expedition sent down the [Red Sea](#) by pharaoh [Necho II](#) of Egypt (c. 600 BC) even [circumnavigated](#) Africa and returned through the [Pillars of Hercules](#) after three years. Using gold obtained by expansion of the African coastal trade following the Hanno expedition, Carthage minted gold staters in 350 BC bearing a pattern, in the reverse exergue of the coins, which some have interpreted as a map of the Mediterranean with America shown to the west.

In the [Second Millennium BC](#), the Phoenicians traded with the [Somalis](#). Through the Somali city-states of [Mosylon](#), [Opone](#), [Malao](#), [Sarapion](#), [Mundus](#) and [Tabae](#), trade flourished.



IMPORTANT CITIES AND COLONIES



Map of Phoenician and Greek colonies at about 350 BC

From the 10th century BC, their expansive culture established cities and colonies throughout the Mediterranean. Canaanite deities like [Baal](#) and [Astarte](#) were being worshipped from Cyprus to Sardinia, Malta, Sicily, Spain, Portugal, and most notably at Carthage in modern Tunisia.

In the **Phoenician homeland**:

[Akkā](#) (*Hebrew* אֶכְכָּא ; *Arabic* عكا)

[Arwad](#) (Classical Aradus)

[Amia](#)

[Berut](#) (*Greek* Βηρυτός; *Latin* Berytus; *Arabic* بيروت ; *English* Beirut)

[Amrit](#)

Botrys (modern [Batroun](#))

[Jaffa](#)

[Dor](#) (*English* Tantura; *Arabic* الطنطورة ; *Hebrew* דור)

[Caesarea](#)

Gebal (*Greek* [Byblos](#))

[Arka](#)

[Porphyreon](#)

[Tyre](#)

[Safita](#)

[Ugarit](#)

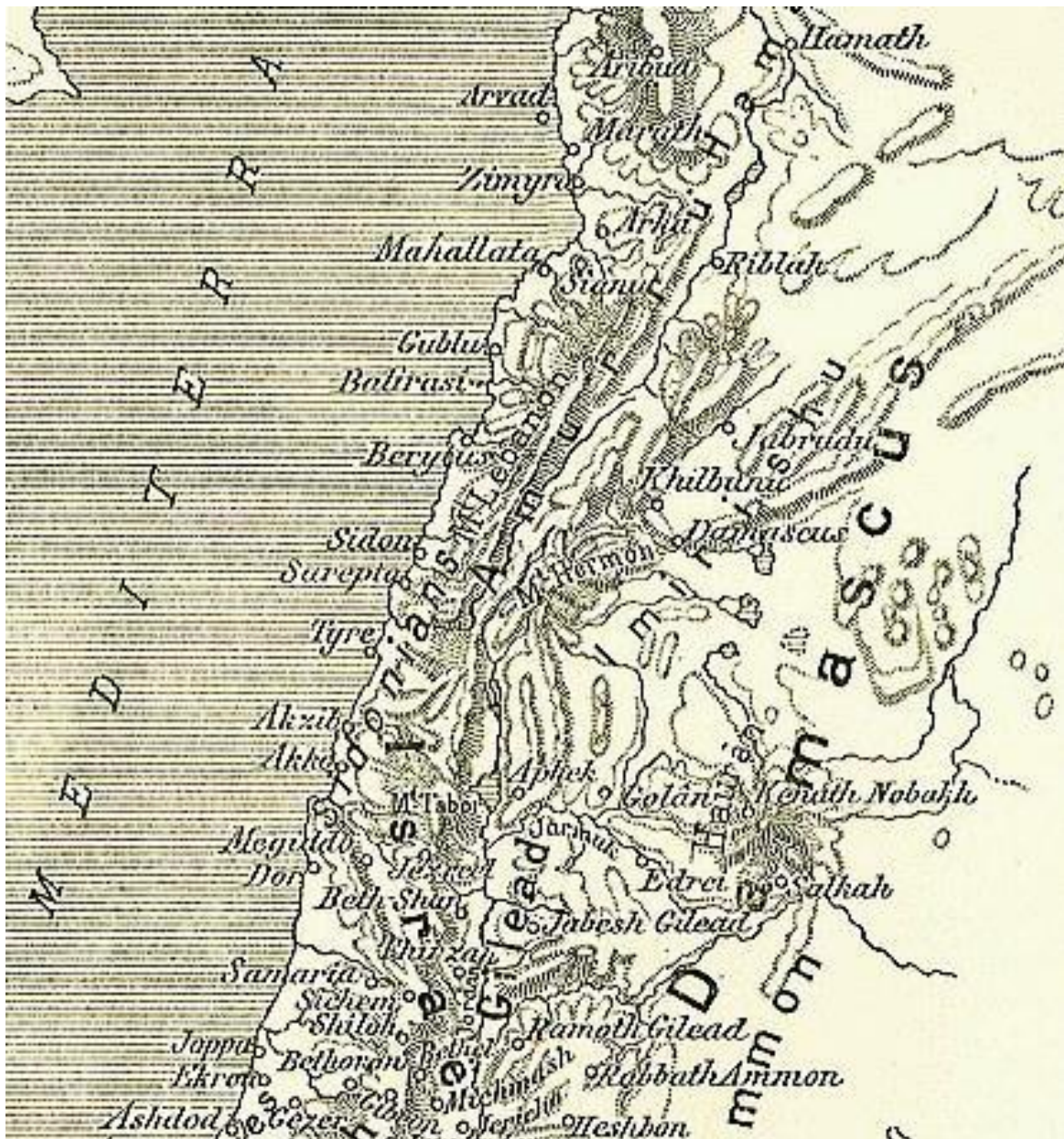
[Sarepta](#) (modern Sarafand)

[Zemar](#) (Sumur)

[Sidon](#)

[Majdel Balhis](#)

[Tripoli](#)



Detailed map of Phoenicia

Phoenician colonies, including some of lesser importance:

Located in modern [Algeria](#)

[Cirta](#) (modern [Constantine](#))

Malaca (modern [Guelma](#))

Igigili (modern [Jijel](#))

[Hippo](#) (modern [Annaba](#))

[Icosium](#) (modern [Algiers](#))

Iol (modern [Cherchell](#))

Tipasa (modern [Tipaza](#))

Timgad (modern [Timgad](#))

Located in modern [Cyprus](#)

Kition (modern [Larnaca](#))

Dhali (modern [Dali, Cyprus](#))

[Marion](#) (modern [Polis, Cyprus](#))

Located in modern Italy

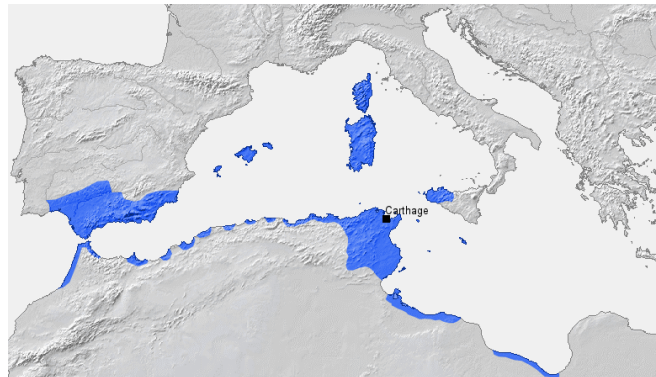
[Sardinia](#)

Karalis (modern [Cagliari](#))

[Nora](#)

[Olbia](#)

[Sulci](#)^[27]



[Carthage](#) and its dependencies in the 3rd century BC.

Located in modern Portugal

Baal Saphon or *Baal Shamen*, latter romanized as [Balsa](#) (modern [Tavira](#), in the [Algarve](#))

Located in modern Spain

[Abdera](#) (modern [Adra](#))

Abyla (modern [Ceuta](#), on the Moroccan coast)

Akra Leuke (modern [Alicante](#))

Gadir (modern [Cádiz](#))

Ibossim (modern [Ibiza](#))

Malaka or *mlk* (modern [Málaga](#))

Onoba (modern [Huelva](#))

[Qart Hadašt](#) (*Greek* Νέα Καρχηδόνα; *Latin* Carthago Nova; *Spanish* Cartagena)

[Tharros](#)

[Sicily](#)

Zyz (modern [Palermo](#))

Lilybaeum (modern [Marsala](#))

[Motya](#)

Solus (modern [Solunto](#))

Located in modern [Libya](#)

[Leptis Magna](#)

Oea (modern [Tripoli](#))

[Sabratha](#)

The islands of Malat (modern [Malta](#)) [Utica](#)

Maleth (modern [Mdina](#))

[Ghajn Qajjet](#)

[Tas-Silġ](#)

[Mtarfa](#)

[Qallilija](#)

[Ras il-Wardiya](#) in [Gozo](#)

Located in modern [Mauritania](#)

Cerne

Located in modern [Morocco](#)

Acra

Rusadir (modern [Melilla](#), on the Moroccan coast)

[Sexi](#) (modern [Almuñécar](#))

Located in modern [Tunisia](#)

[Qart Hadašt](#) (*Greek* Καρχηδόνα; *Latin* Carthago; *English* Carthage)

[Hadrumetum](#) (modern [Susat](#))

Hippo Diarrhytos (modern [Bizerte](#))

[Kerkouane](#)

Sicca (modern [El Kef](#))

[Thapsus](#) (near modern [Bekalta](#))

Located in modern [Turkey](#)

Phoenicus (modern [Finike](#))

Other colonies

Calpe (modern [Gibraltar](#))

Gunugu

Thenae

Tipassa

Sundar

Surya

[Arambys](#) (Mogador)

Shobina

[Caricus Murus](#)

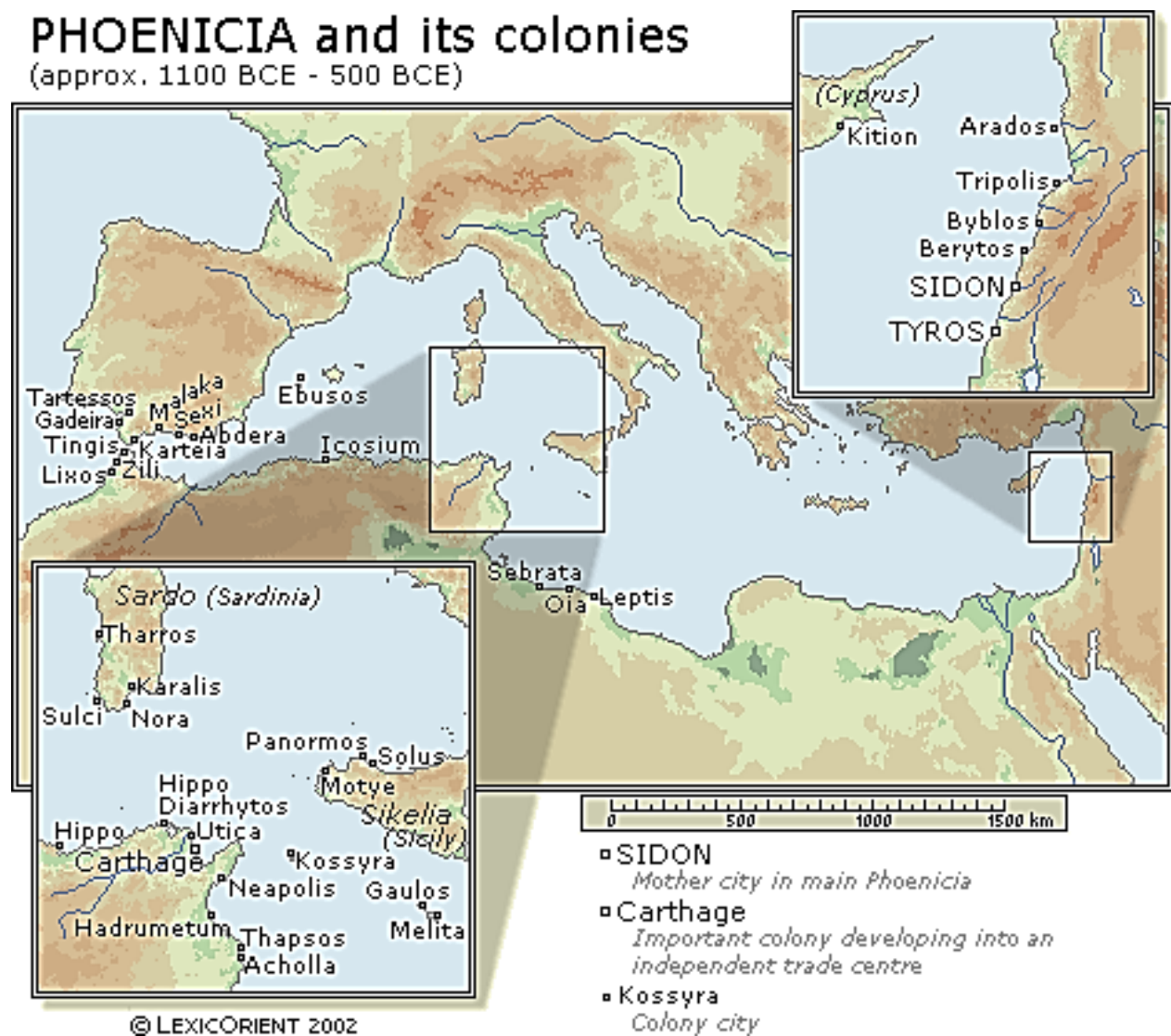
Tara

Gytta

[Lixus](#) (modern [Larache](#))

Tingis (modern [Tangier](#))

[Volubilis](#)



LANGUAGE AND LITERATURE

The Phoenician alphabet was one of the first (consonantal) alphabets with a strict and consistent form. It is assumed that it adopted its simplified linear characters from an as-yet unattested early pictorial [Semitic alphabet](#) developed some centuries earlier in the southern Levant. The precursor to the Phoenician alphabet was likely of Egyptian origin as [Middle Bronze Age alphabets](#) from the southern Levant resemble Egyptian hieroglyphs, or more specifically an early alphabetic writing system found at [Wadi-el-Hol](#) in central Egypt. In addition to being preceded by proto-Canaanite, the Phoenician alphabet was also preceded by an alphabetic script of Mesopotamian origin called [Ugaritic](#). The development of the Phoenician alphabet from the Proto-Canaanite coincided with the rise of the Iron Age in the 11th century BC.

This alphabet has been termed an [abjad](#), a script that contains no [vowels](#). The first four letters *aleph*, *beth*, *jamal*, and *daleth* gave the name to the alphabet.



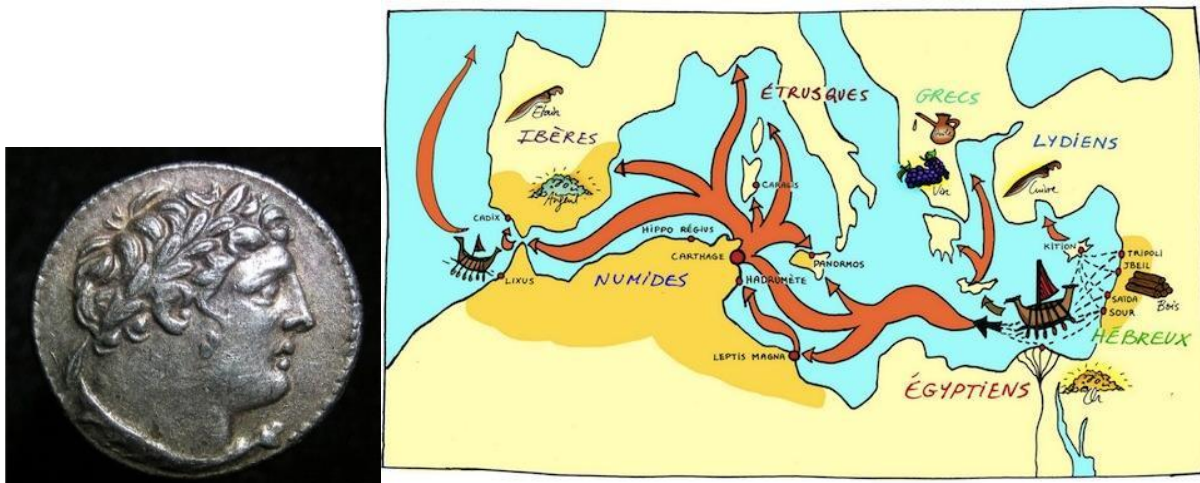
Sarcophagus of [Ahiram](#) in the [National Museum of Beirut](#)

The oldest known representation of the Phoenician alphabet is inscribed on the sarcophagus of King [Ahiram](#) of Byblos, dating to the 11th century BC at the latest. Phoenician inscriptions are found in Lebanon, Syria, Israel, Cyprus and other locations, as late as the early centuries of the Christian Era. The Phoenicians are credited with spreading the [Phoenician alphabet](#) throughout the Mediterranean world. Phoenician traders disseminated this writing system along Aegean trade routes, to Crete and Greece. The Greeks adopted the majority of these letters but changed some of them to vowels which were significant in their language, giving rise to the first true alphabet.

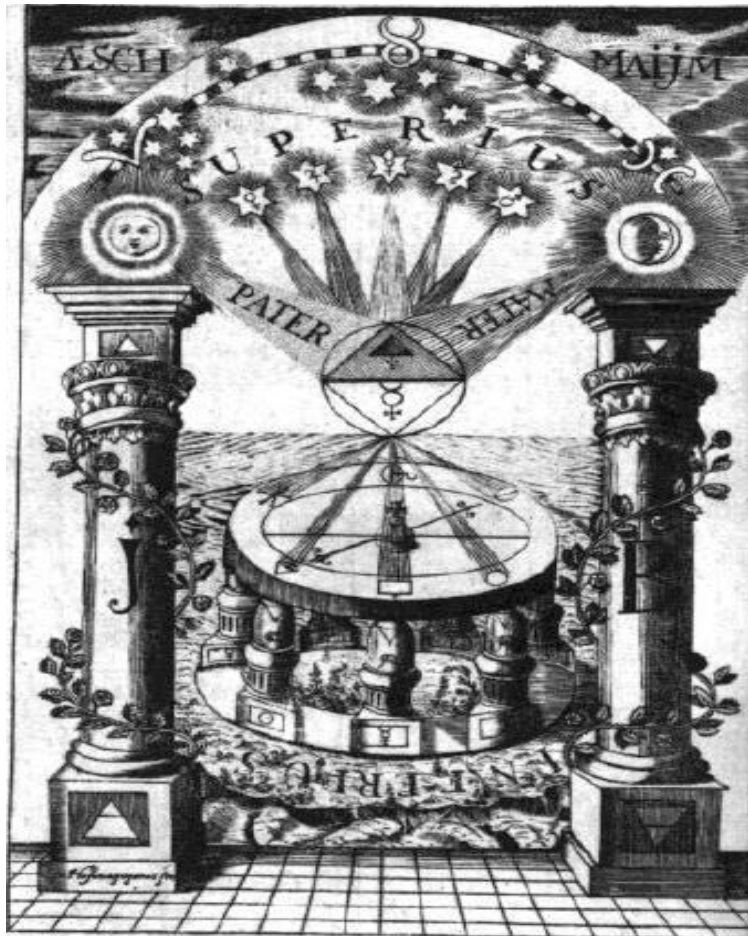
The [Phoenician language](#) is classified in the [Canaanite](#) subgroup of Northwest [Semitic](#). Its later descendant in [North Africa](#) is termed [Punic](#). In Phoenician colonies around the western Mediterranean, beginning in the 9th century BC, Phoenician evolved into Punic. Punic Phoenician was still spoken in the 5th century AD: [St. Augustine](#), for example, grew up in [North Africa](#) and was familiar with the language.

ART

Phoenician art lacks unique characteristics that might distinguish it from its contemporaries. This is due to its being highly influenced by foreign artistic cultures: primarily [Egypt](#), Greece and [Assyria](#). Phoenicians who were taught on the banks of the [Nile](#) and the [Euphrates](#) gained a wide artistic experience and finally came to create their own art, which was an amalgam of foreign models and perspectives. In an article from [The New York Times](#) published on January 5, 1879, Phoenician art was described by the following:



Melkart- Tyrian Hercules



Jachin and Boaz (Freemason Symbols)

Modeled after the columns of the Temple of Melkart in Tyre

He entered into other men's labors and made most of his heritage. The [Sphinx](#) of Egypt became [Asiatic](#), and its new form was transplanted to [Nineveh](#) on the one side and to Greece on the other. The rosettes and other patterns of the [Babylonian](#) cylinders were introduced into the handiwork of Phoenicia, and so passed on to the West, while the hero of the ancient [Chaldean](#) epic became first the [Tyrian Melkarth](#), and then the [Herakles](#) of Hellas.

PHOENICIAN SHIPS

The Greeks had two names for Phoenician ships: *hippoi* and *galloi*. Galloi means tubs and hippoi means horses. These names are readily explained by depictions of Phoenician ships in the palaces of Assyrian kings from the 7th and 8th centuries, as

the ships in these images are tub shaped (galloi) and have horse heads on the ends of them (hippoi). It is possible that these hippoi come from Phoenician connections with the Greek god Poseidon.

DEPICTIONS

The [Tel Balawat](#) gates (850 BC) are found in the palace of [Shalmaneser III](#), an Assyrian king, near Nimrud. They are made of bronze, and they portray ships coming to honor Shalmaneser. The [Khorsabad](#) bas-relief (7th Century BC) shows the transportation of timber (most likely cedar) from Lebanon. It is found in the palace built specifically for [Sargon II](#), another Assyrian king, at Khorsabad, now northern Iraq.

RELIGION

Gods

**Attested 2nd
Millennium**

[Isis](#)

[Melqart](#)

[Adonis](#)

[Osiris](#)

Amen ([Amun](#))

[Shed](#)

[Astarte](#)

Venerable [Reshef](#)
(Reshef of the Arrow)

[Baal Saphon](#)

[Baalat Gebal](#) "Lady of
Byblos"

Gebory-Kon

[Baal Shemen](#) consort
of Baalat Gebal

[El](#)

[Eshmun](#)

[Hail](#)

**Attested 1st
Millennium**

Chusor

Dagon

Eshmun-Melqart

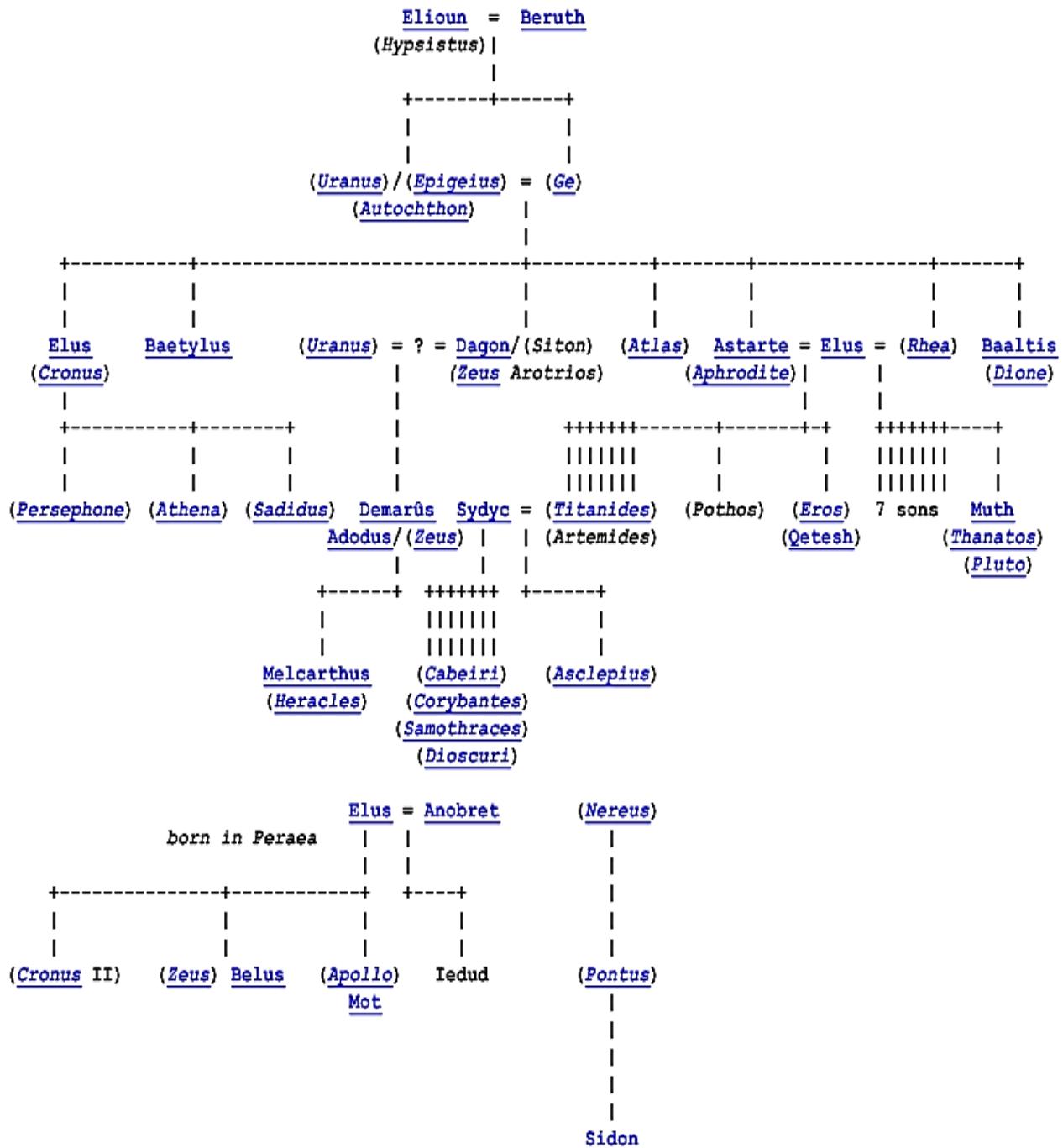
Milkashtart

Reshef-Shed

Shed-Horon

Tanit-Astarte

Sanconiathon, reputedly the first Historian, in his history of Phoenicia (related in a much later age by Philo of Byblos and quoted in Eusebius), organized the Gods as follows (with later interpretations by Greeks of their own equivalents):



Much of this history turned out to be supported by the [Ugaritic](#) mythological texts excavated at [Ras Shamra](#) (ancient [Ugarit](#)) in [Syria](#) since 1929. One can easily trace the roots of Greek and Roman mythology from their Phoenician roots.

The history tells philosophical creation story traced to "the cosmogony of *Taautus*", whom Philo explicitly identified with the Egyptian [Thoth](#)—"the first who thought of the invention of letters, and began the writing of records"— which begins with [Erebus](#) (chaos) and Wind, between which [Eros](#) 'Desire' came to be. From this was produced *Môt* which seems to be the Phoenician/Hebrew/Ancient Egyptian word for 'Death' but which the account says may mean 'mud'. In a mixed confusion, the germs of life appear, and intelligent animals called *Zophasemin* ('observers of heaven') were formed. Then *Môt* burst forth into light and the heavens were created and the various elements found their stations.

PHOENICIAN GODS OF THE SEA



Due to the number of deities similar to the “Lord of the Sea” in classical mythology, there have been many difficulties attributing one specific name to the sea deity or the “Poseidon–Neptune” figure of Phoenician religion. This figure of

“Poseidon-Neptune” is mentioned by authors and in various inscriptions as being very important to merchants and sailors, but a singular name has yet to be found. There are, however, names for sea gods from individual city-states. Ugarit is an ancient city state of Phoenicia. Yamm is the Ugaritic god of the sea. Yamm and Baal, the storm god of Ugaritic myth and often associated with Zeus, have an epic battle for power over the universe. While Yamm is the god of the sea, he truly represents vast chaos. Baal, on the other hand, is a representative for order. In Ugaritic myth, Baal overcomes Yamm's power. In some versions of this myth, Baal kills Yamm with a mace fashioned for him, and in others, the goddess Athtart saves Yamm and says that since defeated, he should stay in his own province. Yamm is the brother of the god of death, Mot.

Some scholars have identified Yamm with Poseidon, although he has also been identified with [Pontus](#).

INFLUENCE IN THE MEDITERRANEAN REGION



Cadmus fighting the dragon. Side A of a black-figured amphora from Euboea, ca. 560–550 BC, [Louvre](#)

Phoenician culture had a huge effect upon the cultures of the Mediterranean basin in the early Iron Age, and had also been affected in reverse. For example, in Phoenicia, the tripartite division between [Baal](#), [Mot](#) and [Yam](#) seems to have been influenced by the Greek division between [Zeus](#), [Hades](#) and [Poseidon](#). Phoenician temples in various Mediterranean ports sacred to Phoenician [Melkart](#), during the

classical period, were recognized as sacred to [Hercules](#). Stories like the [Rape of Europa](#), and the coming of [Cadmus](#) also draw upon Phoenician influence.

The recovery of the Mediterranean economy after the late [Bronze Age collapse](#), seems to have been largely due to the work of Phoenician traders and merchant princes, who re-established long distance trade between Egypt and Mesopotamia in the 10th century BC. The Ionian revolution was, at least in legend, led by [philosophers](#) such as [Thales of Miletus](#) or [Pythagoras](#), both of whom had Phoenician fathers. Phoenician motifs are also present in the [Orientalising period](#) of [Greek art](#), and Phoenicians also played a formative role in [Etruscan civilisation](#) in Tuscany.

There are many countries and cities around the world that derive their names from the Phoenician Language. Below is a list with the respective meanings:

[Altiburus](#): City in Algeria, SW of Carthage. From Phoenician: "Iltabrush"

[Bosa](#): City in Sardinia: From Phoenician "Bis'en"

[Cádiz](#): City in Spain: From Phoenician "Gadir"

[Dhali](#) (Idalion): City in Central Cyprus: From Phoenician "Idyal"

[Erice](#): City in Sicily: From Phoenician "Eryx"

[Malta](#): Island in the Mediterranean: From Phoenician "Malat" ('refuge')

[Marion](#): City in West Cyprus: From Phoenician "Aymar"

[Oed Dekri](#): City in Algeria: From Phoenician: "Idiqra"

Spain: From Phoenician: "I-Shaphan", meaning "Land of [Hyraxes](#)". Later Latinized as "[Hispania](#)"

[Carthage](#): City in Tunisia: From Phoenician "Qart Hadašt" meaning "New City",

[Cartagena](#): City in Spain (*Greek* Νέα Καρχηδόνα; *Latin* Carthago Nova; *Spanish* [Cartagena](#)) A colony of Carthage. Which also gave rise to [Cartagena, Colombia](#).

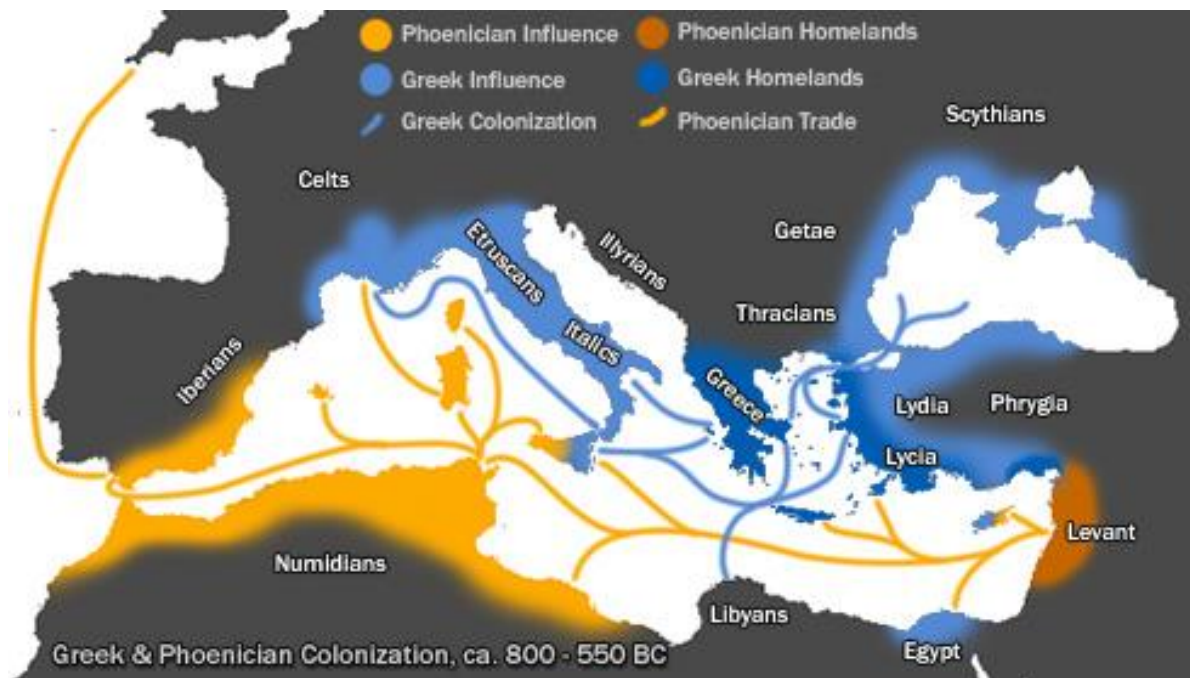
Qartada, a village in Baabda district of Lebanon, also commemorates the ancient Carthage.

RELATIONSHIP WITH THE GREEKS

TRADE

Towards the end of the Bronze Age (around 1200 BC) there was trade between the Canaanites (early Phoenicians), Egypt, Cyprus, and Greece. In a shipwreck found off of the coast of Turkey, the Ulu Bulurun wreck, Canaanite storage pottery along with pottery from Cyprus and Greece was found. The Phoenicians were famous metalworkers, and by the end of the 8th Century BC, Greek city-states were sending out envoys to the Levant (the eastern Mediterranean) for metal goods.

The height of Phoenician trade was around the 7th and 8th centuries. There is a dispersal of imports (ceramic, stone, and faience) from the Levant that traces a Phoenician commercial channel to the Greek mainland via the central Aegean. Athens shows little evidence of this trade with few eastern imports, but other Greek coastal cities are rich with eastern imports that evidence this trade.



Al Mina is a specific example of the trade that took place between the Greeks and the Phoenicians. It has been theorized that by the 8th century BC, Euboean traders established a commercial enterprise with the Levantine coast and were using Al Mina (in Syria) as a base for this enterprise. There is still some question about the veracity of these claims concerning Al Mina. The Phoenicians even got their name from the Greeks due to their trade. Their most famous trading product was purple dye, the Greek word for which is *phoenos*.

ALPHABET

The Phoenician phonetic alphabet was adopted and modified by the Greeks probably at the 8th century BC (around the time of the *hippoi* depictions). This most likely did not come from a single instance but from a culmination of commercial exchange. This means that before the 8th century, there was a relationship between the Greeks and the Phoenicians. Though there is no evidence to support the suggestion, it is probable that during this period there was also a passing of religious ideas. Herodotus cited the city of Thebes (a city in central Greece) as the place of the importation of the alphabet. The legendary Phoenician [hero Cadmus](#) is credited with bringing the alphabet to Greece, but it is more plausible that it was brought by Phoenician emigrants to [Crete](#), whence it gradually diffused northwards.

CONNECTIONS WITH GREEK MYTHOLOGY

KADMOS

In both Phoenician and Greek mythologies, Kadmos is a Phoenician prince, the son of Agenor, the king of Tyre. Herodotus credits Kadmos for bringing the Phoenician alphabet to Greece approximately sixteen hundred years before Herodotus' time, or around [2000 BC](#) as he attested.

"So these Phoenicians, including the Gephyraians, came with Kadmos and settled this land, and they transmitted much lore to the Hellenes, and in particular, taught them the alphabet which, I believe the Hellenes did not have previously, but which was originally used by all Phoenicians" – The Landmark Herodotus: The Histories, Book 5.58, translated by Andrea L. Purvis.



Murex

IN THE BIBLE

Hiram (also spelled Huran) is associated with the building of the temple.

“ [2 Chronicles](#) 2:14—The son of a woman of the daughters of Dan, and his father [was] a man of Tyre, skillful to work in gold, silver, brass, iron, stone, timber, royal purple (from the Murex), blue, and in crimson, and fine linens; also to grave any manner of graving, and to find out every device which shall be put to him...”

This is the architect of the Temple, [Hiram Abiff](#) of [Masonic](#) lore. They are vastly famous for their purple dye.

Later, reforming prophets railed against the practice of drawing royal wives from among foreigners: [Elijah](#) execrated [Jezebel](#), the princess from Tyre who became a consort of King [Ahab](#) and introduced the [worship of her gods](#) Baal.

Long after Phoenician culture had flourished, or Phoenicia had existed as any political entity, Hellenized natives of the region where Canaanites still lived were referred to as "Syro-Phoenicians", as in the [Gospel of Mark](#) 7:26: "The woman was a Greek, a Syrophoenician by nation".

In Acts 15 Paul and Barnabas travel through Phoenicia in route to Jerusalem. Acts 15:3 (NIV) "The church sent them on their way, and as they traveled through Phoenicia and Samaria, they told how the Gentiles had been converted. This news made all the brothers very glad."

The word [Bible](#) itself derives from Greek *biblion*, which means "book" and either derives from, or is the (perhaps ultimately Egyptian) origin of [Byblos](#), the Greek name of the Phoenician city Gebal.

FAMOUS PHOENICIANS

Antipater of Sidon, Phoenician
epigrammatist (150 BC - 127 BC)
Aquilina of Byblos, Christian martyr
(died in 293 A.D.)
Barbara of Baalbeck/Heliopolis,
Christian martyr (died in 237 A.D.)

Cadmus, "Teacher of the Phoenician
Alphabet"
Christina of Tyre, Christian martyr
(died in 300 A.D.)
Dorotheus, Jurist and Professor of
Roman Law

Eusebius Bishop of Berytus (Beirut)
 Eusebius of Caesarea, Christian Icon
 Frumentius, Saint, Apostle of
 Abyssinia
 Hanno, Circumnavigator of Africa
 Himilco, Voyager
 Hiram the Architect, Solomon's
 Temple Designer
 Jezebel Princess of Sidon and Queen
 of Israel (wife of King Ahab of Israel)
 John Mark Bishop of Byblos
 designated Bishop by St. Peter
 Pamphilus, Saint
 King Hiram of Tyre
 King Abi-Milki of Tyre
 King Ethbaal of Sidon (father of
 Princess Jezebel)
 King Ahiram of Byblos
 King Rib-Addi of Byblos
 King Zimrida of Sidon
 King Jabin of Hazor

Matrona of Perge, Saint
 Mochus of Sidon wrote on the atomic
 theory
 Papinian, Jurist
 Perpetua and Felicity, Christian
 martyrs of Carthage (died in 203
 A.D.)
 Philo of Byblos, Writer
 Porphyry of Tyre, Writer
 Pythagoras
 Phoenician Popes
 Sanchuniathon, Writer
 Thales of Citium
 Thales of Miletus, Astronomer
 Theodosia of Tyre, Christian martyr
 (died 293 A.D.)
 Ulpian, Jurist
 Zadok the Priest
 Zeno of Citium, Philosopher
 Zeno of Sidon, Philosopher



Thales, First Philosopher

The first generation of Greek Philosophers of the [Milesian school](#), ([Thales](#), [Anaximenes](#),
[Anaximander](#), [Anaxagoras](#) and [Pythagoras](#)) all had Phoenician ancestry

ان اباطرة من اصل لبناني حكموا الدولة الرومانية الواسعة الارجاء في ايام عزها ومجدها، هكذا أيضاً يخبر المؤرخون ان رجال دين من اصل لبناني وفينيقي احتلوا أعلى المراكز في الكنيسة الكاثوليكية، وبلغوا قمة الدرجات المقدسة على الإطلاق، أسمى وأرفع سلطة في الكنيسة: الجبر الأعظم، وحكموا الكنيسة الجامعة من الفاتيكان.

أول بابا من شرقنا المتوسطي كلّمنا عنه المؤرخون: أنيقيطس أو أنيشيتوس، عاش في القرن الثاني، والخمسة الباقون في القرنين السابع والثامن.

البابا القديس أنيشيتوس (155 – 166)

بعد وفاة البابا القديس بيوس الأول، عام 155 اجتمع المسؤولون الكبار في عاصمة الكنيسة الكاثوليكية، وبعد استشارة الاكليروس والشعب عينوا (او انتخبوا) خلفاً له، أسقفاً ورعا من مواليد فينيقيا اللبنانية. كان معروفاً جداً في روما حيث عاش القسط الأكبر من حياته. هذا الجبر الأعظم الذي عُرف باسم انيشيتوس الاول اشتهر بتقواه وتقشفه وتواضعه ومحبهه للحياة الفقيرة البسيطة، وهو أول من أوصى الكهنة بجم الشعر ولبس الثوب البسيط الأسود، ومنع الاكليروس عامة من ارتداء الثياب الفضفاضة والمتعددة اللون، إلا في أثناء الحفلات الدينية. وفي زمان حبريته ذهب القديس بوليكرينوس، أسقف سميرنا إلى روما للحوار مع البابا في قضايا مختلف عليها بين الجماعات المسيحية، ومن أهمها قضية تعيين يوم للاحتفال بعيد الفصح تجمع عليه كنيسة الشرق وكنيسة الغرب معاً، لكنهما لم يتوصلا إلى نتيجة ترضي الجميع. وبعد سنوات حاول البابا فيكتور الاول (189 – 199) حل هذه القضية ولم يصل أيضاً إلى نتيجة إيجابية. في عهد الإمبراطور الروماني ماركوس اوريليوس استشهد البابا انيشيتوس، العام 168 ونُقل جثمانه مراراً من كنيسة إلى كنيسة، إلى أن استقرّ السنة 1617 في ناووس من رخام مذهب، في روما، وكان استعمل سابقاً ليؤوي رفات الإمبراطور اسكندر ساويروس الفينيقي الاصل. تعيد له الكنيسة في 17 نيسان من كل عام.

يوحنا الخامس (685 – 686)

ولد يوحنا الخامس في إنطاكية نحو العام 630 ثم انتقل إلى روما حيث عاش القسم الأكبر من حياته. السنة 680 أرسله البابا أغاثون ليمثله في المجمع المسكوني السادس، وهو المجمع القسطنطيني الثالث الذي دعى إليه الإمبراطور قسطنطين الرابع. وكان له دور مميز في هذا المجمع فازدادت شهرته شرقاً وغرباً كمفكر ولاهوتي عميق. وبعد خمس سنوات، أي عام 685، خلف البابا بنيديكتوس الثاني على السدة البطريركية. أكثر المؤرخين يعينون يوم انتخابه في 23 تموز من العام المذكور. من أهم مبادراته إدخال كنائس سردينيا في محور الإدارة الكنسية المركزية في روما، أثناء حبريته القصيرة التي دامت سنة واحدة، مات قسطنطين الملك العظيم وخلفه ابنه يوستينيانوس الثاني، الملقب بالأخزم، الذي كان عدواً لدوداً للمردة ولمار يوحنا مارون، البطريرك الأول على الكنيسة المارونية. أما هو، يوحنا الخامس، فانتقل إلى حياة أفضل في أول آب عام 686. القديس سرجيوس الاول (687 – 701)

بعد وفاة البابا يوحنا الخامس، عام 687، خلفه على كرسي البابوية في روما القديس سرجيوس الأول. ولد سرجيوس في باليرمو (صقلية) العام 620 من عائلة فينيقية تزجت من الشرق. اشتهر كثيراً في روما حيث تُثقف ومارس التعليم العالي قبل أن يتبوأ أعلى منصب كنسي. السلطة البابوية في القسم الثاني الأخير من القرن السابع ازدهرت ونمت كثيراً، على حساب سلطة الإمبراطور البيزنطي واكسرخوس رافينا (Ravenna) التي تراجعت تدريجاً. والبابا سرجيوس كان أول من أثبت السلطة الزمنية للكرسي الرسولي. لم يتردد البابا سرجيوس لحظة من معارضة قرارات مجمع القسطنطينية الدخيل، ثم حرم اكسرخوس رافينا أن يذهب إلى روما ويقبض على البابا ويحجّه إلى القسطنطينية أسيراً. وما أن عرف مطلب يوستينيانوس حتى هاج الشعب الروماني والجيش الوطني ثم الفصيلة عينها التي ترأسها زكريا انفصلت عنه وانضمت إلى المدافعين عن الجبر الأعظم، فذعر الاكسرخوس وخاف أن يقتلوه، فلأذ بحمي البابا والدمع ملء عينيه ملتصماً العذر والحماية، حماه البابا في غرفته نفسها وسهل له العودة إلى القسطنطينية سالماً.

أما البابا القديس سرجيوس الأول فكان على خلاف عقائدي مع الإمبراطور وكان متفهماً تماماً وضع الكنائس الشرقية - وهو من أصل فينيقي - ومن الأرجح أنه بواسطة ممثله في الأردن أثبت انتخاب يوحنا مارون أول بطريرك ماروني على إنطاكية. موقف القديس سرجيوس هذا أوحى لأحد خلفائه البابا بينديكتوس الرابع عشر قوله المأثور: "في أواخر القرن السابع، بينما كانت الهرطقة تُحزن البطريركية الأنطاكية، فإذا بالموارنة، لكي يضعوا أنفسهم في منجاة من هذه العدوى، يقررون اختيار بطريرك أثبت الأجبار الأعظمون انتخابه". واشتهر هذا البابا الفينيقي الأصل، كغيره من الشرقيين، بنشر العبادة لمريم العذراء. وأمر باحتفالات عظيمة في أعيادها، منها عيد البشارة، وميلاد العذراء وعيد انتقالها بالنفس والجسد إلى السماء، على الرغم أن هذه العبادة لم تكن بعد أصبحت عقيدة إيمانية. البابا سيسينيوس (708)

الجبر الأعظم يوحنا السابع غادر هذه الفاتية إلى حياة أفضل في السابع عشر من تشرين الأول عام 707. انتخب مكانه، بعد نحو ثلاثة أشهر البابا سيسينيوس أو سيزينيوس، من صور، في 18 كانون الثاني عام 708. أولي اهتمامات هذا البابا المسن والمريض كانت تحصين روما من جديد بعدما كادت أسوارها تخرب تماماً نتيجة لهجوم البرابرة مراراً عليها. لكن الموت فاجأه بسرعة، قبل أن ينهي مشروعه المهم، في شهر شباط من السنة عينها، إذ كان في بداية مسيرته الإصلاحية.

البابا قسطنطين الأول (708 - 715)

البابا قسطنطين الأول من مواليد صور كسالفه. تسلم السدة الرسولية في شهر آذار عام 708. أكمل ما بدأ به البابا سيسينيوس من إصلاح وبناء أسوار روما. ثم وجه اهتمامه خصوصاً إلى المواضيع الدينية اللاهوتية فشجب المونوتولية التي كانت تنادي أن في المسيح إرادة واحدة. وهنا الخلاف مع الذين يمثلون الكنيسة الكاثوليكية.

لقد أخبرنا المؤرخون أن يوستينيانوس الأخرم، عدو الموارنة الأكبر، بعد عشر سنوات في المنفى وبمساعدة الشعب البلغاري رجع إلى القسطنطينية واستولى على الحكم مرة ثانية، مبرهنًا على قساوته بقساوته نفسها واستبداده. هذا الإمبراطور ألح كثيراً على البابا قسطنطين الأول كي يذهب إلى القسطنطينية لإجراء حوار معه عن مجمع القسطنطينية الأخير الذي رفض البابا سرجيوس الأول قراراته. وبعد مدة من التردد غادر البابا روما باتجاه عاصمة الإمبراطورية في الخامس من تشرين الأول السنة 701.

توصل البابا قسطنطين إلى إقناع يوستينيانوس بتعديل بعض قرارات المجمع الذي دعا إليه وترأسه. وبعد نحو سنة على غيابه رجع الجبر الأعظم إلى روما، إلى قواعد سالماً، قوياً، متصراً.

لكن، بعد عودته، حاول الإمبراطور التراجع عن التعديلات التي حققها في قرارات المجمع. لكنه لم يلاق نجاحاً من قبل الكليروس والشعب عموماً. كما أن المسؤولين في الجيش لم يتركوا وقتاً كافياً لهذا المسخ البشري المتغرس. فثاروا عليه وقتلوه عام 711.

البابا القديس غريغوريوس الثالث (731 - 741)

بعد وفاة البابا غريغوريوس الثاني عام 731 اختار الشعب خلفاً له أسقفاً من اصل فينيقي أخذ اسم غريغوريوس الثالث. أما السلطات الدينية الرومانية فاكثفت بالمصادقة على إرادة الشعب الذي كان يلقيه "صديق الفقراء والبائسين". شهرته فضائله وثقافته العالية قبل ارتقائه السدة البطريركية. عقد البابا مجمعاً في كنيسة مار بطرس بالفاتيكان حضره 193 أسقفاً، أخذوا موقفاً منافضاً لموقف الإمبراطور البيزنطي لاون الثالث الذي كان أمر بإتلاف كل الأيقونات والصور على اختلاف أنواعها. ومن أهم قرارات المجمع أن من يشوه صورة المسيح أو صورة أمه العذراء مريم أو صور الرسل والقديسين يمنع من شركة الكنيسة ومن الأسرار المقدسة كافة.

ولما كان مندوب البابا متجهاً إلى القسطنطينية ليسلم الإمبراطور قرار المجمع اعتقله الجيش البيزنطي وسجنه، كما اعتقل بعض موفدي البابا إلى المدن الإيطالية وهم مكلفون بنشر قرارات المجمع.

نتيجة ضغوط الإمبراطور لاون التجأ الجبر الأعظم إلى شارل مارتيل ملك فرنسا وأضعاً ممتلكاته البابوية تحت حماية الفرنسيين داعياً إياهم إلى استرداد إيطاليا. الملك الفرنسي بعد انتصاره على العرب في بواتيه (Poitiers)، في معركة خلدت اسمه كان قد أرسل رسالة إلى البابا غريغوريوس مبشراً بانتصار الجيش المسيحي. وأراد في الوقت عينه أن يفهم كل أعداء غريغوريوس - من بينهم لاون الثالث - أنه هو شارل مارتيل أبو المسيحية والمدافع عنها. وأنه لا يتسامح بأية إهانة، ولو مهما كانت خفيفة، ضد نائب السيد المسيح على الأرض.

وفي أيام البابا الفينيقي الأصل حج ملك الساكسون إلى روما. وبعد عودته إلى بلاده أسس رسماً سنوياً سماه "دينار مار بطرس". وهو مستمر ثابت حتى يومنا القائم. وتدفقه الأبرشيات إلى الجبر الأعظم للأعمال الخيرية حيث تقتضي الحاجة. غادر البابا غريغوريوس الثالث هذه الفاتية يوم 27 تشرين الثاني عام 741 بعدما ترأس كنيسة المسيح مدة عشر سنوات.



More than 2,500 years ago Phoenician mariners sailed to Mediterranean and southwestern European ports. The Phoenicians were the great merchants of ancient times. They sold rich treasures from many lands.

These Phoenicians (the Canaanites, or Sidonians, of the Bible) were Semitic people. Their country was a narrow strip of the Syrian coast, about 160 miles (260 kilometers) long and 20 miles (32 kilometers) wide. The area now comprises Lebanon and parts of Syria and Israel. Their territory was so small that the Phoenicians were forced to turn to the sea for a living. They became the most skillful shipbuilders and navigators of their time. They worked the silver mines of Spain, passed through the Strait of Gibraltar, and founded the city of Cadiz on the southern coast of Spain. They sailed to the British Isles for tin and may have

ventured around southern Africa. They founded many colonies, the greatest being Carthage.

The Phoenicians began to develop as a seafaring, manufacturing, and trading nation when the Cretans--the first masters of the Mediterranean--were overthrown by the Greeks. Not only did they take the fine wares of the Eastern nations to the Western barbarians, but they also became skilled in making such wares themselves--especially metalwork, glass, and cloth. From a snail, the murex, they obtained a crimson dye called Tyrian purple. This was so costly that only kings and wealthy nobles could afford garments dyed with it.

Perhaps the most significant contribution of the Phoenicians was a syllabic writing, developed in about 1000 BC at Byblos. From this city's name come the Greek word *biblia* (books) and the English word Bible. This form of writing was spread by the Phoenicians in their travels and influenced the Aramaic and Greek alphabets

There were two great cities of Phoenicia--Sidon, the center of the glass industry, and Tyre, the center of the purple-dye industry. In the middle of the 10th century BC, Tyre assumed the leadership of all Phoenicia. Friendly relations were established with the Hebrews, and King Solomon sent to King Hiram of Tyre not only for materials but also for skilled workmen to build the temple.

The Phoenicians supplied the great Persian fleets with which Darius and Xerxes attacked Greece. Usually they submitted readily to foreign conquerors and paid tribute. In return they were allowed to pursue their commercial enterprises as they liked. Alexander the Great took Tyre in 332 BC, after one of the greatest sieges of history. In 64 BC Phoenicia came under the control of the Romans.

The chief divinities of the Phoenician religion were the god Baal and the goddess Astarte, or Ashtoreth. In times of great distress human sacrifices were offered to the god Moloch.

Today the small island on which Tyre once stood is connected with the mainland by a broad tongue of land. It grew out of the causeway built during Alexander's siege. The town is called Sur in Arabic.

The Phoenicians of the Iron Age (first millennium B.C.) descended from the original Canaanites who dwelt in the region during the earlier Bronze Age (3000-1200 H.C.), despite classical tradition to the contrary. There is archaeological evidence for a continuous cultural tradition from the Bronze to the Iron Age (1200

-333 B.C.) at the cities of Tyre and Zaraphath. In the Amarna age (fourteenth century B.C.) many letters to Egypt emanated from King Rib-Addi of Byblos, King Abi-Milki of Tyre, and King Zimrida of Sidon, and in other New Kingdom Egyptian texts there are references to the cities of Beirut, Sidon, Zaraphath, Ushu, Tyre, and Byblos. Additionally there is a thirteenth-century B.C. letter from the king of Tyre to Ugarit, and a Ugaritic inscription has turned up at Zaraphath. Despite these facts showing that the coastal cities were occupied without interruption or change in population, the term "Phoenician" is now normally applied to them in the Iron Age (beginning about the twelfth century B.C.) onward when the traits that characterize Phoenician culture evolved: long-distance seafaring, trade and colonization, and distinctive elements of their material culture, language, and script.

The Phoenicians, whose lands corresponds to present-day Lebanon and coastal parts of Israel and Syria, probably arrived in the region in about 3000 B.C. They established commercial and religious connections with Egypt after about 2613 BC and continued until the end of the Egyptian Old Kingdom and the invasion of Phoenicia by the Amorites (c. 2200 BC).

Other groups invading and periodically controlling Phoenicia included the Hyksos (18th century BC), the Egyptians of the New Kingdom (16th century BC), and the Hittites (14th century BC). Seti I (1290-79 BC) of the New Kingdom reconquered most of Phoenicia, but Ramses III (1187-56 BC) lost it to invaders from Asia Minor and Europe. The roster of Phoenician cities changed during the near millennium-long period beginning in 1200 B.C., reflecting the waxing and waning of their individual fortunes and the impinging historical events of the Near East. At the beginning of the Iron Age, as part of the invasion of the Sea Peoples (groups from the Greek islands, especially Crete), the Philistines occupied the coastal area south of Mt. Carmel, including Dor, Ashdod, Ashkelon, and Gaza. By the eighth century B.C., however, the material culture of the Phoenicians extended southward, and Sidon controlled Dor and Joppa during the Persian period (539-333 B.C.). The Achaemenians, an Iranian dynasty under the leadership of Cyrus II, conquered the area in 538 B.C. Sidon became a principal coastal city of this Empire. The history of Tyre and Sidon is intertwined (indeed they were only twenty-two miles [35 km.] apart). Classical tradition suggests that Sidon was the more powerful at first but by the tenth century B.C. Tyre dominated. Tyre's kings ruled a stretch of the coast that included Sidon and often they were referred to as kings of the Sidonians (1 Kings 16:31).

There were no major Phoenician cities north of Arvad, but Phoenician influence extended into Cilicia in the ninth and eighth centuries B.C. Obscurity surrounds the emergence of Phoenician culture during the twelfth and eleventh centuries B.C. In a foray, the Assyrian king Tiglathpileser I (1114-1076 B.C.) sojourned at Arvad and received tribute from Byblos and Sidon, and there are archaeological data from Tyre and Zaraphath for this period. The Egyptian Tale of Wenamun, dating to the mid-eleventh century B.C., graphically portrays the decline of Egyptian prestige and power in the Levant. This was due in part to the invasions of the Sea Peoples and the general disruptions of Late Bronze Age cultures throughout the eastern Mediterranean, with the collapse of Mycenaean and Hittite cultures and the destruction of city-states in the Levant. Trade was severely affected. In the aftermath of the disruptions and the power vacuum a new order emerged in which flourishing Phoenician settlements replaced such destroyed centers as Ugarit on the coast of northern Syria. Instead of the Levant being the recipient of Aegean wares, Phoenician cities began exporting goods and services.

In the 10th century B.C. the city state of Tyre rose to hegemony among Phoenician states and founded colonies throughout the Mediterranean region. During the same time, Tyre strengthened its influence over the northern kingdom of Israel. Phoenician influence is also to be seen in the region of Cilicia at Zinjirli where King Kilamuwa, probably Aramaean in origin, chose the Phoenician language and script for a long inscription at the front of his palace. Other Phoenician inscriptions come from the same region in the following centuries Azitiwada marked the rebuilding of his city with bilingual inscriptions in Phoenician and hieroglyphic Hittite at Karatepe. The strong Phoenician influence in Cilicia may be due to trading activities in a network including Urartu, the northern rival of Assyria in the ninth and eighth centuries B.C.

The pace of Assyrian activity in Phoenicia quickened in the ninth century B.C. when Ashurnasirpal II, Shalmaneser III, and Adadnirari III exacted tribute and taxes from Sidon, Tyre, and other Phoenician cities. Assyria was gradually extending its control over the Levant. As a result of the far-reaching reorganization of the Assyrian Empire by Tiglathpileser III (744-727 B.C.), the nature of the impact on Phoenicia changed from one of occasional demands by raiding armies to incorporation as vassals into the Empire. Many cities lost their autonomy altogether and became part of Assyrian provinces administered by governors; for example, an Assyrian province of Simyra was established by Tiglathpileser III.

During Sennacherib's reign (705-681 B.C.) he crushed a serious revolt by coastal cities in 701 B.C. and forced Luli (Elulaeus), king of Tyre, to flee to Cyprus where

he died. Later Sidon revolted against the Assyrian ruler Esarhaddon (681-669 B.C.) who in 676 B.C. sacked and destroyed it and in its place built a governor's residence, called Kar-Esarhaddon, for a new Assyrian province. He also made a treaty with Baal, king of Tyre. Ashurbanipal (668-627 B.C.) laid siege to Tyre and Nebuchadnezzar besieged it for thirteen years (586-573 B.C.; Ezek. 26-28: 19).

Sidon reemerged as the dominant city of Phoenicia in the Persian period (539-333 B.C.) and led a Phoenician contingent in the Persian wars of the early fifth century B.C., helping bridge the Hellespont and fighting at Salamis.



Herodotus and Phoenician history **by Nina Jidejian**

Everyone, at some time or another, has read about the Greek and Persian wars fought during the sixth to fourth centuries B.C. What he perhaps does not know is that the Phoenicians played an important role in this great historical drama.

The reason is simple.

Persia is not a sea power and is land locked in Asia Minor and on the East Mediterranean coast with a formidable array of soldiers from many nations.

The Phoenicians, on the other hand, have the fleets, the navigators, the seamen and the "know-how". Guided by the stars they sail at night over dark, dangerous, uncharted waters, guided only by the stars. An arrangement is therefore reached with the kings of the Phoenician cities to furnish a fleet to the Persians provided they are not bothered by them at home.

Soon after Greece is invaded by Xerxes, the Persian "King of Kings". Bloody battles on land and sea follow. Sporadic fighting spreads to the Greek islands and Cyprus.

Then in 333 B.C. Alexander the Great at the head of his Macedonian phalanxes crosses the Hellespont in pursuit of Darius Codamannus, the Persian king, thus bringing the war into Asia. City after city go over to him.

Alexander's conquest of the East ushers in the Hellenistic Age. With the spread of Greek culture and ideas, a new political and social order arises and travels to the farther reaches of his Empire contributing to fashion the course of the modern world in which we live.

The Greek and Persian Wars 550 to 330 B.C.

Herodotus is a Greek born during the fifth century B.C. in Halicarnassus, southwest Asia Minor. Centuries before his time the Greeks abandon their homes on the mainland, put their families and belongings in ships and sail eastwards across the Aegean. Some settle for good on the islands, others found a number of Greek cities all along the coast of Asia Minor.

As a young man Herodotus, intelligent and inquisitive, displays a great gift for story-telling. He wanders freely throughout a large part of the great Persian Empire recording all he sees and hears. He is the world's authority on the Greek and Persian wars that shook the ancient world so long ago.

This is his story.

Soon after his conquest of the Empire of the Medes, Cyrus, king of Persia, is attacked by a coalition of the other great powers of the day: Babylon, Egypt and Lydia who come to fear him, joined by Sparta, the greatest military power of Greece. In the spring of 546 B.C. the richest and most powerful man in the world, Croesus, king of Lydia, advances into Cappadocia in Asia Minor while the other kings are still feverishly gathering their troops for battle. But Cyrus cleverly

attacks first, marches one thousand miles overland, even through the outlying provinces of Babylon. He defeats Croesus and follows him to his capital city. In the autumn of 546 Cyrus storms Sardis and orders that Croesus be taken alive. The Lydian kingdom henceforth becomes a province of Persia.

The gateway to Greece and the Near East now lies open before the Persian king. The Ionian Greek cities of Asia Minor, the Carians, the Lycians and the king of Cilicia humbly acknowledge Persian supremacy.

War with Babylon is inevitable. In a single swift campaign, Cyrus destroys the mighty kingdom. The army of King Nabonidus is defeated and Babylon surrenders without resistance in October 539.

In Sidon at this time Mapen and his sister Myrra live in a little stone house near the port. Their father, Elibar, is a carpenter and is greatly respected for his ability and his skill. Not only does he saw heavy logs of wood with precision for sea-faring galleys but he can also carve smaller bits of wood into various objects: luxury boxes to hold jewelry, plain boxes to hold precious spices, wooden toys with which children can play: a cow, a horse, a dog and even a small doll for Myrra. Children follow him closely when he walks through the streets of Sidon, hoping for a toy.

Mapen and Myrra not only love their father but are very proud of him. They love their mother too, because she keeps the little stone house spic and span. She also welcomes her children's friends with warmth at any time.

Life is peaceful in Sidon. At nightfall around the fire their parents talk about what is happening in Babylon. But all this is so far away.

Then one day the mighty king of Babylon is no more. The king of Persia from afar assumes sovereignty over Babylon's possessions on the east Mediterranean seaboard. Thus Sidon, Tyre, Byblos, Beirut, Arvad (Ruad) and the other port cities are left to themselves to enjoy a period of freedom and peace.

Great excitement spreads in Sidon and Tyre when news arrives that all displaced persons by order of Cyrus can now return to their homelands. The Jews taken to Babylon by Nebuchadnezzar are allowed to proceed to Jerusalem. Cyrus grants a royal concession of Phoenician timber to the Jews to rebuild Jerusalem and their temple. Phoenician artisans make their way to Jerusalem to take part in the reconstruction of the city. In the Old Testament, Ezra (3.7) infers that Jews and Phoenicians renew commercial relations:

"So they gave money to the masons and the carpenters and food, drink and oil to the Sidonians and Tyrians to bring cedar trees from Lebanon to the sea to Joppa, according to the grant that they had from Cyrus, king of Persia."

Cedar trees are cut on the mountains of Lebanon and rolled down the slopes. Logs are tied one to the other and dragged by teams of oxen to the port of Byblos. There they are lashed together with heavy ropes into rafts and floated down the coast.

From afar Mapen and Myrra see the logs arriving. There is a frightening sound as they collide against each other. In the port there is a large galley ready to carry the carpenter and stone masons. Elibar hugs his wife and children tight to his bosom and embarks for Tyre to pick up more artisans and then sails further south.

A year goes by . . . The children miss their father. Then one day from afar, a galley is seen slowly approaching the port. Mapen and Myrra rush to the shore. They are overjoyed to see their father once again. He has worked hard, has been well-paid and has a leather pouch full of gold pieces. But he is glad to return to the little stone house in the port. There the family receives relatives and friends who eagerly listen to the stories Elibar tells them about Jerusalem, the temple and other unfamiliar sights.

Peace reigns in the region. Trade prospers. Herodotus (1.143) tells us that the Ionian Greeks too and those living on the Greek islands in the Aegean have nothing to fear from the Persians. For the Phoenicians alone control the sea routes and are free to come and go. The Persians are not seamen nor do they have a fleet.

The situation however soon changes. Egypt alone remains unconquered by the king of Persia. In 529 B.C. Cyrus dies and is succeeded by his son, Cambyses. The conquest of Egypt is necessary if Persia is to dominate the east Mediterranean world. The Mediterranean seaboard must be taken but first an understanding reached with the kings of the Phoenician cities to supply Persia with the necessary ships and crews.

An arrangement is therefore made whereby the kings of the city-states place their fleets at the disposal of the Persian monarch. In return the cities are not occupied and are allowed to retain their native kings. All during the Persian period of domination (550 to 330 B.C.) the kings of the Phoenician cities command their naval contingents and are treated as friends and allies.

In 525 B.C. Cambyses captures Pelusium in the Delta. The fall of Memphis completes the Persian conquest of Egypt.

When Cambyses plans a campaign against Carthage, the Phoenicians refuse to sail because they consider the city is a colony of Tyre. Cambyses abandons the expedition. Herodotus (3.19-20) explains:

"Cambyses did not think fit to bring pressure to bear because the Phoenicians had taken service under him of their free will and his whole naval power was dependent on them."

Cambyses dies. The year 521 B.C. marks the accession of Darius Hystaspis. Darius believes that the greatest danger to the Persian Empire is a rebellion in a distant province. To prevent power being held by one man, he appoints three officials in each province: a satrap, a general and a secretary of state. independent of each other they spy on each other and report to the king direct.

Herodotus (3.91) lists the twenty satrapies of the Persian Empire and the taxes paid by each. Phoenicia is united with Syria, Cyprus and Palestine in the Fifth Satrapy and is taxed lightly compared to the others.

Darius is the first Persian king to coin money. The Maric, a gold coin weighing 130 grains, soon becomes the gold currency of the old World. Herodotus (4.168) tells us that silver coinage, also called Maric, is subsequently minted by a Persian satrap in Egypt.

Darius realizes the importance of good communications to hold his Empire together. He orders that a royal highway with one hundred and eleven post houses link Sardis in Lydia to Susa in southern Persia. Herodotus (4.52-56) travels on this royal road. At the post houses tired horses are exchanged for fresh steeds for the onward journey. Royal courriers find shelter and the much needed rest.

But trouble is now brewing in the provinces. The Ionian cities in Asia Minor revolt against Persia. The revolt spreads to Caria and the island of Cyprus. Darius orders the Phoenician cities to assemble a fleet. Ships are sent to Cilicia to transport Persian troops to Cyprus. The fleet anchors in the bay opposite Salamis, Cyprus, facing the Ionian fleet already there. This is the very first encounter at sea between Phoenicians and Greeks. The Phoenicians lose the battle but Persian land forces gain a victory over the Cypriotes. Hatred flares up between the Phoenicians and the Greeks for the Greeks in the Aegean are a serious threat to Phoenician domination of the commercial sea lanes.

A series of rebellions follow. Sardis is taken and burned to the ground by Athenian and Ionian forces.

Next the Greek cities in Asia Minor rebel against Persia. Herodotus (5.106) tells us that in his anger Darius commands one of his attendants to repeat to him three times whenever he sits down to dine: "Master, remember the Athenians".

A great clash is in the offing. The decisive battle between the Ionian Greeks and Persia occurs at sea. In the naval battle of 494 near the island of Lade opposite Miletus, the Persians with the Phoenician fleet defeat the Ionian Greeks of Asia Minor.

Darius is pleased with the outcome of the battle and realizes that the conquest of mainland Greece will not present much difficulty. He decides to lead his army through Thrace and Macedonia with the ultimate goal of punishing Athens. Herodotus (3.136) tells us that he has already sent a spying mission of Persian nobles in Phoenician ships to the coast of Greece.

The Phoenician cities furnish a large part of the fleet led by the Persian general Mardonius in the year 492, but heavy losses occur when the ships are dashed against the rocks of Mount Athos and most of the fleet sinks.

Then comes the Persian setback at Marathon in 490 B.C. The Persian archers are cut down by the Greek phalanx of hoplites.

In 485 Darius dies and with the accession to the throne in 481 of his son Xerxes we are about to witness the greatest expedition of all times.

Forces are drawn from every quarter of the Persian Empire. Two bridges are thrown across the Hellespont, the narrow strait that divides Europe from Asia (called the Dardanelles today).

At Abydos on the Propontis, a lofty seat of white stone is carved out on the hilltop to enable Xerxes to look down on the seashore where his army and fleet are assembled. A race of ships is organized in his honor and the ships of Sidon win, to the king's great pleasure. Xerxes shows a marked preference for Phoenician vessels, the Sidonian ones in particular.

Riding in his chariot, the king drives past the men of each nation, foot soldiers and cavalry, questioning them while his scribes write down the answers. Then the king alights from his chariot and, according to Herodotus (7.100) boards a ship of Sidon, sitting under a golden canopy. He sails past the prows of all the ships assembled before him, questioning the seamen and ordering that their answers be written down.

The loss of the fleet in the previous expedition off the rocky coast of Mount Athos prompts Xerxes to order that a canal be dug through the isthmus to allow his ships to pass in safety. No sooner this is done, however, the sides cave in. Phoenician engineers, Herodotus (7.23) writes, rescue the project.

In the section of the canal allotted to them, the Phoenicians dig a trench double the width at the top than at the canal level thus preventing wall collapse. The other engineers follow the Phoenicians' example.

Xerxes, at the head of his army, marches into Thessaly and quarters his troops at Therma, Macedonia. There he embarks on a ship of Sidon to reconnoiter by sea. After the Persian victory at Thermopylae, Xerxes gives orders to proceed to Artemisium, where the Greeks await him. A fierce battle ensues. The Athenians and Sidonians fight bravely.

But the decisive battle is yet to come. Before throwing his troops into battle at Salamis, Greece, Xerxes holds a council of war. His high esteem for the king of Sidon is seen by the place assigned to him at the meeting. Herodotus (8.67) tells us "First in place is the king of Sidon and next the king of Tyre." Among the kings and princes of Phoenicia who sail with Xerxes, Herodotus (7.98) records, are Tetramnestus, son of Anysus of Sidon, and Matten, son of Sirom (Hiram) of Tyre.

Xerxes has one woman admiral. She is Artemesia, a widow, in command of the naval contingents of Halicarnassus, Cos, Nisyra and Calydna in Asia Minor. She is the only one to object to plans for a battle at sea, claiming that the Greeks are far superior to the Persians in naval matters.

On Mount Aegaleos Xerxes surveys the naval engagement from his silver footed throne. The narrowness of the straits at Salamis and the fact the Greeks are fighting in home waters leads to the defeat and flight of the Phoenician ships. When some of the captains appear before him to furnish explanations, Xerxes has them executed on the spot. Other Phoenician commanders become so alarmed that they desert the fleet and sail away.

This is perhaps the reason why for the next fifteen years there is no record of Phoenician contingents in the service of Persia's kings. In 465, however, the victorious Athenians threaten Cyprus. The Phoenician fleet appears in support of the Persians once again as many of the cities of Cyprus are Phoenician colonies. From 465 to 390 B.C. they protect Cyprus from the Athenians and more than once fight them off.

During the Persian period Phoenicians find the time to do a bit of business on the side and exploit mines on the island of Thasos. Herodotus (6.47) claims to have seen them: "A whole mountain has been turned upside down in the search of gold."

In the early fourth century B.C. a very important political development takes place. Tripolis in north Lebanon is founded by Aradus, Sidon and Tyre. These cities are united by federal bonds. A historian living in the first century B.C., Diodorus Siculus (16.41.1-2) records that they convene a common council or "parliament" in Tripolis, the first to be held in the East Mediterranean world.

In the meantime, the pharaohs of the Twenty-ninth and Thirtieth dynasties stir rebellions in Cyprus against the Persians. Repeated attempts by the Persian king to regain Egypt, conquered earlier by Cambyses, fail. The Phoenicians and the kings of Cyprus now show open contempt of the Persians. In 366 the Phoenician cities join dissident satraps who wish to break away from the Empire. In 358 Artaxerxes III (Ochus) ascends the throne of Persia. He feels he cannot deal with any rebellion until he conquers Egypt. His failure to do so brings forth the great Phoenician revolt led by Tennes, king of Sidon.

The Persian king's satraps and generals dwell in Sidon. Nearby is a beautiful royal park, where the kings of Persia hunt called the paradeisos in Greek (from the old Persian term *pardes*, meaning "garden"). This Greek word has been passed on from one generation to another to mean "paradise" in our days, a place of beauty and delight.

The first hostile act of the Sidonians is to cut down and destroy the royal park, then they burn the fodder for the horses. Next they arrest Persian officials.

Ambassadors are sent to Egypt to seek aid from the pharaoh. In return, King Tennes receives four thousand Greek mercenaries. Adding these men to his own forces, Tennes defeats the satraps and drives them out of Phoenicia.

The year is 351 B.C. Artaxerxes III is in Babylon and hastily assembles a large army. News of its great size reaches Tennes. Fearing that his forces cannot hold them off, the king of Sidon treacherously decides to come to secret terms with the Persians in order to save his own life.

Without the knowledge of his people, Tennes sends Thettalion, a faithful attendant, to the Persians with a promise he will betray Sidon. Tennes will also assist the Persian king defeat Egypt, for according to Diodorus (16.43.2), he is familiar with

the topography of Egypt as well as the landing-places along the Nile. Thettalion returns to Sidon and reports on the success of his mission.

The conquest of Egypt at this point is of great importance. Persian envoys are sent to the cities of Greece for reinforcements. Thebes despatches one thousand men, Argos sends three thousand and the Ionian Greeks of Asia Minor send six thousand. Artaxerxes does not wait for them to arrive and, at the head of his troops, marches on Sidon.

The Sidonians dig triple ditches and raise high fortifications. They store up food, armor and missiles. In wealth and resources Sidon by far excels her sister-cities. There is an important number of Greek mercenaries available ready to fight. More important still is the fact that Sidon possesses over one hundred triremes and quinqueremes.

All this feverish activity raises the suspicion of young Straton, the son of a respected palace official. For some time now his father has remained at court all the time and has not come home at night. From an upstairs window Straton can easily see who enters and leaves through the palace gates. He begins to fear for his father's life.

In those days it was usual for a king to hire foreign mercenaries to swell the ranks of his army. These men are paid generously for their services. Since they love money, adventure and the dangers of warfare, they are proud of their condition and insolently swagger through the streets of Sidon. Straton does not trust them, nor does he like them. After all, a man who is paid for his services can easily switch to another master if the pay is better.

Tennes in secret confides to Mentor, the commander of the Greek mercenaries in Sidon, that he plans to hand over the city to the Persians. Leaving him in control behind, the king at the head of five hundred citizens, leaves the city pretending he is going to meet with the kings of other Phoenician cities to plan a united strategy. On this pretext he also takes with him one hundred of the city's most distinguished citizens to serve as advisors. Among them is the father of Straton.

Upon approaching the Persian camp, Tennes and the one hundred Sidonians are suddenly seized and handed over to the king. Artaxerxes welcomes Tennes as a friend but has the dignitaries executed as the instigators of the plot. Then come the five hundred Sidonian notables carrying olive branches as suppliants. They too one by one are shot down and fall to the ground.

Tennes assures the Persian king that he will now deliver Sidon to him. He leads the way and approaches the part of the fortifications held by Mentor and the Greek mercenaries. They allow the Persians inside the city walls. Thus Sidon, by Tennes' betrayal, is secretly delivered to the Persians. Now that Tennes is of no further use to him, Artaxerxes at once has him put to death.

Unaware of their king's betrayal, the Sidonians in the meantime take many precautions to defend their city. They burn all their ships so that the townspeople will remain to fight off the Persians and cannot secretly sail away.

Diodorus (16.45.3-6) tells us that when the Sidonians see the myriads of soldiers entering the city and swarming over the city walls, they shut themselves, their wives, children and servants in their houses. Straton and his mother do the same. Once the doors and windows are bolted securely, they set their homes on fire. Plumes of dust and smoke rise over the city. About forty thousand perish in the flames. A vast amount of silver and gold is melted down by the fire. This treasure is gathered up and later sold by the Persian king for many talents.

News of the disaster that has destroyed Sidon spreads far and wide. The remaining Phoenician cities, panicstricken, go over to the Persians. After the destruction of Sidon and the arrival of his Greek mercenaries, Artaxerxes marches towards Egypt. The pharaoh picks up all his possessions and flees to Ethiopia. Artaxerxes installs a Persian satrap in Egypt and starts the long march back to Babylon. The year is 350 B.C.

Alexander the Great 356-323 B.C.

Far away in Macedon Philip II (382-336 B.C.) becomes king. He gathers together a large force of infantry and the phalanx to support his cavalry and looks eastward, fired by ambition, to free Asia Minor of the Persian king.

He marries Olympias, the wild, witch-like daughter of the king of Epirus. According to Plutarch in his *Life of Alexander* (2.3-4) when newly wed, Philip comes upon his wife asleep with a serpent by her side. He is filled with revulsion and fears her as an enchantress.

Alexander, born of their union, is a fair-skinned handsome youth, quick to anger. He studies under Aristotle, the most celebrated philosopher of his time and has Leonidas as a tutor, a man of stern temperament. Alexander thus becomes a great

lover of all kinds of knowledge and always puts Homer's Iliad with his dagger under his pillow when he sleeps.

Alexander's faithful companion in both battle and the hunt is his horse Bucephalus. Plutarch (6.1-4) records that Alexander, barely fifteen years of age, tames this tempestuous and unruly steed. Bucephalus is brought before Philip by a Thessalian who demands an exorbitant sum of thirteen talents in exchange. No sooner does an attendant attempt to mount him, the horse rears up and tosses him to the ground. As the horse is being led away, Alexander exclaims that he is able to mount him. Philip mocks his son and asks him what sum will he pay in case he is unhorsed. Alexander replies that he will pay his father the full price of the horse. The king and his attendants burst out into loud laughter. Unabashed, Alexander runs to the horse and turns him directly towards the sun, for the youth had observed that Bucephalus is afraid of the motion of his own shadow. He then leads the horse forward, stroking him gently, and with one nimble leap, mounts him, lets him go at full speed and gallops away. Philip and his attendants look on in wonder. When Alexander dismounts, according to Plutarch (6.5), Philip embraces him and says: "Oh, my son, look thee out a kingdom equal to and worthy of thyself for Macedonia is too small for thee."

In the following years Philip's estrangement from Alexander's mother, Olympias, leads to other marriages. At his wedding to the youthful Cleopatra, Attalus, the bride's uncle in a drunken fit implores the gods to give the couple a lawful heir to the kingdom. Alexander is outraged by this affront and throws his drinking cup at Attalus' head. When Philip rises in anger with his sword drawn to attack his son, his foot slips and he falls to the ground. Plutarch (9.4-5) records that Alexander says insultingly: "See there, the man who makes preparations to pass out of Europe into Asia, overturned in passing from one seat to another."

After this incident Alexander and his mother withdraw from Philip's court. The sullen and jealous queen travels to Epirus, Alexander to Illyria. Friends of the family bring about a reconciliation, although short lived.

After subjugating his neighbors, Philip crosses into central Greece. In 337 he is in the Peloponnesus where he holds a congress of the Greek states at the Isthmus. A Hellenic league is organized that acknowledges Philip in the military command and furnishes contingents for an expedition against Persia.

In 336 Philip is murdered during the marriage festivities of his daughter in Aegae, Macedon. He leaves behind him a kingdom beset by troubles, but at the same time,

the Macedonian army that enables his son within ten years to change the face of the old World.

Alexander is barely twenty years old when Philip is murdered. The countries surrounding Macedonia want to free themselves of its rule. The Greek cities are on the verge of rebellion. Alexander puts down the revolts and at the general assembly at the Isthmus, the Greek cities agree to join him in the war against Persia and proclaim him their general.

Public officials and philosophers come from all parts of the land to congratulate Alexander -- all but Diogenes of Sinope who is living at the time in Corinth. According to Plutarch (14.1-2) he does not even bother to leave Cranium, the suburb where Alexander finds him lying in the sun. When the philosopher sees so much company about him, he raises himself a little and glances at Alexander who asks him kindly whether he wants anything. "Yes", Diogenes replies, "I would have you stand from between me and the sun." Alexander is struck by this answer and is so impressed by the man that, as he goes away, he tells his followers were he not Alexander, he would choose to be Diogenes.

Alexander's aim is to strike at the heart of the Persian Empire and ultimately conquer the entire East. He crosses the Hellespont into Asia and at Troy sacrifices to Athena, goddess of wisdom, and honors the memories of the heroes buried there.

The Persian advance guard is encamped on the further bank of the Granicus river. Except for a few hand-picked soldiers and a body of Greek mercenaries, the Persian king depends upon oriental recruits, large in number but weak in fighting power. Alexander crosses the river on horseback and is met by a shower of arrows. He charges, horse against horse with his raised lance. While the horsemen are thus engaged, the Macedonian phalanx crosses the river. The Persians take fright and flee leaving the high roads of Asia Minor open to the young Macedonian conqueror.

News of this military disaster reaches Darius. At the head of a large force he marches toward Cilicia to engage Alexander in battle. Their armies meet at Issus (near modern Alexandretta) in October 333. Alexander fights in the foremost ranks while his army closes in on the Persians, putting them to flight. Darius narrowly escapes, leaving behind his queen, his daughters and court officials.

Now the gates of the Near East lay open before Alexander. However he does not pursue Darius. It is of strategic importance for Alexander to control the naval bases from which the Persian fleet operates. So he marches instead on to Phoenicia.

Eye witness accounts of the daring exploits of Alexander unfortunately do not exist. What we know about him comes from secondary sources. Arrian (first century B.C.) refers to the works of Ptolemy, a general of Alexander, and Aristobolus, whose writings are lost. Diodorus Siculus (first century B.C.) and Quintus Curtius (first century A.D.) no doubt had access to earlier histories that have been destroyed.

Surprisingly enough, very few likenesses of the young Macedonian conqueror have come down to us. Plutarch (4.1) records that the finest statues of Alexander were made by Lysippus for he was the only sculptor tolerated by the young man. Even the inclination of Alexander's head a little on one side towards his left shoulder was reproduced in marble and was imitated afterwards by the generals who succeed him in an effort to emulate him. Coins minted during Alexander's reign have on the obverse the head of the god Heracles wearing the lion skin. Portraits of Alexander only appear later on the third century B.C. coins of Lysimachus, king of Thrace. Here Alexander appears as a god wearing the sacred horns of Ammon.

As Alexander moves down the coast, the Phoenician cities are panic-stricken. The Persian fleet is manned by Phoenician crews and the kings of the Phoenician cities are at the time at sea with the fleet.

Independent of each other, each city adopts a position that suits it best. Aradus (Ruad) is the most northern of the Phoenician city states. The king's son Straton, according to Arrian (2.13.7-8), hastens to welcome him and lays on his head a golden crown. He yields to Alexander the island of Aradus and Marathus, a great and prosperous city which lies opposite on the mainland (modern Tartous).

Byblos (Geba) surrenders without resistance. The king ruling at the time is called Ayinel. He is away sailing with the Persian fleet. Alexander leaves Byblos behind him and marches on to Sidon.

Sidon was dealt a severe blow in 351 when Artaxerxes took the city. Many Sidonians perished in the flames and the memory of this disaster lives on. The city is ruled at the time by a puppet of the Persians and Alexander is determined to get rid of him.

Hephaestion, the trustworthy companion-in-arms of Alexander, is given the mission to choose a new king. He finds two Sidonians, each one is worthy to rule. However it is the custom in Sidon that the king should come from royal stock, so the choice falls upon a man, distantly related to the royal family. This man, modest and poor, lives in the suburbs of Sidon where he cultivates a small garden.

Hephaestion delegates the two Sidonians to bring him before Alexander. They find him, Abdalonymous by name, in his garden plucking weeds. As he stands up to greet them, the two men dismount from their horses and hail him as king. They give him royal garments to wear and accompany him to Alexander in his camp.

Gazing at him steadily, Alexander tells Abdalonymous that after all the years he has lived in poverty and privation, he will now become powerful and rich. Quintus Curtius (4.1.24-28) records that the new king of Sidon puts out his grimy, work-worn hands and replies: "These hands having nothing, I lack nothing." Alexander is impressed by these words and leaving him to rule Sidon, he marches south to Tyre.

The king of Tyre is at sea with the Persian fleet. So a delegation headed by the king's son and noblemen comes out to meet the invader. It is of strategic importance for Alexander to take Tyre as the city is an important base for the Persians.

Alexander uses the pretext that he wishes to enter Tyre in order to sacrifice to Heracles, for the kings of Macedon hold they are descended from the god. Once Tyre is his, Alexander believes, all the Phoenician ships will desert the Persian king and come over to his side.

Confident in the fortifications of their island city, the Tyrians object. They realize the danger is great should Alexander enter their city. So they send envoys to Alexander telling him that there is a temple of Heracles on the mainland at Palaetyrus (old Tyre), suggesting that he offer sacrifices to the god there.

Alexander's face reddens with anger at this affront. He threatens to join the island fortress to the mainland by an artificial isthmus, turn Tyre into a peninsula and bring his powerful siege engines up to the city's walls.

That night Alexander falls asleep and has a dream. He sees Heracles stretching out his right hand to him to lead him into the city. The seers are summoned by him at once. Tyre would be taken with great toil and difficulty, they predict, for toil is the mark of Heracles' achievements.

It takes Alexander seven months before he can enter Tyre. A strait of four stadia separates the island city from the mainland and is especially exposed to southwest winds. Alexander orders that large stones and tree trunks from the mountains of Lebanon be brought down to the coast and cast into the sea. As long as the building of the mole is near the mainland, work goes on smoothly enough but as his men get into deeper water and nearer the city, a volley of arrows fall around them shot by archers positioned on the walls. Tyrians sail up on either side, mocking and harassing them.

Alexander orders that two towers be built on the mole equipped with siege engines. Hides and skins cover the towers so they can not be pelted with fire darts. The Tyrians fill a large horse-transport ship with dry boughs and other combustible materials. They fix two masts on the prow, each with a projecting arm from which is suspended a cauldron filled with bitumen, sulphur and other highly inflammable materials. The stern of the vessel is loaded with stone and sand and is thus depressed. In this way the prow is elevated so it can easily glide over the mole and reach the towers. The Tyrians wait for a wind blowing towards the mole and tow the ship astern with triremes. Running the "fire-ship" at full speed upon the mole, they set torches to the combustible materials. They dash the ship violently against the mole and the cauldrons scatter the fiery mass in all directions. The crew of the burning ship easily swim away to safety.

The kings of Aradus and Byblos hear that their cities are in Alexander's hands. They promptly desert the Persian fleet and arrive with their contingents and Sidonian triremes to side with Alexander. The kings of Cyprus learn that Darius has been defeated at Issus and sail to Sidon with one hundred and twenty ships. Triremes arrive from Rhodes, Soli, Mallos, Lycia and a fifty-oar from Macedon.

Arrian (2.20.3) records: "To all these Alexander let bygones be bygones supposing that it was rather from necessity than choice that they had joined naval forces with the Persians."

While all the ships are being prepared for battle and his siege engines fitted for the final assault, Alexander with some of his archers and cavalry march to the Anti-Lebanon. He conquers part of the country, others readily surrender.

The Tyrians have no choice but to go on the offensive before Alexander attacks. The enemy fleet must be sunk, including the ships of their sister-cities. This is not an easy task because ships from Cyprus are blocking the mouth of the "Sidonian" port, so-called because it faces north towards Sidon. Plans must be made in secret.

So sails are spread before the entrance of the harbor to hide their preparations. At midday when the Cypriote sailors are not on their guard, the Tyrians set sail with their bravest seafighting men and attack the surprised enemy, sinking several ships.

Alexander is infuriated by this setback. He orders his ships at once to sea to blockade the harbor. Those on the walls of Tyre see this and try with shouts and gestures to beckon their men to turn back. It is too late. Wheeling their ships about, the Tyrians attempt to sail back to the harbor. A few manage to get to safety but Alexander's naval forces put most of them out of action. Some of the crew jump overboard and swim to land. This victory allows the Macedonians easier access to Tyre's city walls. The battery rams are brought up against the walls. The fortifications on the mole are so high the Macedonians are unable to scale them.

Alexander is forced to turn south to the "Egyptian" port -- that facing Egypt -- testing the walls on his way. There, a part of the city's fortifications have broken down. Bridges are thrown over the walls but the Tyrians repulse the attack.

A great fear now arises in Tyre. Quintus Curtius (4.3.22) tells us that a rumor spreads like wildfire that the god Apollo is about to leave the city. The Tyrians bind the statue of Apollo with a chain of gold to its base and attach the chain to the altar of Heracles, their patron god, hoping that he will hold Apollo back.

Alexander has another dream. In it he sees a satyr mocking him at a distance and eluding his grasp when he tries to catch him. Finally after much coaxing, the satyr surrenders. Plutarch (24.5) records that the seers are called in and dividing the word *satyros* into two parts, say to Alexander plausibly enough: "Tyre (Tyros in Greek) is to be thine."

The final assault is frightening. Triremes are ordered to sail both to the "Sidonian" and "Egyptian" ports in an effort to force an entrance. Alexander's ships close in on the city from all sides and bridges are thrown over the walls from the vessels. Crossing over and advancing through breaches in the walls, the Macedonians now easily fight off the Tyrians. Both harbors are forced and the Tyrian ships are captured.

A large number of Tyrians desert the walls and barricade themselves in the Shrine of Agenor. This monument is particularly revered by the people of Tyre for, in legendary tradition, Agenor is their king, the father of Cadmus and Europa. According to Arrian (2.24.2) it is there that Alexander attacks them with his bodyguards. There is a bloody massacre. The Macedonians are infuriated. Seeing themselves at last masters of the city, they fall mercilessly on the Tyrians. They are

also determined to avenge the death of their companions, who when sailing from Sidon earlier, are captured by the Tyrians. These men are dragged up on the walls, executed in full view of Alexander's forces and flung into the sea.

Quintus Curtius (4.2.10-12) tells us that at this time a Carthaginian delegation is in Tyre to celebrate the annual festival of Melkart-Heracles. The king of Tyre, Azemilcus, the chief magistrates and the Carthaginian embassy take refuge in the temple of Heracles. To them Alexander grants full pardon but he severely punishes the people of Tyre. Some thirty thousand are sold into slavery. Two thousand Tyrians, according to Quintus Curtius (4.4.17) are nailed to crosses along a great stretch of the shore.

Alexander offers a sacrifice to Heracles and holds a procession of his armed forces in the city. A naval review is also held in the god's honor. The siege has lasted seven months. Diodorus Siculus (17.46.5-6) ends his account of the dramatic siege of Tyre by telling us that Alexander solemnly removes the golden chains and fetters from Apollo and orders that henceforth the god be called Apollo "Philalexander". He rewards his men who have distinguished themselves and gives a lavish funeral for his dead.

Alexander leaves Tyre. With the fall of Gaza to the south, the way lies open to Egypt. Upon his arrival there, Alexander consults the oracle of Zeus Ammon and is hailed by the high priest as the son of the god.

He founds the city of Alexandria at the mouth of the Nile destined to be the new commercial and intellectual center of the East Mediterranean world.

In the spring of 331 B.C. Alexander leaves the Mediterranean to strike into the heart of the Persian Empire. It is near Nineveh that Darius awaits him with a large army, hastily assembled. At the battle of Arbela Darius is defeated and flees into Media.

Alexander follows the Tigris River into Babylonia, the central seat of the Persian Empire and its richest region. From there he proceeds to Susa, then to the royal city of Persepolis with its enormous treasure. There he destroys the palace by fire according to the geographer Strabo (15.6), ostensibly as revenge for the burning of Greek temples by Xerxes during the Graeco-Persian wars. Plutarch (38.1-4) gives another version saying that the fire is started during a drunken revelry but is then extinguished by order of Alexander who regrets the deed.

What we see next is a king being chased by another king. From Ecbatana Alexander pursues Darius to the Caspian. The Persian Empire is crumbling, Darius is deserted by his generals one by one and by his troops. His cousin, Bessus, seizes this opportunity to rid himself once and for all of the Persian king. At night he and a few followers burst into Darius' tent, tie him up with ropes and carry him to his chariot and on to Bactria. He hopes eventually to offer the Persian king as a hostage in exchange for Alexander's recognition of him as ruler of the eastern satrapies. Alexander follows Darius in hot pursuit. Seeing he cannot escape, Bessus suddenly gallops up to the royal chariot, stabs Darius to death and gets away. When Alexander finally catches up with his rival, he comes into possession only of his corpse. Alexander looks down on his fallen foe with compassion, and covers his body with his purple cloak.

Eventually Bessus is captured and put in chains. Due to the nature of the crime, Alexander has him sentenced by Persian judges, not by himself. Bessus is found guilty of rebellion against his king. The sentence is cruel. Bessus' nose and ears are cut off and he is led to Ecbatana where he is crucified on a tree.

Alexander marches through Bactria and Sogdiana putting down rebellions and founding Greek cities. Then he crosses the Hindu Kush and proceeds to India. One of the principalities, situated between the Hydaspes and Ascenines, is ruled by Porus. Alexander crosses the Hydaspes, Porus holds the opposite bank with a powerful force and two hundred elephants. During the battle Porus is wounded and falls into Alexander's hands. However Alexander gains the fallen king as a friend.

It is at this time, Plutarch (61.1) tells us that Bucephalus dies, wounded in battle. Others relate that the horse dies of fatigue and old age. Alexander is overcome with grief. On the banks of the Hydaspes River he builds a city on the tomb of his horse which he names Bucephalia in his memory. When he reaches the Hyphasis River (Beas) the Macedonian army refuses to go farther although Alexander believes he has not much more to go to reach the ocean and the eastern limit of the inhabited world. He is obliged to give way and the return begins.

In the spring of 323 he returns to Babylon. There he makes plans for the construction of a great fleet and the opening of a route by sea from Babylon to Egypt around Arabia. In Babylon he falls ill, consumed by a raging fever that does not leave him. He dies towards evening on June 13, 323 at the age of thirty-three.

His son by Roxana, the beautiful daughter of Oxyartes, king of Bactria, is born a short time later. The child, named Alexander "Aegus", is accepted by the

Macedonian generals as joint king with Alexander's half-brother, Philip Arrhidaeus, mentally unfit to rule. Alexander's successors use these two pathetic figures as a symbol of legitimacy to cover up their own ambitions. The day is now nearing when they can carve out a kingdom for themselves on the ruins of Alexander's Empire.

The two kings, a child and one feeble of mind, are put under the guardianship and protection of Perdiccas, Peithon and Antipater, in succession. Upon the death of Antipater, Roxana flees with her child to Epirus seeking the protection of Olympias, Alexander's mother. She is taken there by Polyperchon, an officer close to Alexander to whom Antipater had delegated his power. From there Polyperchon accompanies Olympias, Roxana and the boy to Macedonia. All three fall into the hands of Antipater's son, Cassander, whose ambition knows no bounds. Olympias is put to death, young Alexander and his mother are kept under close arrest. They are murdered in 310-309 by order of Cassander. Thus the dynasty of Alexander the Great comes to an end with the death of Alexander IV Aegus, his son, barely twelve years of age.

The Hellenistic Age 330 to 64 B.C.

The generals who succeed Alexander are Antigonus Cyclops or Monophthalmus, so-called because he lost an eye in battle, and his son Demetrius Poliocertes, Antipater and his son Cassander, Seleucus, Ptolemy, Eumenes and Lysimachus. They argue bitterly among themselves for each is determined to build a Hellenistic or Greek monarchy on the ruins of Alexander's Empire.

Ptolemy, son of a Macedonian nobleman and the most trusted of Alexander's generals, was among the seven bodyguards attached to his person. In the division of the Empire, Ptolemy takes Egypt as the safest and farthest place to establish a dynasty. He even manages to carry off the body of Alexander from Babylon to Egypt in order to bury him in Alexandria and thus enhance his own position.

Later Ptolemy mints a gold coin at Alexandria on which we see a car drawn by four elephants. Perhaps this is an attempt made by him to represent Alexander's funeral cortege that included elephants.

Antipater establishes himself in Macedon. He dies soon after and is succeeded by Cassander, his son.

Seleucus Nicator, a youth of twenty-three of age when he accompanies Alexander to Asia, wins distinction in the Indian campaign. Seleucus is given the government of the Babylonian satrapy.

Antigonus defeats Eumenes, installed as satrap of Cappadocia, and has him put to death. He thus gets rid of his most dangerous rival. Ostensibly Antigonus and his son Demetrius Poliocertes hope to reunify Alexander's collapsing Empire but for their own purposes. Antigonus also controls parts of Greece, Asia Minor and Syria.

Lysimachus sets himself up in Thrace.

Military clashes eventually occur as each tries to encroach on the other's territory. Ptolemy annexes Phoenicia to his possessions and places garrisons in the Phoenician port cities. Antigonus too decides to enlarge his territory and set himself up as king of Asia Minor.

Returning from successful wars in Babylonia, Antigonus easily takes over the cities of Phoenicia but meets with firm resistance from Tyre. Seventeen years have passed since Alexander took Tyre and the city has recovered rapidly. Antigonus has few ships as Ptolemy is holding all Phoenician vessels and their crews in Egypt, so he decides to build a fleet of his own. He camps before Tyre, summons all the kings of the Phoenician cities and the viceroys of Syria and demands them to assist him in building ships.

Antigonus blockades Tyre by land. He establishes three shipyards, one at Tripolis, one at Byblos, one at Sidon. Diodorus Siculus records that Antigonus collects wood-cutters, sawyers and shipwrights from all regions and has wood carried from the mountains of Lebanon to the sea. Eight thousand men are employed to cut and saw the timber; one thousand pairs of draught animals are used to transport it. "This mountain range", Diodorus (19.58.3-5) writes, "extends along the territory of Tripolis, Byblos and Sidon and is covered with cedar and cypress trees of wonderful beauty and size." We thus have a description of the extent of the luxuriant forests covering the mountains of Lebanon about two thousand three hundred years ago.

After a siege of fifteen months, Tyre is taken by Antigonus. He allows Ptolemy's garrison to leave and establishes his own in the city.

In order to enhance their personal prestige, Alexander's successors strike their own coins. On the obverse of his early silver coinage, Ptolemy has engraved the head of

the newly deified Alexander with the sacred ram's horns of Ammon and an elephant headdress. Alexander's name, not his, appears on the reverse of his coins.

On the coins of Seleucus, Alexander is portrayed as the god Dionysus wearing a helmet covered with panther skin adorned with a bull's ear and horns.

Lysimachus in his turn presents on his coins the diademed head of Alexander, deified, wearing the sacred horns of Ammon. When Alexander conquered Egypt, he was hailed by the high-priest of Ammon as the son of the god and Alexander's generals are determined to let no one forget it.

In 305 B.C. Antigonus and his son Demetrius assume the title of king. Ptolemy, Cassander, Lysimachus and Seleucus react to the challenge by doing the same. Henceforth the effigies of these men, wearing the Macedonian diadem, appear on their gold and silver coins. Their patron gods appear on the reverse. This ushers in the age of royal portraiture.

The battle of Ipsus in Phrygia in 301, called the "battle of the kings", signals the great military clash between Alexander's generals. The war elephant plays an important role in the outcome of this battle and is the symbol of military strength. The armies of Seleucus and Lysimachus with one hundred and fifty elephants cut off the infantry of Antigonus, left mortally wounded on the battlefield.

Notwithstanding, his son Demetrius rules Phoenicia until 287 when it once again passes back to Ptolemy. It remains a dependency of the Ptolemies for nearly seventy years. In the year 285 Alexander's Empire is neatly divided between three of his former generals, Ptolemy in Egypt, Seleucus in Syria, Lebanon and Palestine, and Lysimachus in Thrace.

At his death at the age of eight-four Ptolemy leaves behind him a well organized kingdom and the great library at Alexandria. He is succeeded by his son, Ptolemy II Philadelphus (285-246).

The persistent tug of war between Ptolemies and Seleucids over Phoenicia, Syria and Palestine also results in great cultural changes in the region. Phoenician is discarded as a literary language and is replaced by Greek. Greek religious practices and beliefs take root but at the same time a Phoenician god travels south to Egypt and is honored with great pomp in Alexandria.

Byblos is the center for the worship of Adonis, a youth of great beauty, loved by Aphrodite. In legendary tradition, Adonis is hunting the wild boar one day in the

company of Aphrodite at Afka, the source of a river high up in the mountains of Lebanon. The boar turns on him and gores his thigh. Adonis dies of the wound as his blood flows into the river turning the waters red and the anemones in the river valley scarlet. Aphrodite appeals to Zeus, king of the gods, to bring her lover back to life. Zeus pities the youth and allows him to pass part of the year on earth, the other part underground in Hades. His death is mourned annually at Byblos. He returns in the spring time to the upper world and there is great rejoicing. Adonis in Phoenician means "lord" and is the title given to the young god of vegetation.

Theocritus, a Greek poet born in Syracuse c. 315 B.C., lived in Alexandria in the time of Ptolemy II Philadelphus. In his Idyll 15 he describes how the Festival of Adonis is celebrated in the city. On the first day a great procession forms as women and children pour out into the crowded streets to watch. Adonis has come back to life for a brief reunion with Aphrodite and there is great rejoicing. The second day is one of mourning as the women bewail the god's departure once again for the underworld.

In Alexandria, Adonis is represented by a graceful statue reclining on a silver couch in a temporary bower ornamented with birds and cupids. He is portrayed as a beautiful youth and the women cluster around him as he is carried through the streets in the procession. The crowd enters the royal palace as part of the ceremony is performed there. Praises are sung to Queen Berenice, the mother of Philadelphus and Arsinoë, his sister-wife, one way of eulogizing the family of Ptolemy who patronize the festival.

On the second day the women lament the departure of the youthful god. At the end of the festival the statue of Adonis is carried outside the city and flung into the sea amidst the wailing and weeping of the women.

The years roll by...

In Egypt descendants of Ptolemy rule at Alexandria, one after the other. In Syria a line of Seleucid kings, usurpers and imposters alike, sit on the throne of Antioch.

The Seleucid king Antiochus III the Great (223-187) makes Phoenicia a battlefield in his wars against the Ptolemies. Antiochus III drives the forces of Ptolemy IV Philopator out of Syria, takes Tyre and Acre (Ptolemais) and even threatens Egypt. In the following years the cities of Phoenicia pass back and forth between the two powers. In 196 B.C. Phoenicia and Coele Syria (the Bekaa valley) pass into the possession of the Seleucid kings. The Phoenician cities welcome the change, for

the establishment and commercial expansion of Alexandria is a threat to their commerce.

The discovery in 1897 of several painted funerary stelae in a garden south of Sidon point to the presence of Greek mercenaries in the armies of the Seleucids during the second century B.C. These soldiers of fortune from the Greek mainland and cities of Asia Minor died here while on active duty and were laid to rest forever in foreign land. The stelae today are exposed in the Archaeological Museum, Istanbul.

The Seleucid monarchy is now in a state of chronic civil war. In the struggle to seize the throne between the usurper Tryphon and Antiochus VII Sidetes during the latter part of the second century B.C., the situation becomes so unbearable that merchants of Beirut desert the city and open commercial establishments on the Greek island of Delos where they conduct a flourishing business.

But in the West the rise of Rome presents a danger. The Italian wars of 91-83 B.C. keep the Romans at home. The chaotic conditions in Syria permit Tigranes II the Great, king of Armenia, to overrun Cappadocia and expel one of the last feeble representatives of the Seleucid monarchy. By 83 B.C. Tigranes sits on the throne at Antioch and his frontier extends to Mount Lebanon.

In 69 B.C. the Roman general Lucullus arrives in the East, crosses the Euphrates in pursuit of Tigranes and invades Armenia. However his army does not support him so he withdraws to Asia Minor.

Pompey replaces Lucullus in 66 B.C. Syria is taken out of the hands of the Seleucids once and for all on the ground that they have virtually ceased to rule. Pompey turns the districts of the Seleucid territory, including Phoenicia, Syria and Palestine into a new province named "Syria". Although this political move consolidates Roman authority in the East and increases the annual revenue of the Roman treasury, in return a measure of security is given to the peoples of the region that they had not enjoyed since the conquests of Alexander. Anarchy and piracy is brought under control and the cities of Phoenicia turn to the sea and trade.

Hellenistic Phoenicia

Review by Nigel Pollard

John Grainger's second book, *Hellenistic Phoenicia*, follows remarkably closely on the heels of his first, *The Cities of Seleukid Syria* (Oxford University Press, 1990), and deals with the same region and the same period. Both deal with the impact of

Graeco-Macedonian expansion into the Near-East. While in his earlier volume, G. dealt with the imposition of an entirely new Graeco-Macedonian urban network on Syria, in this second book he considers the manner in which the cities of Phoenicia, which existed and partook of a distinctive culture before the arrival of Alexander, survived through Macedonian conquest and Ptolemaic and Seleucid rule.

In his Introduction, G. refers to three important themes. The first is the Phoenician cities' "methods of survival, the compromises they made to do so, and their varying responses to Greek and Macedonian power." The second theme is the fascinating issue of the cultural relationship between Phoenician and Graeco-Macedonian. To what degree did Phoenicia preserve a distinctive cultural identity? Does the concept of "Hellenistic Phoenicia" have any meaning at all beyond the purely geographic and chronological definition? The final theme is the economy of Phoenicia in the Hellenistic period, a question raised by the reputation of Phoenicians as traders.

The organisation of the book is generally chronological rather than thematic, and given the extremely limited nature of the evidence G. is dealing with, this tends to weaken his ability to tackle these key problems. However, this arrangement works well enough for a study of the political and military impact between the Graeco-Macedonians and Phoenicians. 360-287 B.C. was a period of tremendous upheaval in Phoenicia, with the revolt of Sidon against Achaemenid rule in 345 B.C. and its subsequent destruction (though G. suggests, sensibly enough, that the latter was not as severe as implied by Diodorus' account) and the arrival of Alexander in 333-2 B.C. G. illustrates the varied responses of the Phoenician cities to Alexander. The ruler of Aradus submitted, the king of Sidon was overthrown (perhaps by Alexander or perhaps by his own people) and replaced by a pro-Macedonian (and perhaps more popular) appointee. Tyre, of course, resisted and was captured after a prolonged siege. Alexander is supposed to have executed 2000 leading citizens but maintained the king in power, and G. suggests (p.36-7) that he showed a preference for monarchs and popular control, as opposed to some form of oligarchy, which the 2000 executed men may have represented. After the siege of Tyre, no Phoenician city seems to have resisted occupation, despite the shifting control of the area by Ptolemaic and Antigonid/Seleucid armies in the following decades. G. suggests (p.50-51) that the sacks of Sidon and Tyre had taught the value of cooperation and compromise with conquerors.

The years 287-225 B.C. saw the Ptolemies gain and maintain control of the cities (except for Aradus), and the disappearance of the Phoenician monarchies. G. suggests (p.58) that in some cases the depositions were carried out by Graeco-

Macedonian rulers because the kings had failed to change sides swiftly enough in the period of rapidly changing hegemony early in the century. They were replaced by nominally republican constitutions of "the Tyrians" and "the Sidonians," with epigraphic formulae (in Greek) suggesting similarities to the boule and demos combination of contemporary Greek cities in the area. Little is known about civic magistrates or the franchise, and the only possible expression of something untypical of Hellenistic cities in general is the use of the Greek term dikastes for a Sidonian magistrate in an inscription, a usage which may reflect the Phoenician title shofet (p.65-6; 81). However, just as in Seleucid northern Syria, (p.66) "real power, military power lay in the hands of the king, Ptolemaic or Seleukid." Thus there is little evidence of any major political distinction between the "Phoenician" cities and the "Greek" foundations of the Hellenistic world.

The Seleucids gained control of Phoenicia early in the second century, but from late in that same century there is evidence of increased assertion of local independence in the Phoenician cities as royal control broke down. This phenomenon occurred in other geographically marginal areas of the Seleucid kingdom too, notably those controlled by the Palmyrene, Ituraean and Emesene neighbours of Phoenicia. As before the Macedonian conquest, in Phoenicia this independence focused on the autonomy of individual cities, not some wider political and cultural entity of that name.

Thus G. provides a good survey and discussion of the limited evidence regarding the political histories of the cities of Hellenistic Phoenicia in the Hellenistic period. But what of his second theme, that of cultural identity? Regarding the violence and shifting control of the period 360-287 B.C.G. raises the pessimistic possibility (p.51) that the "cultural heritage (of the Phoenician cities) was also surely mutilated beyond repair, leaving an impoverishment which Greek culture could hope to fill." As noted above, there is little to distinguish the Phoenician cities from "Greek" Hellenistic cities in terms of political situation and institutions. Likewise the ruling classes are known to have engaged in Greek philosophy, Greek athletics and to have set up inscriptions in Greek. In contrast, Grainger refers us to sites away from the major urban centers, such as the cult center of Astarte at Wasta and the rural community and cult center of Umm elAmed. The former (p.78) "remains resolutely local, Phoenician and traditional" in terms of the names of worshippers, the languages they employed and the cult symbolism employed. The latter (p.81-82) includes inscriptions in Phoenician (and only in Phoenician), and, according to Grainger, the material culture such as pottery shows little evidence of external influence, except for imported Rhodian amphorae. "Yet of Hellenization there is no sign" (p.81) he claims of Umm el-Amed. Examination of the excavation report

suggests that this assertion is an unfortunate over-generalization. Certainly the inscriptions are Phoenician, and the courtyard plans of the temples on the site owe much more to Near Eastern antecedents than to contemporary Greek planning. However, the details of those temples, such as the architectural mouldings and the forms of column capitals and bases show very strong Greek influences. As G. indicates, there are fragments of imported Rhodian amphorae. But the report indicates that there were significant quantities of characteristically Hellenistic black slipped wares and some red-slipped "Hellenistic Pergamene" (Eastern Sigillata). On a more fundamental level, the bulk of the pottery from the site, which the excavators suggest was of local production and which G. dismisses as "the usual local type," displays strong evidence of the influence of the wider Hellenistic world. The forms of most of those vessels, incurved rim bowls, everted rim bowls, fish-plates, fusiform unguentaria and even a lagynos and an amphoriskos, would be at home at just about any site in the Hellenistic world. Certainly these are not "Phoenician" in origin. The inhabitants of the site may not have been importing much pottery from Greece, but local potters were copying shapes from Greece and elsewhere in the Hellenistic world. The significance, nature and chronology of this "Hellenization" of the material culture of the site are all open to dispute, but it deserves more careful consideration than G. gives them. This tends to weaken the dichotomy between the "Hellenized elite culture" of the urban centers and the supposedly "more traditional" culture of the rural population.

In addition, one must take issue with some of G.'s comments regarding what one might describe as "pan-Semitic" cultural sympathies (such as his description, on p.145 of Tyre and the Jews under John Hyrcanus as "both-self-consciously Semitic"), which manifested themselves as occasional political cooperation between Phoenicians, Jews and Ituraeans in the late Hellenistic period. The evidence of such cooperation is slim enough, and there is plenty of evidence for conflict between "Semites" too, as G. himself documents (cf. p.153f., between Phoenicians and Ituraeans). What cooperation existed surely was based on immediate and practical considerations. Even if those responsible for policy-making in Phoenician cities at that time (the "hellenized" urban elite discussed above) had any conception of themselves as "Semitic," surely it was as Phoenician or Tyrian rather than "Semitic" in any general sense which included Jews and Ituraeans too.

The third topic considered in the book is the economy of Hellenistic Phoenicia. Of course, Phoenicians are, and were, known as traders, but at a more basic level it might be interesting to consider the contribution of local agricultural resources to the development of Hellenistic Phoenicia. Unfortunately there is little evidence.

We do not have a clear idea of the rural hinterland controlled by the individual cities at specific times, and we lack archaeological survey data. However, G. does marshal some of the scattered evidence for the rural economy, including olive oil production at Umm el-Amed and Sarepta (p.67-69) and the possible Phoenician involvement in the development of villages in the hinterland (p.114). For the most part G. focuses on trade and traders, since that was how Phoenicians appeared to the Greeks and Romans to whom we owe most of our evidence. Much of what G. says is reasonable. However, when he tries to make a case for the Phoenicians as the developers of trade routes eastwards in the Achaemenid and Hellenistic periods, to the Red Sea, Arabia and India, by way of Syria and the Euphrates, he does seem to be stretching some very tenuous evidence too far. If Phoenicians were important in trade east along the Euphrates, one might expect to find evidence of their presence at Dura Europos, for example, along with the Palmyrenes who are attested there, albeit in the later Hellenistic and Roman period.

Roman Phoenicia

In 64 BC Phoenicia was incorporated into the Roman province of Syria though Aradus, Sidon, and Tyre retained self-government. Berytus (Beirut), relatively obscure to this point, rose to prominence by virtue of Augustus' grant of Roman colonial status and by the lavish building program financed by Herod the Great (and in turn by his grandson and great-grandson). Under the Severan dynasty (A.D. 193-235) Sidon, Tyre, and probably Heliopolis (Baalbek) also received colonial status.

Emperors embracing Christianity protected the area during the later Roman and Byzantine periods (c. AD 300-634). A 6th-century Christian group fleeing persecution in Syria settled in what is now northern Lebanon, absorbed the native population, and founded the Maronite Church.

In 608-609 the Persian king Khosrow II pillaged Syria and Lebanon and reorganized the area into a new satrapy, excluding only Phoenicia Maritima. Between 622 and 629 the Byzantine emperor Heraclius mounted an offensive and restored Syria-Lebanon to his Empire. This success was short-lived; in the 630s Muslim Arabs conquered the old Phoenician that cities offered only token resistance to the invader.

The geographical location of Phoenicia at the cross-roads of the Eastern Mediterranean made it a fertile ground for invading armies as indicated earlier. Hence, the Phoenicians were influenced in many ways by the invaders. Also, the

Phoenicians as a people did not remain pure Semites. With this in mind, references to individuals as Phoenicians need to be seen in this light.

PHOENICIAN		GREEK/ROMAN							
ALEPH	𐤀	ALPHA	Α	Α	AYIN	𐤀	OMICRON	Ο	Ο
BETH	𐤁	BETA	Β	Β	PE	𐤂	PI	Π	Ρ
GIMEL	𐤂	GAMMA	Γ	Γ	SADE	𐤃			
DALETH	𐤃	DELTA	Δ	Δ	KOPH	𐤄			Q
HE	𐤄	EPSILON	Ε	Ε	RESH	𐤅	RHO	Ρ	Ρ
VAV	𐤅			Φ	SHIN	𐤆	SIGMA	Σ	Σ
				Γ	TAW	𐤇	TAU	Τ	Τ
HETH	𐤆	ETA	Η	Η			UPSILON	Υ	Υ
TETH	𐤇	THETA	Θ	Θ			PHI	Φ	Φ
YOD	𐤈	IOTA	Ι	Ι			CHI	Χ	Χ
KAPH	𐤈	KAPPA	Κ	Κ			PSI	Ψ	Ψ
LAMED	𐤉	LAMBDA	Λ	Λ					Υ
MEM	𐤊	MU	Μ	Μ	ZAYIN	𐤏	ZETA	Ζ	Ζ
NUN	𐤋	NU	Ν	Ν			OMEGA	Ω	Ω
SAMEK	𐤌	XI	Ξ	Ξ	PHOENICIAN		GREEK/ROMAN		



Canaanite & Phoenician History & Culture

Between the period of 1200 B.C. and 900 B.C. there was no major military power in Mesopotamia. Therefore smaller states like Phoenicia and the Hebrew kingdom were able to prosper. These kingdoms especially the Phoenicians started to trade throughout the Mediterranean region.

PHOENICIA (foh-NEE-shee-ah)

Phoenicia is the Greek name for the country and people living on the coast of Syria in ancient times at the east end of the Mediterranean Sea. It is believed that economic opportunity and population pressures forced them out into the seas. The Phoenicians colonized many areas along the Mediterranean Sea. Areas where their colonies have been found: Sardinia, Cyprus, and Carthage- the most important and lasting colony by far. They were superior to all peoples of that time in seamanship. Legend has it that an Egyptian pharaoh hired a band of Phoenicians to map and circumnavigate the coast of Africa. They are best remembered for their contributions in the establishment to trade with the many peoples living along the Mediterranean Sea. The Greeks received their alphabet from them as late as the 10th century B.C. or as early as the 15th. Other antiquities famed to the Phoenicians include carved ivories to be used in furniture, metalwork, and especially glassware.

THE ROUTES OF THE PHOENICIANS

The Fertile Crescent is roughly an arc-shaped area which stretches from the mouth of the Tigris and Euphrates rivers at the Persian Gulf, west to the Red Sea. About 5,000 years ago it was inhabited by a race known as Semites. The Semites who lived in the eastern portion of the Fertile Crescent were Sumerians (of doubtful race), Assyrians, and Babylonians. In the western portion lived the Amorites. Those Amorites who settled in what are today Lebanon, Syria, and Israel were known as Canaanites. Later, the Greek called them Phoenicians.

PHOENICIANS IN HISTORY

There is no doubt the the Phoenicians were among the most interesting people in history. Because they left so few written records of their own achievements, their history has been pieced together from records of all the other nations with which they came in contact, either through trade or through battle. Other information has

been gathered from the work of archaeologists whose digging has unearthed tombs of their rulers or what little is left of their cities.

𐤀 𐤁	𐤂 𐤃	𐤄 𐤅	𐤆 𐤇	𐤈 𐤉	𐤊 𐤋	𐤌 𐤍	𐤎 𐤏	𐤐 𐤑
aleph	beth	gimel	daleth	he	waw	zayin	heth	teth
'	b	g	d	h	w	z	h	t
𐤒 𐤓	𐤔 𐤕 𐤖	𐤗 𐤘	𐤙 𐤚	𐤛 𐤜	𐤝 𐤞 𐤟 𐤠	𐤡 𐤢 𐤣	𐤤 𐤥 𐤦	
yod	kaph		lamed		mem		nun	samekh
y	k		l		m		n	s
𐤧 𐤨	𐤩 𐤪 𐤫	𐤬 𐤭	𐤮 𐤯	𐤰 𐤱	𐤲 𐤳 𐤴	𐤵 𐤶 𐤷	𐤸 𐤹 𐤺	
ayin	pe	sade	qoph	resh	shin		taw	
'	p	s	q	r	sh/s		t	

The Phoenician Alphabet

THE OLDEST CITY IN THE WORLD

Archaeologists have uncovered homes of farmers and fishermen in Gebeil dating back to 7000 B.C. They found one-room huts with crushed limestone floors and stone idols of the God El. Because of these discoveries, it is thought that Gebeil (later known as Byblos) may actually be the oldest city in the world.

TIES WITH EGYPT

As far as back as 3200 B.C., the people of Gebeil (Byblos) were cutting down cedar trees in the mountains of Lebanon, to be shipped to Egypt and Mesopotamia for use in building ships and making columns for houses. In return, the Phoenicians brought back gold, copper, and turquoise from the Nile Valley and Sinai.

Canaanite ceramic pieces have been found in Egyptian tombs dating back to 2999 B.C. In 1954, archaeologists found Cheops (khufu) in a buried barge at Giza.

Cheops lived around 2550 B.C. The barge was made of Lebanese cedar wood and faint scent of the cedar was still in the grain at the time of its discovery.

THE ALPHABET

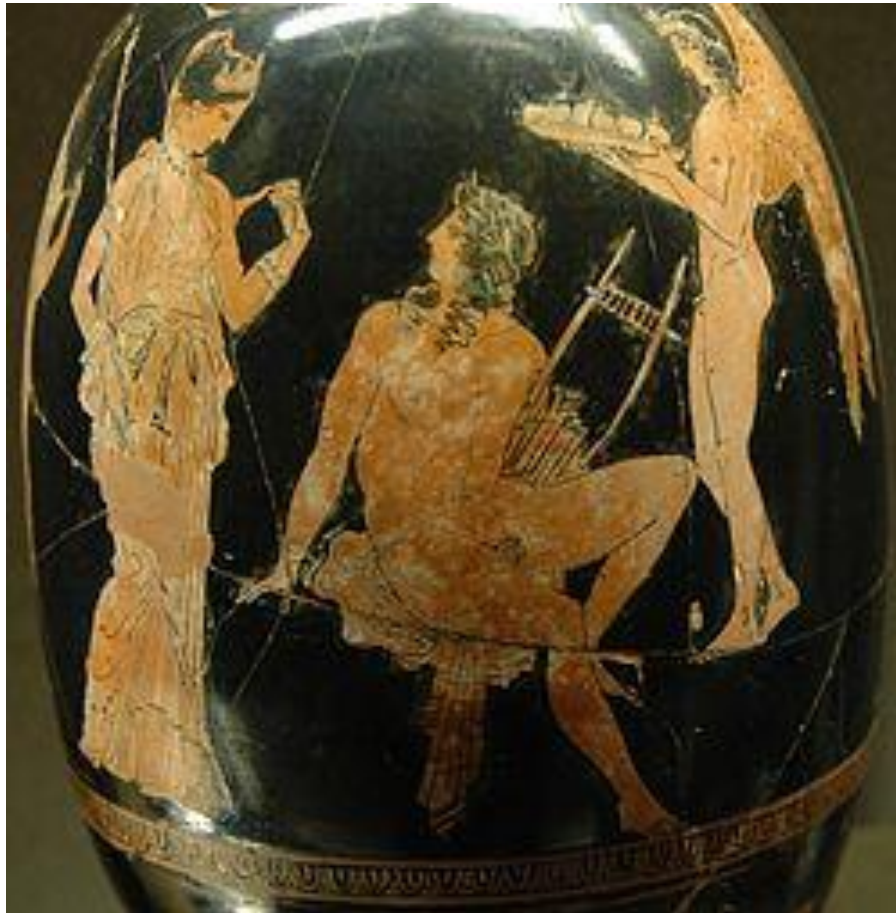
Sumerian cuneiforms (wedge shaped symbols in clay tablets) and Egyptian hieroglyphics (pictographs) were the only known forms of writing before the alphabet as we know it was developed. Both scripts, though separately created, used picture writing. Eventually, pictures or signs represented sounds. Finally, the pictures became so simplified that a whole word was written as a single sign. By about 1200 B.C., the Phoenicians had developed symbols which in time became a real alphabet. The Phoenician alphabet consisted of twenty-two symbols, all consonants. Each one represented its own sound.

The Egyptian symbol for the ox head was given the Semitic name aleph and was sounded as "a." The symbol for house became Beth and was sounded as "b." It is easily see how the Phoenician alphabet was used to form the other alphabets which followed it. Aleph became the Greek alpha, Beth became beta. In time, these letters became the Roman letters A and B and eventually the English A and B, and so on for the entire alphabet.

Once a written language was established, it was inscribed on Egyptian papyrus, a type of paper made of reeds. So closely linked was papyrus with the city of Byblos (which traded cedar for the paper) that when the writing of the Hebrew prophets were translated into Greek the city's name was given to the great book - the Bible. Because the papyrus rotted away in the damp sea air and soil, there are practically no Phoenician writings left. Thus, the literature of the people who influenced the western world in her writing has largely vanished. Still, because Egyptian scribes copied the Phoenician letters after hieroglyphics were no longer used, and because artists in Nineveh inscribed them in stone, the alphabet remains with us.

THE CITY-STATES

For the next three centuries, independent Phoenicia reached its height as a nation whose prime interests were trade, the arts, and religion. Organized into individual city-states, each Phoenician city was under its own form of government. Each had its own god and its own ruler, who usually remained in power for life. Gebeil (Byblos) was a strong religious city-state. Sidon and tyre were cities of Business, industry, and navigation.



[Aphrodite](#) and [Adonis](#)
Attic red-figure [aryballos-shaped lekythos](#)
[Aison](#), ca. 410 BC, [Louvre](#).

Adonis, in [Greek mythology](#), is the god of [beauty](#) and [desire](#), and is a central figure in various [mystery religions](#). His religion belonged to women: the dying of Adonis was fully developed in the circle of young girls around the poet [Sappho](#) from the island of [Lesbos](#), about 600 BC, as revealed in a fragment of Sappho's surviving poetry.

Adonis is one of the most complex figures in classical times. He has had multiple roles, and there has been much scholarship over the centuries concerning his meaning and purpose in [Greek religious beliefs](#). He is an annually-renewed, ever-youthful vegetation god, a [life-death-rebirth deity](#) whose nature is tied to the calendar. His name is often applied in modern times to handsome youths, of whom he is the archetype. Adonis is often referred to as the mortal god of Beauty.



Adonis, near Fakra in Lebanon



**[Abraham River \(Lebanon\)](#)
one of the claimed sites of Adonis**

Etymology and origin

The [Greek](#) Ἄδωνις (Greek pronunciation: [ˈadɔːnis]), *Adonis* was a borrowing from the Semitic word *adon*, "lord", which is related to [Adonai](#), one of the names used to refer to the God (אֲדֹנָי) in the [Hebrew Bible](#) and still used in [Judaism](#) to the present day. Syrian Adonis is **Gauas** or **Aos**, to Egyptian [Osiris](#), to the Semitic [Tammuz](#) and [Baal Hadad](#), to the Etruscan *Atunis* and the Phrygian [Attis](#), all of whom are deities of rebirth and [vegetation](#).

Myths of Adonis

The most detailed and literary version of the story of Adonis is a late one, in Book X of [Ovid's](#) [Metamorphoses](#). The central myth in its Greek telling, [Aphrodite](#) fell in love with the beautiful youth (possibly because she had been wounded by [Eros'](#) arrow). Aphrodite sheltered Adonis as a new-born baby and entrusted him to [Persephone](#).

Persephone was also taken by Adonis' beauty and refused to give him back to Aphrodite. The dispute between the two goddesses was settled by [Zeus](#) (or by [Calliope](#) on Zeus' behalf): Adonis was to spend one-third of every year with each goddess and the last third wherever he chose. He chose to spend two-thirds of the year with Aphrodite.



The Death of Adonis, by [Giuseppe Mazzuoli](#), 1709
([Hermitage Museum](#)).

Adonis was killed by a wild boar, said to have been sent vicariously by [Artemis](#), jealous of Adonis' hunting skills or in retaliation for Aphrodite instigating the death

of [Hippolytus](#), a favorite of the huntress goddess; or by Aphrodite's [paramour](#), [Ares](#), who was jealous of Aphrodite's love for Adonis; or by Apollo, to punish Aphrodite for blinding his son, [Erymanthus](#). Adonis died in [Aphrodite](#)'s arms, who came to him when she heard his groans.

When he died she sprinkled the blood with nectar, from which sprang the short-lived [anemone](#), which takes its name from the wind which so easily makes its petals fall. And so it is the blood of Adonis that each spring turns to red the torrential river, the [Adonis River](#) (also known as [Abraham River](#) or Nahr Ibrahim in Arabic) in modern [Lebanon](#). Afqa is the sacred source where the waters of the river emerge from a huge grotto in a cliff 200 meters high. It is there that the myth of [Astarte](#) ([Venus](#)) and Adonis was born.

Parentage and birth

Adonis' birth is shrouded in confusion for those who require a single, authoritative version, for various peripheral stories circulated concerning Adonis' parentage. The most widely accepted version is recounted in [Ovid](#)'s [Metamorphoses](#), where Adonis is the son of [Myrrha](#) and her father [Cinyras](#). Myrrha turned into a [myrrh](#) tree and [Lucina](#) helped the tree to give birth to Adonis.

The patriarchal Hellenes sought a father for the god, and found him in [Byblos](#) and [Cyprus](#), which scholars take to indicate the direction from which Adonis' had come to the Greeks. Pseudo-Apollodorus, ([Bibliothèque](#), 3.182) considered Adonis to be the son of [Cinyras](#), of [Paphos](#) on Cyprus, and [Metharme](#). According to pseudo-Apollodorus' [Bibliothèque](#), [Hesiod](#), in an unknown work that does not survive, made of him the son of [Phoenix](#) and the otherwise unidentified [Alphesiboea](#).

In Cyprus, Adonis gradually superseded that of [Cinyras](#). [Hesiod](#) made him the son of [Phoenix](#), [eponym](#) of the [Phoenicians](#), thus a figure of Phoenician origin; his association with [Cyprus](#) is not attested before the classical era. W. Atallah suggests that the later Hellenistic myth of Adonis represents the conflation of two independent traditions.

Alternatively the late source [Bibliothèque](#) calls him the son of [Cinyras](#) and [Metharme](#). Another version of the myth is that [Aphrodite](#) compelled [Myrrha](#) (or Smyrna) to commit incest with her father [Theias](#), the king of Assyria. Fleeing his wrath, Myrrha was turned into a [myrrh](#) tree. Theias struck the tree with an arrow, whereupon it burst open and Adonis emerged. Another version has a wild boar tear open the tree with its tusks, thus foreshadowing Adonis' death.

The city Berytos ([Beirut](#)) in Lebanon was named after the daughter of Adonis and Aphrodite, [Beroe](#). Both [Dionysus](#) and [Poseidon](#) fell in love with her.



Adonis, a naked Roman torso, restored and completed by [François Duquesnoy](#), formerly in the collection of [Cardinal Mazarin](#) ([Louvre Museum](#)).

Origin of the cult

Adonis was certainly based in large part on [Tammuz](#). His name is Semitic, a variation on the word "[adon](#)" meaning "[lord](#)". Yet there is no trace of a Semitic deity directly connected with Adonis, and no trace in Semitic languages of any specific [mythemes](#) connected with his Greek myth; both Greek and Near Eastern scholars have questioned the connection (Burkert, p 177 note 6 bibliography). The connection in practice is with Adonis' Mesopotamian counterpart, [Tammuz](#):

"Women sit by the gate weeping for Tammuz, or they offer incense to [Baal](#) on roof-tops and plant pleasant plants. These are the very features of the Adonis legend which is celebrated on flat roof-tops on which sherds sown with quickly germinating green salading are placed, Adonis gardens... The climax is loud lamentation for the dead god."—Burkert, p. 177.

When the [legend](#) of Adonis was incorporated into Greek culture is debated. [Walter Burkert](#) questions whether Adonis had not from the very beginning come to Greece

with Aphrodite. "In Greece" Burkert concludes, "the special function of the Adonis legend is as an opportunity for the unbridled expression of emotion in the strictly circumscribed life of women, in contrast to the rigid order of [polis](#) and family with the official women's festivals in honour of [Demeter](#)."

Mystery cults

Adonis was worshipped in unspoken [mystery religions](#): not until Imperial Roman times (in [Lucian of Samosata](#), *De Dea Syria*, ch. 6) does any written source mention that the women were consoled by a *revived* Adonis. The third century BCE poet [Euphorion of Chalcis](#) in his *Hyacinth* wrote "Only [Cocytus](#) washed the wounds of Adonis".

Women in Athens would plant "[gardens of Adonis](#)" quick-growing herbs that sprang up from seed and died. The Festival of Adonis was celebrated by women at midsummer by sowing fennel and lettuce, and grains of wheat and barley. The plants sprang up soon, and withered quickly, and women mourned for the death of the vegetation god.

Cultural references to the rebirth mythology



Death of Adonis, by [Luca Giordano](#).



***The Death of Adonis*, by [Auguste Rodin](#).**

The myth of the death and rebirth of Adonis has featured prominently in a variety of cultural and artistic works. [Giovan Battista Marino](#)'s masterpiece, *Adone*, published in 1623, is a long, sensual poem, which elaborates the myth of Adonis, and represents the transition in [Italian literature](#) from [Mannerism](#) to the [Baroque](#). [Percy Bysshe Shelley](#) wrote the poem *Adonais* for [John Keats](#), and uses the myth as an extended metaphor for Keats' death.

Such allusions have continued to the present day. Adonis (an Arabic [transliteration](#) of the same name, أدونيس) is the [pen name](#) of a famous Syrian poet, [Ali Ahmad Said Asbar](#), who was nominated more than once for a Nobel Prize for literature, including in 2006. His choice of name relates especially to the rebirth element of the myth of Adonis (also called "Tammuz" in Arabic), which was an important theme in mid-20th century Arabic poetry, chiefly amongst followers of the "Free Verse" (الشعر الحر) movement founded by Iraqi poet [Badr Shakir al-Sayyab](#). Adonis has used the myth of his namesake in many of his poems, for example in "Wave I", from his most recent book "Start of the Body, End of the Sea" (Saqi, 2002), which includes a complete retelling of the birth of the god.

Modern association with physical beauty and youth



A 19th-century reproduction of a Greek bronze of Adonis found at [Pompeii](#).

An extremely attractive, youthful male is often called an Adonis, often with a connotation of deserved vanity: "the office Adonis." The legendary attractiveness of the figure is referenced in [Sarrasine](#) by [Honoré de Balzac](#), which describes an [unrequited love](#) of the main character, Sarrasine for the image in a painting of an Adonis and a castrato. The allusion to extreme physical attractiveness is apparent in the [psychoanalytical Adonis Complex](#) which refers to a [body image](#) obsession with improving one's physique and youthful appearance.

[Bodybuilders](#) use the expression "[Adonis belt](#)" to refer to the two shallow grooves of the surface anatomy of the human abdomen running from the [iliac crest](#) (hip bone) to the [pubis](#). Also, the [Golden Ratio](#) of a tape measure of shoulder-to-waist ratio is called the [Adonis Index](#).

UGARIT



Entrance to the [Royal Palace of Ugarit](#)



Shown within Syria

Location [Latakia Governorate](#), Syria

Region [Fertile Crescent](#)

Coordinates [35°36'07"N 35°46'55"E](#)

Type	settlement
History	
Founded	ca. 6000 BC
Abandoned	ca. 1190 BC
Periods	Neolithic – Late Bronze Age
Cultures	Canaanite
Events	Bronze Age Collapse
Excavation dates	1928–present
Archaeologists	Claude F. A. Schaeffer

Ugarit ([Ugaritic](#): *Ugrt*; [Arabic](#): أوغاريت) was an ancient port city on the eastern ([Mediterranean](#)) at the **Ras Shamra** headland some 11 kilometres (7 mi) north of [Latakia](#) in northern [Syria](#) near modern [Burj al-Qasab](#). Ugarit sent tribute to [Egypt](#) and maintained trade and diplomatic connections with Cyprus (then called [Alashiya](#)), documented in the archives recovered from the site and corroborated by [Mycenaean](#) and Cypriot pottery found there. The polity was at its height from ca. 1450 BC until 1200 BC.

History

Though the site is thought to have been inhabited earlier, [Neolithic](#) Ugarit was already important enough to be fortified with a wall early on, perhaps by 6000 BC. Ugarit was important perhaps because it was both a port and at the entrance of the inland trade route to the [Euphrates](#) and [Tigris](#) lands.

The first written evidence mentioning the city comes from the nearby city of [Ebla](#), ca. 1800 BC. Ugarit passed into the sphere of influence of Egypt, which deeply influenced its art. The earliest Ugaritic contact with Egypt (and the first exact

dating of Ugaritic civilization) comes from a [carnelian](#) bead identified with the [Middle Kingdom pharaoh Senusret I](#), 1971 BC – 1926 BC. A [stela](#) and a statuette from the Egyptian pharaohs Senusret III and [Amenemhet III](#) have also been found. However, it is unclear at what time these monuments got to Ugarit. [Amarna letters](#) from Ugarit ca. 1350 BC record one letter each from [Ammittamru I](#), [Niqmaddu II](#), and his queen.



Excavated ruins at Ras Shamra





Boar [rhyton](#), Mycaenean ceramic imported to Ugarit, 14th–13th century BC ([Louvre](#))

From the 16th to the 13th century BC Ugarit remained in constant touch with Egypt and Alashiya (Cyprus). In the second millennium BC Ugarit's population was Amorite, and the Ugaritic language probably has a direct Amoritic origin. The kingdom of Ugarit may have controlled about 2,000 km² on average.

During some of its history it would have been in close proximity to, if not directly within the [Hittite Empire](#).

Destruction

The last Bronze Age king of Ugarit, [Ammurapi](#), (circa 1215 to 1180 BC) was a contemporary of the [Hittite](#) king [Suppiluliuma II](#). The exact dates of his reign are unknown. However, a letter by the king is preserved, in which Ammurapi stresses the seriousness of the crisis faced by many Near Eastern states from invasion by the advancing [Sea Peoples](#) in a dramatic response to a plea for assistance from the king of [Alasiya](#). Ammurapi highlights the desperate situation Ugarit faced:

My father, behold, the enemy's ships came (here); my cities(?) were burned, and they did evil things in my country. Does not my father know that all my troops and chariots(?) are in the Land of Hatti, and all my ships are in the Land of Lukka?...Thus, the country is abandoned to itself. May my father know it: the seven ships of the enemy that came here inflicted much damage upon us.

Unfortunately for Ugarit, no help arrived, and the city was burned to the ground at the end of the [Bronze Age](#). Its destruction levels contained Late Helladic IIIB ware, but no LH IIIC (see [Mycenaean period](#)). Therefore, the date of the destruction of Ugarit is important for the dating of the LH IIIC phase in mainland Greece. Since an Egyptian sword bearing the name of pharaoh [Merneptah](#) was

found in the destruction levels, 1190 BC was taken as the date for the beginning of the LH IIIC. A cuneiform tablet found in 1986 shows that Ugarit was destroyed *after* the death of Merneptah (1203 BC). It is generally agreed that Ugarit had already been destroyed by the 8th year of [Ramesses III](#) (1178 BC). Recent radiocarbon work indicates a destruction between 1192 and 1190 BC.^[6]

Whether Ugarit was destroyed before or after [Hattusa](#), the Hittite capital, is debated. The destruction is followed by a settlement hiatus. Many other Mediterranean cultures were deeply disordered just at the same time, apparently by invasions of the mysterious "[Sea Peoples](#)."

Kings of Ugarit

Ruler	Reigned	Comments
Ammittamru I	ca. 1350 BC	
Niqmaddu II	ca. 1350–1315 BC	Contemporary of Suppiluliuma I of the Hittites
Arhalba	ca. 1315–1313 BC	
Niqmepa	ca. 1313–1260 BC	Treaty with Mursili II of the Hittites , Son of Niqmaddu II,
Ammittamru II	ca. 1260–1235 BC	Contemporary of Bentisina of Amurru , Son of Niqmepa
Ibiranu	ca. 1235–1225/20 BC	addressee of the letter of Piha-walwi
Niqmaddu III	ca. 1225/20 – 1215 BC	
Ammurapi	ca. 1200 BC	Contemporary of Chancellor Bay of Egypt , Ugarit is destroyed



Model Carving



A [Baal](#) statuette from Ugarit

Language and literature

Alphabet

Scribes in Ugarit appear to have originated the "[Ugaritic alphabet](#)" around 1400 BC: 30 letters, corresponding to sounds, were inscribed on clay tablets; although they are cuneiform in appearance, that is, impressed in clay with the end of a stylus, they bear no relation to Mesopotamian cuneiform signs. A debate exists as to whether the Phoenician or Ugaritic "alphabet" was first. While the letters show little or no formal similarity, the standard letter order (preserved in the [Latin alphabet](#) as A, B, C, D, etc.) shows strong similarities between the two, suggesting that the Phoenician and Ugaritic systems were not wholly independent inventions.

Ugaritic language

The [Ugaritic language](#) is attested in texts from the 14th through the 12th century BC. Ugaritic is usually classified as a [Northwest Semitic language](#) and therefore related to [Hebrew](#), [Aramaic](#), and [Phoenician](#), among others. Its [grammatical](#) features are highly similar to those found in [Classical Arabic](#) and [Akkadian](#). It possesses two [genders](#) (masculine and feminine), three [cases](#) for [nouns](#) and [adjectives](#) ([nominative](#), [accusative](#), and [genitive](#)); three numbers: ([singular](#), [dual](#), and [plural](#)); and [verb aspects](#) similar to those found in other Northwest Semitic languages. The word order in Ugaritic is [verb–subject–object](#) (VSO); [possessed–possessor](#) (NG) (first element dependent on the function and second always in genitive case); and [noun–adjective](#) (NA) (both in the same case (i.e. congruent)).

Ugaritic literature

Apart from royal correspondence with neighboring Bronze Age monarchs, Ugaritic literature from tablets found in the city's libraries include mythological texts written in a poetic narrative, letters, legal documents such as land transfers, a few international treaties, and a number of administrative lists. Fragments of several poetic works have been identified: the "[Legend of Keret](#)," the "Legend of [Danel](#)", the [Ba'al tales](#) that detail [Baal-Hadad](#)'s conflicts with [Yam](#) and [Mot](#), and other fragments.

The discovery of the Ugaritic archives in 1929 has been of great significance to biblical scholarship, as these archives for the first time provided a detailed description of [Canaanite religious beliefs](#), during the period directly preceding the [Israelite](#) settlement. These texts show significant parallels to Biblical Hebrew literature, particularly in the areas of divine imagery and poetic form. [Ugaritic](#)

[poetry](#) has many elements later found in [Hebrew poetry](#): [parallelisms](#), [metres](#), and [rhythms](#). The discoveries at Ugarit have led to a new appraisal of the Hebrew Bible as literature.

Ugaritic religion

The important textual finds from the Ras Shamra (Ugarit) site shed a great deal of light upon the cultic life of the city.

The foundations of Ras Shamra, the Bronze Age city, were divided into "quarters." In the north-east quarter of the walled enclosure the remains of three significant buildings were unearthed; the temples of Baal and Dagon and the library (sometimes referred to as the high priest's house). Within these structures atop the acropolis numerous invaluable mythological texts were found. Since the 1930s these texts have opened some initial understanding of the [Canaanite mythological world and religion](#). The [Baal cycle](#) represents Baal's destruction of [Yam](#) (the chaos sea monster), demonstrating the relationship of Canaanite *chaoskampf* with those of Mesopotamia and the Aegean: a warrior god rises up as the hero of the new pantheon to defeat chaos and bring order. A Pantheon of 70 gods included a certain "Yahwah", often confounded with El.

Archaeology

After its destruction in the early 12th century BC, Ugarit's location was forgotten until 1928 when a peasant accidentally opened an old tomb while ploughing a field. The discovered area was the [necropolis](#) of Ugarit located in the nearby seaport of [Minet el-Beida](#). Excavations have since revealed a city with a prehistory reaching back to ca. 6000 BC.

The site is a sixty-five foot high mound. A brief investigation of a tomb at Minet el-Beida being ransacked by locals was conducted by Léon Albanèse in 1928, who also examined the main mound of Ras Shamra. The first scientific excavations of Ugarit were undertaken by archaeologist [Claude Schaeffer](#) from the [Musée archéologique](#) in [Strasbourg](#) in 1929. Work continued under Schaeffer until 1970, with a break from 1940 to 1947 because of World War II.

The excavations uncovered a [royal palace](#) of ninety rooms laid out around eight enclosed courtyards, and many ambitious private dwellings. Crowning the hill where the city was built were two main temples: one to [Baal](#) the "king", son of [El](#), and one to [Dagon](#), the [chthonic](#) god of fertility and wheat. 23 stelae were unearthed during excavations at Ugarit. Nine of the stelae, including the famous [Baal with](#)

[Thunderbolt](#), were unearthed near the [Temple of Baal](#), four in the [Temple of Dagon](#) and further ten around the city.

On excavation of the site, several [deposits](#) of [cuneiform](#) clay tablets were found; all dating from the last phase of Ugarit, around 1200 BC. These represented a palace library, a temple library and—apparently unique in the world at the time—two private libraries, one belonging to a diplomat named Rapanu. The libraries at Ugarit contained diplomatic, legal, economic, administrative, scholastic, literary and religious [texts](#). The tablets are written in [Sumerian](#), [Hurrian](#), [Akkadian](#) (the language of diplomacy at that time in the ancient Near East), and [Ugaritic](#) (a previously unknown language). No less than seven different scripts were in use at Ugarit: Egyptian and [Luwian](#) hieroglyphs, and [Cypro-Minoan](#), Sumerian, Akkadian, Hurrian, and Ugaritic cuneiform.

During excavations in 1958, yet another library of tablets was uncovered. These were, however, sold on the black market and not immediately recovered. The "Claremont Ras Shamra Tablets" are now housed at the Institute for Antiquity and Christianity, School of Religion, [Claremont Graduate University](#), [Claremont, California](#). They were edited by Loren R. Fisher in 1971.

After 1970, the excavations were led by Henri de Contenson followed by Jean Margueron, Marguerite Yon, and then Yves Calvet and Bassam Jamous in succession ending in 2000.

In 1973, an archive containing around 120 tablets was discovered during rescue excavations; in 1994 more than 300 further tablets were discovered on this site in a large [ashlar](#) building, covering the final years of the Bronze Age city's existence.

The most important piece of literature recovered from Ugarit is arguably the [Baal cycle](#), describing the basis for the religion and cult of the [Canaanite Baal](#).

Also found on tablets were the [Hurrian songs](#), including the famous hymn to the moon goddess [Nikkal](#), the oldest surviving substantial [musical notation](#) in the world. It offers both words and music, which were a series of 2-toned intervals played up a 9-string lyre.

CARTHAGE

قرطاج



Downfall of the Carthaginian Empire
First Punic War (264BC - 241BC)
Second Punic War (218BC - 201BC)
Conquered by Rome in the Third Punic War (149BC - 146BC)

Coordinates: [36°51'29"N 10°19'51"E](#)

Country

 Tunisia

UNESCO World Heritage Site

Carthage is a suburb of [Tunis](#), [Tunisia](#), with a population of 20,715 (2004 census), and was the center of the [Carthaginian Empire](#) in antiquity. The city has existed for nearly 3,000 years, developing from a [Phoenician](#) colony of the 1st millennium BC into the capital of an ancient Empire.

Other spellings are: [Latin](#): *Carthago* or *Karthago*, [Ancient Greek](#): *Καρχηδών* *Karkhēdōn*, [Arabic](#): قرطاج *Qarṭāj*, [Berber](#): ⵜⴰⵔⴳⴷⴰⵢⵜ *Kartajen*, [Etruscan](#): **Carθaza*, from the [Phoenician](#) *Qart-ḥadašt* meaning *New City* ([Aramaic](#): קרתא, *Qarta Ḥdatha*), implying it was a 'new [Tyre](#)'.

The first civilization that developed within the city's sphere of influence is referred to as [Punic](#) (a form of the word "Phoenician") or Carthaginian. The city of Carthage is located on the eastern side of [Lake Tunis](#) across from the center of Tunis. According to Greek historians, Carthage was founded by [Canaanite](#)-speaking [Phoenician](#) colonists from [Tyre](#) (in modern [Lebanon](#)) under the leadership of Elissa, who was renamed ([Queen Dido](#)) in Virgil's [Aeneid](#). It became a large and rich city and thus a major power in the Mediterranean. The resulting rivalry with [Syracuse](#), [Numidia](#), and [Rome](#) was accompanied by several wars with respective invasions of each other's homeland.



[Hannibal](#)'s invasion of Italy in the [Second Punic War](#) culminated in the Carthaginian [victory at Cannae](#) and led to a serious threat to the continuation of Roman rule over Italy; however, Carthage emerged from the conflict weaker after Hannibal's defeat at the [Battle of Zama](#) in 202 BC. Following the [Third Punic War](#), the city was destroyed by the Romans in 146 BC. However, the Romans refounded Carthage, which became the Empire's fourth most important city and the second most important city in the [Latin West](#). It later became the capital of the short-lived [Vandal kingdom](#). It remained one of the most important Roman cities until the [Muslim conquest](#) when it was destroyed a second time in 698.

The ancient Greek philosopher [Aristotle](#) wrote extensively on Carthaginian politics, and he considered the city to have one of the best governing institutions in the world, along with those of the Greek states of [Athens](#), [Sparta](#) and [Crete](#).

Photography Carthage was built on a [promontory](#) with sea inlets to the north and the south. The city's location made it master of the Mediterranean's maritime trade. All ships crossing the sea had to pass between [Sicily](#) and the coast of Tunisia, where Carthage was built, affording it great power and influence.

Two large, artificial harbors were built within the city, one for harboring the city's massive navy of 220 warships and the other for mercantile trade. A walled tower overlooked both harbours.

The city had massive walls, 23 miles (37 kilometers) in length, longer than the walls of comparable cities. Most of the walls were located on the shore and thus could be less impressive, as Carthaginian control of the sea made attack from that direction difficult. The 2.5 to 3 miles (4 to 4.8 kilometers) of wall on the [isthmus](#) to the west were truly large and, in fact, were never penetrated.

The city had a huge [necropolis](#) or burial ground, religious area, market places, council house, towers and a theater and was divided into four equally sized residential areas with the same layout. Roughly in the middle of the city stood a high citadel called the Byrsa.

Carthage was one of the largest cities in [Hellenistic](#) times (by some estimates, only [Alexandria](#) was larger) and was among the largest cities in pre-industrial history.

History The historical study of Carthage is problematic. Because its culture and records were destroyed by the Romans at the end of the [Third Punic War](#), very few primary Carthaginian [historical sources](#) survive. While there are few ancient

translations of [Punic](#) texts into Greek and Latin, inscriptions remain on monuments and buildings discovered in North Africa, the main sources are [Greek](#) and [Roman](#) historians, including [Livy](#), [Polybius](#), [Appian](#), [Cornelius Nepos](#), [Silius Italicus](#), [Plutarch](#), [Dio Cassius](#), and [Herodotus](#). These writers belonged to peoples in competition, and often in conflict, with Carthage. Greek cities contested with Carthage for [Sicily](#), and the [Romans](#) fought three wars [against Carthage](#). Not surprisingly, their accounts of Carthage are extremely hostile; while there are a few Greek authors who took a favorable view, these works have been lost.



Layout of the city

Foundation legends

Queen Elissa (Dido) According to Roman sources, [Phoenician](#) colonists from modern-day [Lebanon](#), led by [Queen Dido](#) (Elissa), founded Carthage. Queen Elissa (also known as "Alissar") was an exiled princess of the ancient Phoenician city of [Tyre](#). At its peak, the metropolis she founded, Carthage, came to be called the "shining city," ruling 300 other cities around the western [Mediterranean](#) and leading the [Phoenician](#) (or Punic) world.

Elissa's brother, King [Pygmalion of Tyre](#), had murdered her husband, the high priest. Elissa escaped the tyranny of her own country, founding the "new city" of Carthage and subsequently its later dominions. Details of her life are sketchy and

confusing, but the following can be deduced from various sources. According to Justin, Princess Elissa was the daughter of King [Matten](#) of Tyre (also known as Belus II). When he died, the throne was jointly bequeathed to her and her brother, Pygmalion. She married her uncle [Acherbas](#) (also known as [Syphaeus](#)), the High Priest of [Melqart](#), a man with both authority and wealth comparable to the king. This led to increased rivalry between [religion and the monarchy](#). Pygmalion was a tyrant, lover of both gold and intrigue, who desired the authority and fortune enjoyed by Acherbas. Pygmalion assassinated Acherbas in the temple and kept the misdeed concealed from his sister for a long time, deceiving her with lies about her husband's death. At the same time, the people of Tyre called for a single sovereign.



Carthage

Virgil's Aeneid In the [Roman](#) epic of Virgil, the [Aeneid](#), [Queen Dido](#), the Greek name for Queen Elissa, is first introduced as an extremely respected character. In just seven years, since their exodus from [Tyre](#), the Carthaginians have rebuilt a successful kingdom under her rule. Her subjects adore her and present her with a festival of praise. Her character is perceived by Virgil as even more noble when she offers asylum to [Aeneas](#) and his men, who have recently escaped from [Troy](#). A spirit in the form of the messenger god, [Mercury](#), sent by [Jupiter](#), reminds Aeneas that his mission is not to stay in Carthage with his new-found love, Dido, but to sail to Italy to found Rome. Virgil ends his legend of Dido with the story that, when Aeneas tells Dido, her heart broken, she orders a [pyre](#) to be built where she falls upon Aeneas' sword. As she lay dying, she predicted eternal strife between Aeneas' people and her own: "rise up from my bones, avenging spirit" (4.625, trans. Fitzgerald) she says, an invocation of [Hannibal](#). The details of Virgil's story do not, however form part of the original legend and are significant mainly as an indication of Rome's attitude towards the city she had destroyed, exemplified by

Cato the Elder's much-repeated utterance, [Carthago delenda est](#), Carthage must be destroyed.



Carthaginian Republic The Carthaginian Republic was one of the longest-lived and largest states in the ancient Mediterranean. Reports relay several wars with [Syracuse](#) and finally, [Rome](#), which eventually resulted in the defeat and destruction of Carthage in the third Punic war. The Carthaginians were [Semitic Phoenician](#) settlers originating in the [Mediterranean](#) coast of the [Near East](#). They spoke [Canaanite](#) and followed a predominantly [Canaanite religion](#).

Army According to Polybius, Carthage relied heavily, though not exclusively, on foreign mercenaries, especially in overseas warfare. The core of its army was from its own territory in north Africa (ethnic [Libyans](#) and [Numidians](#) (modern northern [Algeria](#)), as well as "Liby-Phoenicians" — i.e. [Phoenicians](#) proper). These troops were supported by mercenaries from different ethnic groups and geographic locations across the Mediterranean who fought in their own national units; [Celtic](#), [Balearic](#), and [Iberian](#) troops were especially common. Later, after the Barcid conquest of Iberia (modern [Spain](#) and [Portugal](#)), [Iberians](#) came to form an even greater part of the Carthaginian forces. Carthage seems to have fielded a formidable cavalry force, especially in its North African homeland; a significant part of it was composed of Numidian contingents of [light cavalry](#). Other mounted troops included the now extinct [North African elephants](#), trained for war, which, among other uses, were commonly used for frontal assaults or as anti-cavalry protection. An army could field up to several hundred of these animals, but on most reported occasions fewer than a hundred were deployed. The riders of these elephants were armed with a spike and hammer to kill the elephants in case they charged toward their own army.

Navy The navy of Carthage was one of the largest in the [Mediterranean](#), using [serial production](#) to maintain high numbers at moderate cost. The sailors and [marines](#) of the Carthaginian navy were predominantly recruited from the [Phoenician](#) citizenry, unlike the multi-ethnic allied and [mercenary](#) troops of the

Carthaginian armies. The navy offered a stable profession and financial security for its sailors. This helped to contribute to the city's political stability, since the unemployed, debt ridden poor in other cities were frequently inclined to support revolutionary leaders in the hope of improving their own lot. The reputation of her skilled sailors implies that there was in peacetime a training of oarsmen and coxswains, giving their navy a cutting edge in naval matters.



Hannibal Crossing the Alps

The trade of Carthaginian merchantmen was by land across the [Sahara](#) and especially by sea throughout the [Mediterranean](#) and far into the [Atlantic](#) to the tin-rich [Cassiterides](#)., and also to North West Africa. There is evidence that at least one Punic expedition under [Hanno](#) sailed along the West African coast to regions south of the [Tropic of Cancer](#), describing how the sun was in the north at noon.

[Polybius](#) wrote in the sixth book of his History that the Carthaginians were "more exercised in maritime affairs than any other people." Their navy included some 300 to 350 warships. The Romans, who had little experience in naval warfare prior to the [First Punic War](#), managed to finally defeat Carthage with a combination of reverse engineering captured Carthaginian ships, recruitment of experienced [Greek](#) sailors from the ranks of its conquered cities, the unorthodox [corvus](#) device, and their superior numbers in marines and rowers. In the [Third Punic War](#) Polybius

describes a tactical innovation of the Carthaginians, augmenting their few triremes with small vessels that carried hooks (to attack the oars) and fire (to attack the hulls). With this new combination, they were able to stand their ground against the numerically superior Roman for a whole day.



Replica of Phoenician Ship

Fall The fall of Carthage came at the end of the [Third Punic War](#) in 146 BC at the [Battle of Carthage](#). Despite initial devastating Roman naval losses and Rome's recovery from the brink of defeat after the terror of a 15-year occupation of much of Italy by [Hannibal](#), the end of the series of wars resulted in the end of Carthaginian power and the complete destruction of the city by [Scipio Aemilianus](#). The Romans pulled the Phoenician warships out into the harbour and burned them before the city, and went from house to house, capturing and enslaving the people. Fifty thousand Carthaginians were sold into [slavery](#). The city was set ablaze, and razed to the ground, leaving only ruins and rubble. After the fall of Carthage, Rome annexed the majority of the Carthaginian colonies, including other North African locations such as [Volubilis](#), [Lixus](#), [Chellah](#), and [Mogador](#). The legend that the city was [sown with salt](#) is not mentioned by the ancient sources; R.T. Ridley suggested that the story originated from 1930 in section of the Cambridge Ancient History written by B Hallward whose influence might be an account of [Abimelech](#)'s salting of [Shechem](#) in [Judges](#) 9:45. Warmington admitted his fault in repeating Hallward's error but mentions an example of the story that goes back to 1299 when [Boniface VIII](#) destroyed [Palestrina](#).

City of survivors – Byrsa On top of [Byrsa](#) hill, the location of the [Roman Forum](#), a residential area from the last century of existence (early 2nd century) of the Punic

city was excavated by the French archaeologist Serge Lancel. The neighborhood, with its houses, shops and private spaces, is significant for what it reveals about daily life there over twenty-one hundred years ago.



Ruins of Carthage

The habitat is typical, even stereotypical. The street was often used as a storefront; cistern tanks were installed in basements to collect water for domestic use, and a long corridor on the right side of each residence led to a courtyard containing a [sump](#), around which various other elements may be found. In some places the ground is covered with mosaics called *punica pavement*, sometimes using a characteristic red mortar.

The remains have been preserved under embankments, the substructures of the later [Roman](#) forum, whose foundation piles dot the district. The housing blocks are separated by a grid of straight streets approximately six metres wide, with a roadway consisting of clay; there are *in situ* stairs to compensate for the slope of the hill. Construction of this type presupposes organization and political will, and has inspired the name of the neighborhood, "[Hannibal](#) district", referring to the legendary Punic general or [Suffete](#) (consul) at the beginning of the 2nd century BC.

Other alternatives When Carthage fell, its nearby rival [Utica](#), a Roman ally, was made capital of the region and replaced Carthage as the leading center of Punic trade and leadership. It had the advantageous position of being situated on the Lake of Tunis and the outlet of the [Majardah River](#), Tunisia's only river that flowed all year long. However, grain cultivation in the Tunisian mountains caused large amounts of [silt](#) to erode into the river. This silt accumulated in the harbor until it became useless, and Rome was forced to rebuild Carthage.



Punic ruins in Byrsa

By 122 BC [Gaius Gracchus](#) founded a short-lived [colony](#), called [Colonia Iunonia](#), after the Latin name for the punic goddess [Tanit](#), *Iuno caelestis*. The purpose was to obtain arable lands for impoverished farmers. The [Senate](#) abolished the colony some time later, in order to undermine Gracchus' power.

After this ill-fated attempt a new city of Carthage was built on the same land by [Julius Caesar](#) in 49-44 BC period, and by the 1st century A.D. it had grown to be the second largest city in the western half of the [Roman Empire](#), with a peak population of 500,000. It was the center of the Roman province of [Africa](#), which was a major breadbasket of the Empire.

Carthage also became a [center of early Christianity](#). In the first of a string of rather poorly reported councils at Carthage a few years later, no fewer than 70 bishops attended. [Tertullian](#) later broke with the mainstream that was represented more and more in the west by the [bishop of Rome](#), but a more serious rift among Christians was the [Donatist](#) controversy, which [Augustine of Hippo](#) spent much time and parchment arguing against. In 397 AD at the [Council at Carthage](#), the [biblical canon for the western Church was confirmed](#).

Vandals The political fallout from the deep disaffection of African Christians is supposedly a crucial factor in the ease with which Carthage and the other centers

were captured in the 5th century by [Gaiseric](#), king of the [Vandals](#), who defeated the [Roman general Bonifacius](#) and made the city his capital. Gaiseric was considered a heretic too, an [Arian](#), and though Arians commonly despised orthodox Catholic Christians, a mere promise of toleration might have caused the city's population to accept him. After a failed attempt to recapture the city in the 5th century, the [Eastern Roman Empire](#) finally subdued the Vandals in the [Vandalic War](#) 533-534.



Roman Carthage

Thereafter the city became the seat of the [praetorian prefecture of Africa](#), which during the emperor [Maurice's](#) reign, was made into an [Exarchate](#), as was [Ravenna](#) in [Italy](#). These two exarchates were the western bulwarks of the Roman Empire, all that remained of its power in the west. In the early 7th century it was the exarch of Carthage who overthrew emperor [Phocas](#).

Islamic conquests The Roman [Exarchate of Africa](#) was not able to withstand the [Muslim](#) conquerors of the 7th century. [Umayyad](#) Caliph [Abd al-Malik](#) in 686 AD sent a force led by Zuhayr ibn Qais who won a battle over Romans and [Berbers](#) led by [Kusaila](#), on the [Qairawan](#) plain; but could not follow that up. In 695 AD [Hasan ibn al-Nu'man](#) captured Carthage and advanced into the [Atlas Mountains](#). An imperial fleet arrived and retook Carthage, but in 698 AD [Hasan ibn al-Nu'man](#) returned and defeated emperor [Tiberios III](#) at the [Battle of Carthage](#). Roman imperial forces withdrew from all Africa except [Ceuta](#). Roman Carthage was

destroyed and was replaced by [Tunis](#) as the major regional center. The destruction of the Exarchate of Africa marked a permanent end to the influence there of the eastern Roman Empire.



Vandal Empire in 500 AD, centered in Carthage.

Modern times In the mid-19th century Nathan Davis and other European archaeologists were given permission to excavate the ancient city. Carthage remains a popular [tourist](#) attraction and residential [suburb](#) of [Tunis](#). The Tunisian presidential palace is located in the city.

In February 1985, [Ugo Vetere](#), the mayor of [Rome](#), and Chedly Klibi, the mayor of Carthage, signed a symbolic treaty "officially" ending the conflict between their cities, which had been supposedly [extended by the lack of a peace treaty](#) for more than 2,100 years.

For the Aboujaoude family, we have a constant reminder in Qartada, the village named after Carthage, lying in the valley between Deir el Harf and Maska.

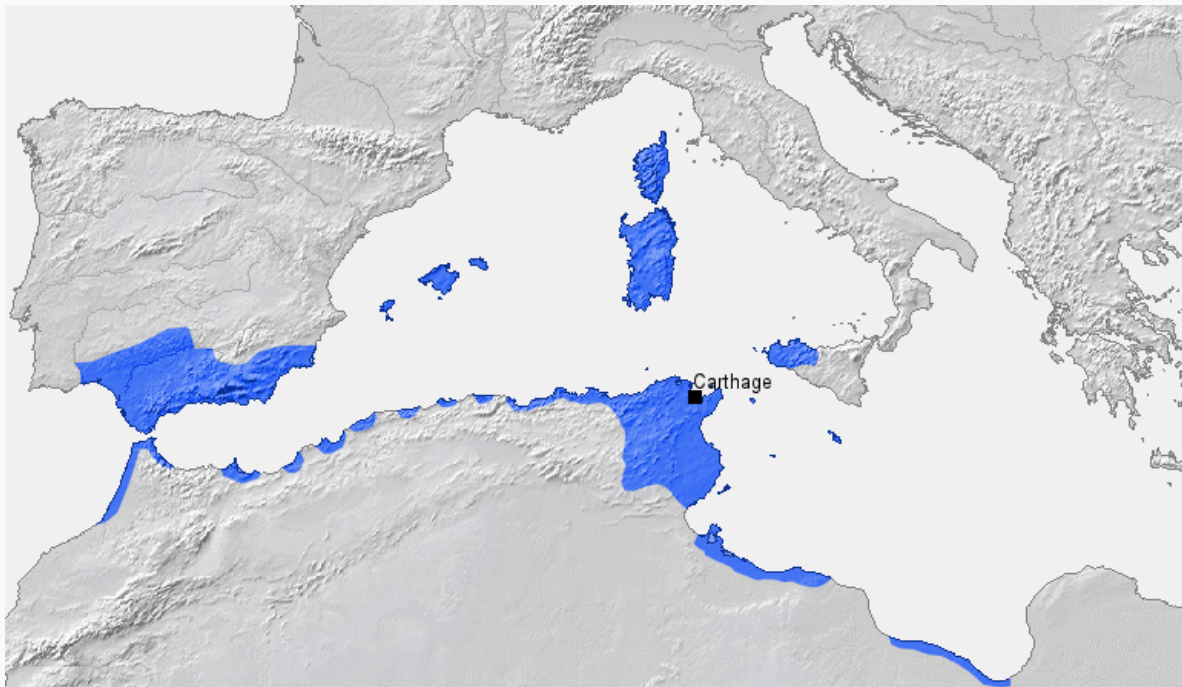
Portrayals in fiction Carthage features in Gustave Flaubert's historical novel [Salammbô](#) (1862). Set around the time of the [Mercenary War](#), it includes a

dramatic description of child sacrifice, and the boy Hannibal narrowly avoiding being sacrificed.

In [*The Dead Past*](#), a science fiction short story by [Isaac Asimov](#), a leading character is an ancient historian who is trying to disprove the allegation that the Carthaginians carried out child sacrifice. In [*Kushiel's Mercy*](#) by [Jacqueline Carey](#), Carthage is a conquering nation geographically and culturally based on the historical Carthage. *The Purple Quest* by [Frank G. Slaughter](#) is about the founding of Carthage.











Ancient Carthage

650 BC–146 BC



Carthage and its dependencies in 264 BC

Capital	Carthage
Languages	Punic , Phoenician , Berber
Religion	Punic religion

Government	<u>Monarchy</u> until 308 BC, <u>Republic</u> thereafter
	<u>King</u> , later <u>Shophet</u> ("Judge")
Historical era	<u>Antiquity</u>
- Established	650 BC
- Disestablished	146 BC
Today part of	<div>  <u>Tunisia</u>  <u>Malta</u> </div> <div>  <u>Algeria</u>  <u>France</u> </div> <div>  <u>Libya</u>  <u>Italy</u> </div> <div>  <u>Morocco</u>  <u>Gibraltar</u> </div> <div>  <u>Spain</u>  <u>Portugal</u> </div>

Ancient Carthage (from [Phoenician](#) *Qart-ḥadašt*) was a [Semitic civilization](#) centered on the [Phoenician city-state](#) of [Carthage](#), located in [North Africa](#) on the [Gulf of Tunis](#), outside what is now [Tunis](#), [Tunisia](#). It was founded in 814 BC. Originally a dependency of the Phoenician state of [Tyre](#), Carthage gained independence around 650 BC and established a [hegemony](#) over other Phoenician settlements throughout the [Mediterranean](#), [North Africa](#) and what is now [Spain](#) which lasted until the end of the 3rd century BC. At the height of the city's prominence it was a major hub of trade with political influence extending over most of the western [Mediterranean](#).

For much of its history, Carthage was in a constant state of struggle with the [Greeks on Sicily](#) and the [Roman Republic](#), which led to a series of armed conflicts known as the [Greek-Punic Wars](#) and [Punic Wars](#). The city also had to deal with the volatile [Berbers](#), the indigenous inhabitants of the entire area where Carthage was built. In 146 BC, after the [third and final Punic War](#), Carthage was destroyed and then occupied by Roman forces. Nearly all of the other Phoenician city-states and former Carthaginian dependencies fell into Roman hands from then on.

Extent of Phoenician settlement The Phoenicians established numerous colonial cities along the coasts of the Mediterranean in order to provide safe harbors for their merchant fleets, to maintain a Phoenician monopoly on an area's natural

resources, and to conduct trade free of outside interference. They were also stimulated to found these cities to satisfy the demand for trade goods or to escape the necessity of paying [tribute](#) to the succession of Empires that ruled [Tyre](#), [Sidon](#), and [Byblos](#), and by fear of complete [Greek colonization](#) of that part of the Mediterranean suitable for commerce. The Phoenicians lacked the population or necessity to establish large self-sustaining cities abroad, and most of their colonial cities had fewer than 1,000 inhabitants, but Carthage and a few others developed larger populations.

Carthaginian Control Although Strabo's claim that the Tyrians founded three hundred colonies along the west African coast is clearly exaggerated, colonies were established in Tunisia, Morocco, Algeria, [Iberia](#), and to a much lesser extent, on the arid coast of Libya. The Phoenicians were active in [Cyprus](#), [Sardinia](#), [Corsica](#), the [Balearic Islands](#), [Crete](#) and [Sicily](#), as well as on the European mainland at present-day [Genoa](#) in Italy and [Marseille](#) in present-day France. The settlements at Crete and Sicily were in perpetual conflict with the Greeks, but the Phoenicians managed to control all of Sicily for a limited time. The entire area later came under the leadership and protection of Carthage, which in turn dispatched its own colonists to found new cities or to reinforce those that declined with the loss of primacy of [Tyre](#) and [Sidon](#).

The first colonies were settled on the two paths to Iberia's mineral wealth — along the North African coast and on [Sicily](#), [Sardinia](#) and the [Balearic Islands](#). The center of the Phoenician world was [Tyre](#), which served as its economic and political hub. The power of this city waned following numerous sieges by [Babylonia](#), and then its later voluntary submission to the Persian king [Cambyses](#) and incorporation within the Persian Empire. Supremacy passed to [Sidon](#), and then to Carthage, before Tyre's eventual destruction by [Alexander the Great](#) in 332 BC. Each colony paid tribute to either Tyre or Sidon, but neither had actual control of the colonies. This changed with the rise of Carthage, since the Carthaginians appointed their own magistrates to rule the towns and Carthage retained much direct control over the colonies. This policy resulted in a number of Iberian towns siding with the Romans during the [Punic Wars](#).

Treaty with Rome In 509 BC, a [treaty](#) was signed between Carthage and [Rome](#) indicating a division of influence and commercial activities. This is the first known source indicating that Carthage had gained control over [Sicily](#) and [Sardinia](#).

5th century By the beginning of the 5th century BC, Carthage had become the commercial center of the West Mediterranean region, a position it retained until

overthrown by the [Roman Republic](#). The city had conquered most of the old Phoenician colonies (including [Hadrumetum](#), [Utica](#), and [Kerkouane](#)), subjugated the [Libyan](#) tribes (with the [Numidian](#) and Mauretanian kingdoms remaining more or less independent), and taken control of the entire North African coast from modern [Morocco](#) to the borders of [Egypt](#) (not including the [Cyrenaica](#), which was eventually incorporated into [Hellenistic Egypt](#)). Its influence had also extended into the Mediterranean, taking control over [Sardinia](#), [Malta](#), the [Balearic Islands](#), and the western half of [Sicily](#), where coastal fortresses such as [Motya](#) or [Lilybaeum](#) secured its possessions. Important colonies had also been established on the [Iberian Peninsula](#). Their cultural influence in the [Iberian Peninsula](#) is documented, but the degree of their political influence before the conquest by [Hamilcar Barca](#) is disputed.

The Sicilian Wars

First Sicilian war Carthage's economic successes, and its dependence on shipping to conduct most of its trade, led to the creation of a powerful Carthaginian navy. This, coupled with its success and growing hegemony, brought Carthage into increasing conflict with the [Greeks](#) of [Syracuse](#), the other major power contending for control of the central Mediterranean.

The island of Sicily, lying at Carthage's doorstep, became the arena on which this conflict played out. From their earliest days, both the Greeks and Phoenicians had been attracted to the large island, establishing a large number of colonies and trading posts along its coast; battles had been fought between these settlements for centuries.

By 480 BC, [Gelo](#), the [tyrant](#) leader of Greek [Syracuse](#), backed in part by support from other Greek [city-states](#), was attempting to unite the island under his rule. This imminent threat could not be ignored, and Carthage — possibly as part of an alliance with [Persia](#), then engaged military force under the leadership of the general [Hamilcar](#). Traditional accounts, including those of Herodotus and Diodorus, give Hamilcar's army a strength of three hundred thousand men; though these are certainly exaggerated, it must nonetheless have been of formidable strength.

En route to Sicily, however, Hamilcar suffered losses (possibly severe) due to poor weather. Landing at Panormus (modern-day [Palermo](#)), Hamilcar spent 3 days reorganizing his forces and repairing his battered fleet. The Carthaginians marched along the coast to Himera, and made camp before engaging in the [Battle of](#)

[Himera](#). Hamilcar was either killed during the battle or committed suicide in shame. As a result the nobility negotiated peace and replaced the old monarchy with a republic.

Second Sicilian War By 410 BC, Carthage had recovered after serious defeats. It had conquered much of modern day [Tunisia](#), strengthened and founded new colonies in [North Africa](#); [Hanno the Navigator](#) had made his journey down the African coast, and [Himilco the Navigator](#) had explored the European Atlantic coast. Expeditions were also led into [Morocco](#) and [Senegal](#), as well as into the [Atlantic](#). In the same year, the Iberian colonies seceded, cutting off Carthage's major supply of [silver](#) and [copper](#), while [Hannibal Mago](#), the grandson of Hamilcar, began preparations to reclaim Sicily.

In 409 BC, Hannibal Mago set out for Sicily with his force. He captured the smaller cities of Selinus (modern [Selinunte](#)) and [Himera](#) before returning triumphantly to Carthage with the spoils of war. But the primary enemy, Syracuse, remained untouched and, in 405 BC, Hannibal Mago led a second Carthaginian expedition to claim the entire island. This time, however, he met with fierce resistance and ill-fortune. During the [siege](#) of [Agrigentum](#), the Carthaginian forces were ravaged by plague, Hannibal Mago himself succumbing to it. Although his successor, [Himilco](#), successfully extended the campaign by breaking a Greek siege, capturing the city of [Gela](#) and repeatedly defeating the army of [Dionysius](#), the new tyrant of Syracuse, he, too, was weakened by the plague and forced to [sue for peace](#) before returning to Carthage.

In 398 BC, Dionysius had regained his strength and broke the peace treaty, striking at the Carthaginian stronghold of [Motya](#). Himilco responded decisively, leading an expedition which not only reclaimed Motya, but also captured [Messina](#). Finally, he laid siege to Syracuse itself. The siege was close to a success throughout 397 BC, but in 396 BC plague again ravaged the Carthaginian forces, and they collapsed.

The fighting in Sicily swung in favor of Carthage in 387 BC. After winning a naval battle off the coast of Catania, Himilco laid siege to Syracuse with 50,000 Carthaginians, but yet another epidemic struck down thousands of them. Dionysius then launched a counterattack by land and sea, and the Syracusans surprised the enemy fleet while most of the crews were ashore, destroying all the Carthaginian ships. At the same time, Dionysius' ground forces stormed the besiegers' lines and routed the Carthaginians. Himilco and his chief officers abandoned their army and fled Sicily. Himilco returned to Carthage in disgrace and was very badly received; he eventually committed suicide by starving himself.



Mediterranean sea nations in 323 BC.

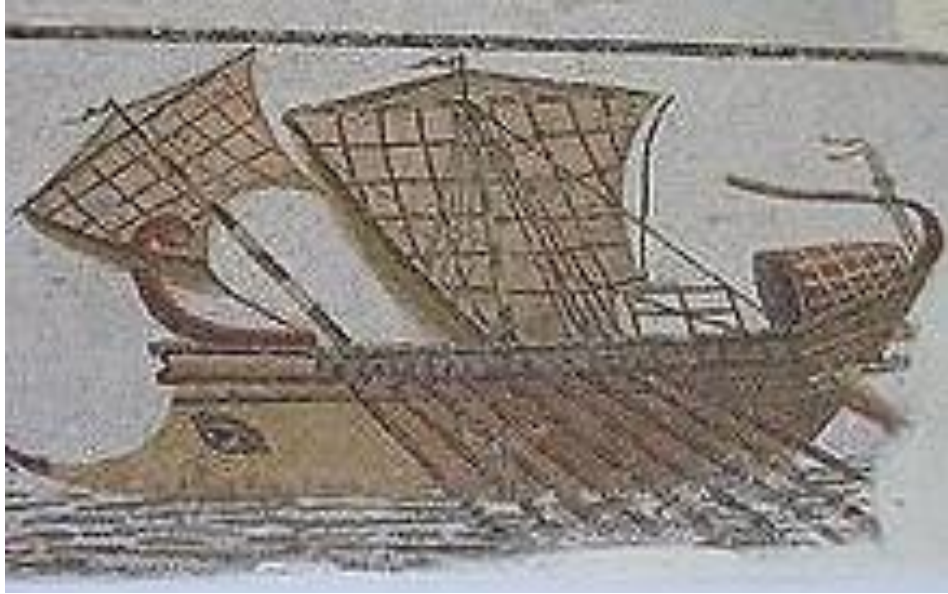
Sicily by this time had become an obsession for Carthage. Over the next fifty years, Carthaginian and Greek forces engaged in a constant series of skirmishes. By 340 BC, Carthage had been pushed entirely into the southwest corner of the island, and an uneasy peace reigned over the island.

Third Sicilian War In 315 BC, [Agathocles](#), the tyrant (administrating governor) of Syracuse, seized the city of [Messene](#) (present-day Messina). In 311 BC he invaded the last Carthaginian holdings on Sicily, breaking the terms of the current peace treaty, and laid siege to [Akragas](#).

[Hamilcar](#), grandson of [Hanno the Navigator](#), led the Carthaginian response and met with tremendous success. By 310 BC, he controlled almost all of Sicily and had laid siege to Syracuse itself. In desperation, Agathocles secretly led an expedition of 14,000 men to the mainland, hoping to save his rule by leading a counterstrike against Carthage itself. In this, he was successful: Carthage was forced to recall Hamilcar and most of his army from Sicily to face the new and unexpected threat. Although Agathocles' army was eventually defeated in 307 BC, Agathocles

himself escaped back to Sicily and was able to negotiate a peace which maintained Syracuse as a stronghold of Greek power in Sicily.

Pyrrhic War



[Trireme](#) mosaic from Carthage, [Bardo Museum](#), [Tunis](#)

Between 280 and 275 BC, [Pyrrhus of Epirus](#) waged two major campaigns in the western Mediterranean: one against the emerging power of the [Roman Republic](#) in southern Italy, the other against Carthage in Sicily.

Pyrrhus sent an advance guard to Tarentum under the command of Cineas with 3,000 [infantry](#). Pyrrhus marched the main army across the Greek peninsula and engaged in battles with the Thessalians and the Athenian army. After his early success on the march Pyrrhus entered Tarentum to rejoin with his advance guard.

In the midst of Pyrrhus's Italian campaigns, he received envoys from the Sicilian cities of [Agrigentum](#), [Syracuse](#), and [Leontini](#), asking for military aid to remove the Carthaginian dominance over that island. Pyrrhus agreed, and fortified the Sicilian cities with an army of 20,000 [infantry](#) and 3,000 [cavalry](#) and 20 war elephants, supported by some 200 ships. Initially, Pyrrhus' Sicilian campaign against Carthage was a success, pushing back the Carthaginian forces, and capturing the city-fortress of [Eryx](#), even though he was not able to capture [Lilybaeum](#).

Following these losses, Carthage sued for peace, but Pyrrhus refused unless Carthage was willing to renounce its claims on Sicily entirely. According to [Plutarch](#), Pyrrhus set his sights on conquering Carthage itself, and to this end,

began outfitting an expedition. However, his ruthless treatment of the Sicilian cities in his preparations for this expedition, and his execution of two Sicilian rulers whom he claimed were plotting against him led to such a rise in animosity towards the Greeks, that Pyrrhus withdrew from Sicily and returned to deal with events occurring in southern Italy.

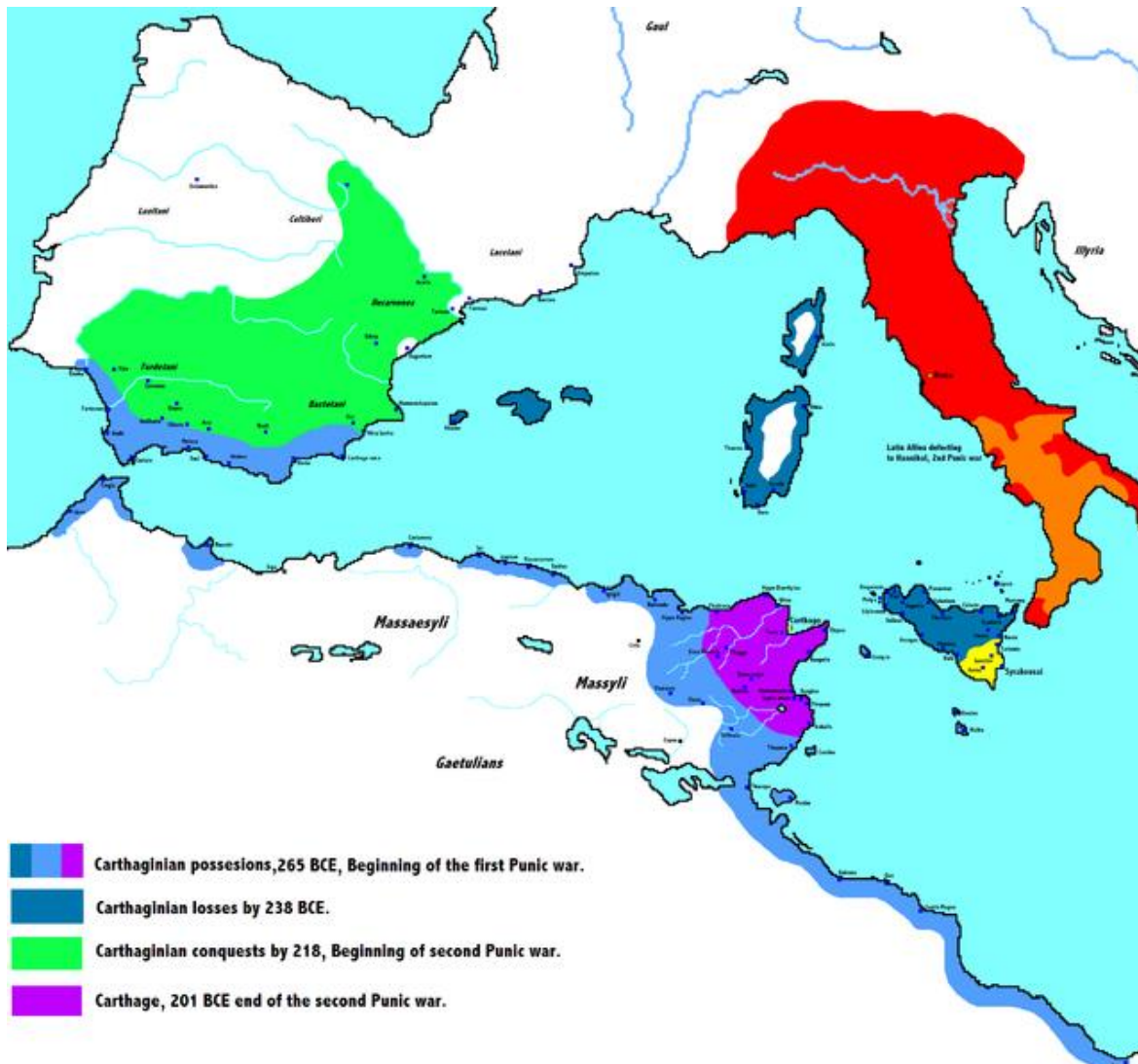
Pyrrhus's campaigns in Italy were inconclusive, and Pyrrhus eventually withdrew to Epirus. For Carthage, this meant a return to the status quo. For Rome, however, the failure of Pyrrhus to defend the colonies of [Magna Graecia](#) meant that Rome absorbed them into its "[sphere of influence](#)", bringing it closer to complete domination of the Italian peninsula. Rome's domination of Italy, and proof that Rome could pit its military strength successfully against major international powers, would pave the way to the future Rome-Carthage conflicts of the [Punic Wars](#).

The Punic Wars When Agathocles died in 288 BC, a large company of Italian mercenaries who had previously been held in his service found themselves suddenly without employment. Rather than leave Sicily, they seized the city of Messana. Naming themselves [Mamertines](#) (or "sons of Mars"), they became a law unto themselves, terrorizing the surrounding countryside.

The Mamertines became a growing threat to Carthage and Syracuse alike. In 265 BC, [Hiero II](#), former general of Pyrrhus and the new tyrant of Syracuse, took action against them. Faced with a vastly superior force, the Mamertines divided into two factions, one advocating surrender to Carthage, the other preferring to seek aid from Rome. While the [Roman Senate](#) debated the best course of action, the Carthaginians eagerly agreed to send a garrison to Messana. A Carthaginian garrison was admitted to the city, and a Carthaginian fleet sailed into the Messanan harbor. However, soon afterwards they began negotiating with Hiero; alarmed, the Mamertines sent another embassy to Rome asking them to expel the Carthaginians.

Hiero's intervention had placed Carthage's military forces directly across the narrow channel of water that separated Sicily from Italy. Moreover, the presence of the Carthaginian fleet gave them effective control over this channel, the [Strait of Messina](#), and demonstrated a clear and present danger to nearby Rome and her interests.

As a result, the Roman Assembly, although reluctant to ally with a band of mercenaries, sent an expeditionary force to return control of Messana to the Mamertines.



Carthaginian dependencies and protectorates through the Punic Wars

The Roman attack on the Carthaginian forces at Messana triggered the first of the [Punic Wars](#). Over the course of the next century, these three major conflicts between Rome and Carthage would determine the course of Western civilization. The wars included a Carthaginian invasion led by [Hannibal](#), which nearly prevented the rise of the [Roman Empire](#).

In 256-255 BC the Romans, under the command of [Marcus Atilius Regulus](#), landed in Africa and after suffering some initial defeats the Carthaginian forces eventually repelled the Roman invasion.

Shortly after the First Punic War, Carthage faced a major [mercenary revolt](#) which changed the internal political landscape of Carthage (bringing the [Barcid](#) family to

prominence), and affected Carthage's international standing, as Rome used the events of the war to base a claim by which it seized [Sardinia](#) and [Corsica](#).



Carthage electrum coin, c. 250 BC. [British Museum](#)

. The [Second Punic War](#) lasted from [218](#) to 202 BC and involved combatants in the western and eastern [Mediterranean](#), with the participation of the [Berbers](#) on Carthage's side. The war is marked by [Hannibal](#)'s surprising overland journey and his costly crossing of the Alps, followed by his reinforcement by Gaulish allies and crushing victories over Roman armies in the [battle of the Trebia](#) and the giant ambush at [Trasimene](#). Against his skill on the battlefield the Romans deployed the [Fabian strategy](#). But because of the increasing unpopularity of this approach, the Romans resorted to a further major field battle. The result was the crushing Roman defeat at [Cannae](#).

In consequence many Roman allies went over to Carthage, prolonging the war in Italy for over a decade, during which more Roman armies were destroyed on the battlefield. Despite these setbacks, the Roman forces were more capable in siegecraft than the Carthaginians and recaptured all the major cities that had joined the enemy, as well as defeating a Carthaginian attempt to reinforce Hannibal at the [battle of the Metaurus](#). In the meantime in Iberia, which served as the main source of manpower for the Carthaginian army, a second Roman expedition under [Publius Cornelius Scipio Africanus Major](#) took [New Carthage](#) by assault and ended

Carthaginian rule over Iberia in the [battle of Ilipa](#). The final showdown was the [battle of Zama](#) in Africa between Scipio Africanus and Hannibal, resulting in the latter's defeat and the imposition of harsh peace conditions on Carthage, which ceased to be a major power and became a Roman client-state.

The [Third Punic War](#) (149 BC to 146 BC) was the third and last of the Punic Wars. The war was a much smaller engagement than the two previous Punic Wars and primarily consisted of a single main action, the [Battle of Carthage](#), but resulted in the complete destruction of the city of Carthage, the annexation of all remaining Carthaginian territory by Rome, and the death or enslavement of thousands of Carthaginians. The Third Punic War ended Carthage's independent existence.

Language Carthaginians spoke [Punic](#), a variety of [Phoenician](#), which was a [Semitic](#) language originating in the Carthaginians' original homeland of [Phoenicia](#) (modern Lebanon).

Economy Carthaginian commerce extended by sea throughout the Mediterranean and perhaps into the Atlantic as far as the Canary Islands, and by land across the Sahara desert. According to Aristotle, the Carthaginians and others had treaties of commerce to regulate their exports and imports.

The Empire of Carthage depended heavily on its trade with [Tartessos](#) and other cities of the Iberian peninsula, from which it obtained vast quantities of [silver](#), [lead](#), [copper](#) and, even more importantly, [tin](#) ore, which was essential for the manufacture of [bronze](#) objects by the civilizations of antiquity. Its trade relations with the Iberians, and the naval might that enforced Carthage's monopoly on this trade and that with tin-rich Britain, allowed it to be the sole significant broker of tin and maker of bronze. Maintaining this monopoly was one of the major sources of power and prosperity for Carthage; Carthaginian merchants strived to keep the location of the tin mines secret. In addition to being the sole significant distributor of tin, its central location in the Mediterranean and control of the waters between Sicily and Tunisia allowed it to control the eastern nations' supply of tin. Carthage was also the Mediterranean's largest producer of silver, mined in Iberia and the North African coast; after the tin monopoly, this was one of its most profitable trades. One mine in Iberia provided Hannibal with 300 Roman pounds (3.75 [talents](#)) of silver a day.

Carthage's economy began as an extension of that of its parent city, [Tyre](#). Its massive merchant fleet traversed the trade routes mapped out by Tyre, and Carthage inherited from Tyre the trade in the extremely valuable dye [Tyrian](#)

[Purple](#). No evidence of purple dye manufacture has been found at Carthage, but mounds of shells of the [murex](#) marine snails from which it was derived have been found in excavations of the Punic town called [Kerkouane](#) by archaeologists at Dar Essafi on [Cape Bon](#). Similar mounds of murex have also been found at [Djerba](#) on the [Gulf of Gabes](#) in Tunisia. Strabo mentions the purple dye-works of Djerba as well as those of the ancient city of Zouchis. The purple dye was one of the most highly valued commodities in the ancient Mediterranean, being worth fifteen to twenty times its weight in gold. In Roman society, where the national garment of adult males was the [toga](#), the use of the *toga praetexta*, decorated with a stripe of Tyrian purple about two to three inches in width along its border, was reserved for magistrates and high priests. Broad purple stripes (*latus clavus*) were reserved for the togas of the senatorial class, while the equestrian class were allowed to wear narrow stripes (*angustus clavus*).



Carthaginian port

Carthage produced finely embroidered silks, dyed [textiles](#) of cotton, linen, and wool, artistic and functional pottery, [faience](#), [incense](#), and perfumes. Its artisans worked expertly with ivory, glassware, and wood, as well as with [alabaster](#), bronze, brass, lead, gold, silver, and precious stones to create a wide array of goods, including mirrors, furniture and cabinetry, beds, bedding, and pillows,

jewelry, arms, implements, and household items. It traded in salted Atlantic fish and fish sauce ([garum](#)), and brokered the manufactured, agricultural, and natural products of almost every Mediterranean people.

In addition to manufacturing, Carthage practised highly advanced and productive agriculture, using iron ploughs, irrigation, and crop rotation. After the Second Punic War, [Hannibal](#) promoted agriculture to help restore Carthage's economy and pay the war indemnity to Rome (10,000 talents or 800,000 Roman pounds of silver), and he was largely successful. When Rome conquered and destroyed Carthage in 146 BC, the Roman Senate decreed that [Mago](#)'s famous treatise on agriculture be translated into Latin.

There is circumstantial evidence that Carthage developed viticulture and wine production before the 4th century BC, and even exported its wines widely, as indicated by distinctive cigar-shaped Carthaginian amphorae found at archaeological sites around the western Mediterranean, although the contents of these vessels have not been conclusively analysed. Carthage also shipped quantities of raisin wine, the [passum](#) of antiquity. Fruits including figs, pears, and pomegranates, as well as nuts, grain, grapes, dates, and olives were grown in the extensive hinterland, while olive oil was processed and exported all over the Mediterranean. Carthage also raised fine horses, similar to today's [Arabian horses](#), which were greatly prized and exported.

Carthage's merchant ships, which surpassed in number even those of the cities of the [Levant](#), visited every major port of the Mediterranean, as well as Britain and the Atlantic coast of Africa. These ships were able to carry over 100 tons of goods. The commercial fleet of Carthage was comparable in size and tonnage to the fleets of major European powers in the 18th century.



Punic pendant in the form of a bearded head, 4th–3rd century BC

Merchants at first favored the ports of the east: Egypt, the Levant, Greece, Cyprus, and Asia Minor. But after Carthage's control of Sicily brought it into conflict with Greek colonists, it established commercial relations in the western Mediterranean, including trade with the [Etruscans](#).

Carthage also sent caravans into the interior of Africa and [Persia](#). It traded its manufactured and agricultural goods to the coastal and interior peoples of Africa for salt, gold, timber, ivory, ebony, apes, peacocks, skins, and hides. Its merchants invented the practice of sale by auction and used it to trade with the African tribes. In other ports, they tried to establish permanent warehouses or sell their goods in open-air markets. They obtained amber from Scandinavia, and from the Celtiberians, Gauls, and Celts they got amber, tin, silver, and furs. Sardinia and Corsica produced gold and silver for Carthage, and Phoenician settlements on islands such as [Malta](#) and the [Balearic Islands](#) produced commodities that would be sent back to Carthage for large-scale distribution. The city supplied poorer civilizations with simple products such as pottery, metallic objects, and ornamentations, often displacing the local manufacturing, but brought its best works to wealthier ones such as the Greeks and Etruscans. Carthage traded in almost every commodity wanted by the ancient world, including spices from Arabia, Africa and India, and slaves (the Empire of Carthage temporarily held a portion of Europe and sent conquered white warriors into Northern African slavery).

Herodotus wrote an account about 430 BC of Carthaginian trade on the Atlantic coast of Morocco. The Punic explorer and suffete of Carthage called [Hanno the Navigator](#) led an expedition to recolonise the Atlantic coast of Morocco that may have ventured as far down the coast of Africa as [Senegal](#) and perhaps even beyond. The Greek version of the Periplus of Hanno describes his voyage. Although it is not known just how far his fleet sailed on the African coastline, this short report, dating probably from the 5th or 6th century BC, identifies distinguishing geographic features such as a coastal volcano and an encounter with hairy hominids.

Archaeological finds show evidence of all kinds of exchanges, from the vast quantities of tin needed for a bronze-based metals civilization to all manner of textiles, ceramics and fine metalwork. Before and in between the wars, Carthaginian merchants were in every port in the Mediterranean, buying and selling, establishing warehouses where they could, or just bargaining in open-air markets after getting off their ships.

The Etruscan language is imperfectly deciphered, but bilingual inscriptions found in archaeological excavations at the sites of Etruscan cities indicate the Phoenicians had trading relations with the Etruscans for centuries. The discovery in 1964 at Pyrgi in Italy of a shrine to Astarte, a popular Phoenician deity, containing three gold tablets with inscriptions in Etruscan and Phoenician, gives tangible proof of the Phoenician presence in Italy at the end of the 6th century, long before the rise of Rome. These inscriptions imply a political and commercial alliance between Carthage and the Etruscan ruler of [Caere](#) that would corroborate Aristotle's statement that the Etruscans and Carthaginians were so close as to form almost one people. The Etruscan city-states were, at times, both commercial partners of Carthage and military allies.

Government The government of Carthage changed dramatically after the total rout of the Carthaginian forces at the battle of Himera on Sicily in 483 BC. The [Magonid clan](#) was compelled to compromise and allow representative and even some democratic institutions. Carthage remained to a great extent an [oligarchal republic](#), which relied on a system of [checks and balances](#) and ensured a form of public accountability. At the head of the Carthaginian state were now two annually elected, not hereditary, [Suffets](#) (thus rendered in Latin by [Livy](#) 30.7.5, attested in Punic inscriptions as SPΘM /ʃuftʰim/, meaning "judges" and obviously related to the [Biblical Hebrew](#) ruler title *Shophet* "[Judge](#)"), similar to modern day executive [presidents](#). Greek and Roman authors more commonly referred to them as "kings". SPΘ /ʃuftʰ/ might originally have been the title of the city's governor, installed by the mother city of Tyre.

In the historically attested period, the two Suffets were elected annually from among the most wealthy and influential families and ruled collegially, similarly to [Roman consuls](#) (and equated with these by [Livy](#)). This practice might have descended from the [plutocratic](#) oligarchies that limited the Suffet's power in the first Phoenician cities. A range of more junior officials and special commissioners oversaw different aspects of governmental business such as public works, tax-collecting, and the administration of the state treasury.

The aristocratic families were represented in a supreme council (Roman sources speak of a Carthaginian "[Senate](#)", and Greek ones of a "council of [Elders](#)" or a [gerousia](#)), which had a wide range of powers; however, it is not known whether the Suffets were elected by this council or by an assembly of the people. Suffets appear to have exercised judicial and executive power, but not military, as generals were chosen by the administration. The final supervision of the Treasury and Foreign Affairs seems to have come under the Council of Elders.



Punic district of Carthage

There was a body known as the Tribunal of the [Hundred and Four](#), which Aristotle compared to the Spartan [ephors](#). These were judges who acted as a kind of higher constitutional court and oversaw the actions of generals, who could sometimes be sentenced to [crucifixion](#), as well as other officials. Panels of special commissioners, called pentarchies, were appointed from the Tribunal of One Hundred and Four: they appear to have dealt with a variety of affairs of state.

Although the city's administration was firmly controlled by oligarchs, democratic elements were to be found as well: Carthage had elected legislators, trade unions and town meetings in the form of a Popular Assembly. [Aristotle](#) reported in his [Politics](#) that unless the Suffets and the Council reached a unanimous decision, the Carthaginian popular assembly had the decisive vote - unlike the situation in Greek states with similar constitutions such as [Sparta](#) and [Crete](#). [Polybius](#), in his History book 6, also stated that at the time of the Punic Wars, the Carthaginian public held more sway over the government than the people of Rome held over theirs (a development he regarded as evidence of decline). This may have been due to the influence of the [Barcid](#) faction.

[Eratosthenes](#), head of the [Library of Alexandria](#), noted that the Greeks had been wrong to describe all non-Greeks as barbarians, since the Carthaginians as well as the Romans had a constitution. [Aristotle](#) also knew and discussed the Carthaginian constitution in his *Politics* (Book II, Chapter 11). During the period between the

end of the First Punic War and the end of the Second Punic War, members of the [Barcid](#) family dominated in Carthaginian politics. They were given control of the Carthaginian military and all the Carthaginian territories outside of Africa.

Religion Carthaginian religion was based on Phoenician religion (derived from the faiths of the [Levant](#)), a form of [polytheism](#). Many of the gods the Carthaginians worshiped were localized and are now known only under their local names. Carthage also had [Jewish](#) communities (which still exist; see [Tunisian Jews](#) and [Algerian Jews](#)).

Pantheon The supreme divine couple was that of [Tanit](#) and [Ba'al Hammon](#). The goddess [Astarte](#) seems to have been popular in early times. At the height of its cosmopolitan era, Carthage seems to have hosted a large array of divinities from the neighbouring civilizations of Greece, Egypt and the Etruscan city-states. A pantheon was presided over by the father of the gods, but a goddess was the principal figure in the Phoenician pantheon.



Carthaginian coins from c. 310–290 BC showing the wreathed head of [Tanit](#)

Caste of priests and acolytes Surviving Punic texts are detailed enough to give a portrait of a very well organized caste of temple priests and acolytes performing different types of functions, for a variety of prices. Priests were clean shaven, unlike most of the population. In the first centuries of the city ritual celebrations included rhythmic dancing, derived from Phoenician traditions.

Punic stelae [Cippi](#) and [stelae](#) of limestone are characteristic monuments of Punic art and religion, found throughout the western Phoenician world in unbroken continuity, both historically and geographically. Most of them were set up over

urns containing cremated human remains, placed within open-air sanctuaries. sanctuaries constitute striking relics of Punic civilization.

Child sacrifice question Carthage under the Phoenicians was accused by its adversaries of [child sacrifice](#). [Plutarch](#) ((20:14,4–6) alleges the practice, as do [Tertullian](#) (Apolog.9:2–3), [Orosius](#), [Philo](#) and [Diodorus Siculus](#). However, [Herodotos](#) and [Polybius](#) do not. Skeptics contend that if Carthage's critics were aware of such a practice, however limited, they would have been horrified by it and exaggerated its extent due to their polemical treatment of the Carthaginians. The [Hebrew Bible](#) also mentions child sacrifice practiced by the [Canaanites](#), ancestors of the Carthaginians. The Greek and Roman critics, according to Charles Picard, objected not to the killing of children but to the religious nature of it. As in both ancient Greece and Rome, inconvenient children were commonly killed by exposure to the elements. However, the Greeks and Romans engaged in the practice ostensibly out of economic necessity rather than for religious reasons.



Stelae on the Tophet

Modern [archaeology](#) in formerly Punic areas has discovered a number of large cemeteries for children and infants, representing a civic and religious institution for worship and sacrifice called the [Tophet](#) by archaeologists. These cemeteries may have been used as graves for [stillborn](#) infants or children who died very early. Modern archeological excavations have been interpreted by some archeologists as

confirming Plutarch's reports of Carthaginian child sacrifice. An estimated 20,000 urns were deposited between 400 BC and 200 BC, in the tophet discovered in the Salammbô neighbourhood of present-day Carthage with the practice continuing until the early years of the Christian period. The urns contained the charred bones of newborns and in some cases the bones of fetuses and two-year-olds. There is a clear correlation between the frequency of cremation and the well-being of the city. In bad times (war, poor harvests) cremations became more frequent, but it is not known why. One explanation for this correlation is the claim that the Carthaginians prayed for divine intervention (via child sacrifice); however, bad times would naturally lead to increased child mortality, and consequently, more child burials (via cremation).

Accounts of child sacrifice in Carthage report that beginning at the founding of Carthage in about 814 BC, mothers and fathers buried their children who had been sacrificed to Ba`al Hammon and Tanit in the tophet. The practice was apparently distasteful even to Carthaginians, and they began to buy children for the purpose of sacrifice or even to raise servant children instead of offering up their own. However, Carthage's priests demanded the youth in times of crisis or calamity like war, drought or famine. Special ceremonies during extreme crisis saw up to 200 children of the most affluent and powerful families slain and tossed into the burning pyre.

Skeptics maintain that the bodies of children found in Carthaginian and Phoenician cemeteries were merely the cremated remains of children who died naturally. Sergio Ribichini has argued that the tophet was "a child necropolis designed to receive the remains of infants who had died prematurely of sickness or other natural causes, and who for this reason were "offered" to specific deities and buried in a place different from the one reserved for the ordinary dead". The few Carthaginian texts which have survived make absolutely no mention of child sacrifice, though most of them pertain to matters entirely unrelated to religion, such as the practice of agriculture (like Mago's manual, which was the basis of Greek and Roman Agriculture for centuries – the same Romans who salted the grounds of Carthage so it may never grow again).



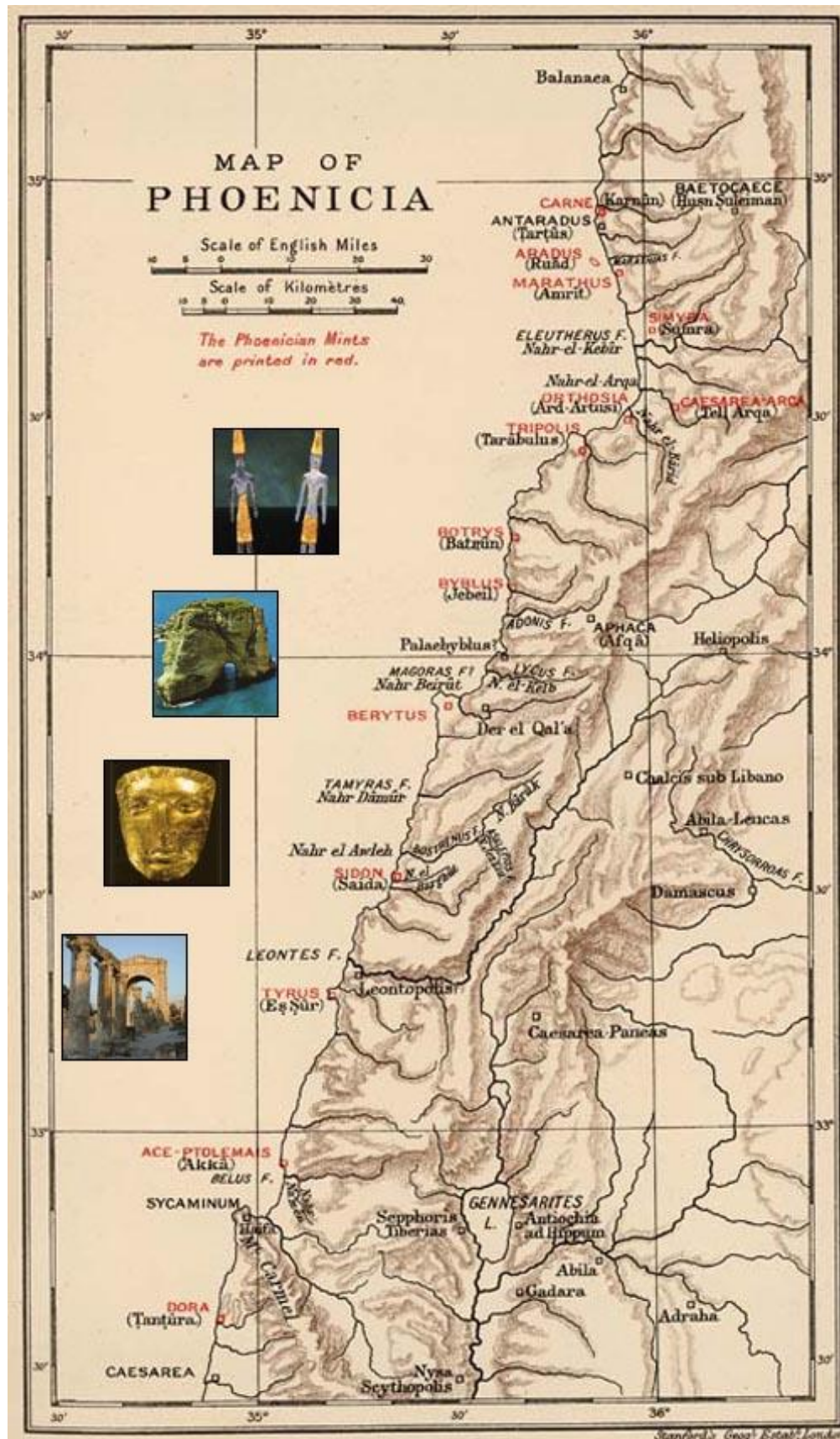
Hannibal

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Inscripción de Ahiram
(siglo XII a. C.)



Sanchoniathon wrote his history around 1200 BC, in the times of Troy and before the Hellenistic Ascendancy. It was translated by Philo of Byblos, and extracts of it were preserved in the writing of Eusebius. It is one of the first histories ever written, and the fragment remaining describes the pantheon of Phoenician religion and legend. You can easily see the roots of Greek and Roman mythology in the extract.

Here is Isaac Cory's introduction to the history:

PHŒNICIAN literature has perished, leaving barely the traces of its former existence. That the Phœnicians, however, at a very early period were a literary people, who spoke a language almost identical with the Hebrew¹ we have Biblical evidence, even if it rested on the single fact, that the city subsequently called Debir, was originally called, during the Canaanite or Phœnician occupation, before Joshua's conquest of the land, by the name of Kiryath-Sepher, or Book-town. We know also, from other sources, that Phœnician merchants were often philosophers, Carthaginian generals, and statesmen, literary men, and that Numidian kings, who had received a Phœnician education and training, possessed libraries of Phœnician works ; or, as Juba and Hiempsal, were themselves authors.

The Phœnicians, like most Semitic nations,—the Jews for instance—had a very ancient historical

literature, no doubt originating with the inscriptions, which, in order to perpetuate the memory of past events were preserved in their temples, and when the Semitic world became better known to the Greeks, historical works of Phœnician origin are mentioned in a general way, and, in some cases, the supposed authors of them are designated. Among them we meet with three names, Mochus, Hypsikrates, and Theodotus, whose works are said to have been by one Chaitus translated into Greek. The work of Mochus, of which several Greek editions existed, began with the Cosmogony, and after the time of Eudemus is often quoted. Of the other two, little is known except that Hypsikrates is supposed by some to be the same as our author Sanchoniathon; an hypothesis grounded upon the circumstance that Hypsikrates in Greek signifies the same as Sanchoniathon in Phœnician, which Movers interprets סַם מִכְנָתוֹ, SAM-ME-KUNATHO = *the height (i.e., heaven) is his throne*. In the same manner, *Theodotus* may be the Greek rendering of the common Phœnician name בַּעַל־יִטֵּן, BAAL-YITTEN, *i.e., Baal gives*. Numerous Greek *rechauffés* of historical works, originally composed in the Phœnician language, are also known to us, bearing the names of Asclepiades, Chaitus, Claudius, Julius, Dios, Hieronymus the Egyptian, Histiaeus, Menander of Pergamus, Menander of Ephesus, Philistus, Posidonius, Philostratus, and Teucer of Cyzicus; while we have it on

record, that Hiempsal, King of Numidia, wrote a history of Libya, which is quoted by Sallust. Mago, the famous Carthaginian general, wrote twenty-eight books on agriculture, which Dionysius of Utica rendered into Greek, and Silanus, by command of the Roman senate, translated into Latin. As regards Sanchoniathon, the author of the following fragments, almost nothing is known. He is mentioned by Athenaeus (lib. iii. cap. 37), Porphyry, the great opponent of Christianity (*De Abstinencia*, lib. ii. sec. 56), Theodoret (*De Cur. Græc. Affect.*, serm. ii.), by Suidas, who calls him a "Tyrian philosopher;" and, by Eusebius (*De Præparatione Evangelica*, lib. ii. c. 11). For the fragments of his work which have escaped the shipwreck of time, we are principally indebted to Eusebius and his opponent Porphyry. All has perished except those quotations, made for polemical purposes, by the writers above named. From their pages they have been again extracted, put together, and are here placed before the reader for his examination. Owing to the entire loss of Sanchoniathon's original, we are indebted for what we know of his work to a translation into Greek made by a certain Philo (B.C. 100) of Byblus, a coast town of Phœnicia.¹ But we must not withhold from our readers that the

¹ Byblus, the Gebal of the Hebrew Scriptures, is the present Jebail, situated on the sea coast between Beyrout and Tripoli.

loss of the original, together with the fragmentary character of what remains to us of Philo's translation, diminish not a little from its value. Hence many have denied the genuineness of these fragments altogether, among whom we may mention Ursinus, Dodwell, Van Dale, Meiners, Hissman, and Lobeck. Others, as Grotius, Goguet, Mignot, Ewald, and the late Baron Bunsen, have considered these fragments as genuine, and regard the substance of them as really Phœnician, and therefore of the highest importance. Those who desire to see what has been advanced in their favour may consult with advantage the Introduction to Goguet's *Esprit de Lois*, Spiegel's article, "Sanchoniathon," in Hertzog's *Real Encyclopædie*, and especially an able article by Prof. Renan, *on the Sources of Sanchoniathon's history*, entitled "*Mémoire sur l'origine et le caractère véritable de l'histoire Phœnicienne qui porte le nom de Sanchoniathon*," in the "*Mémoires de l'Académie des Inscriptions*." Paris. 1860.

The History

“Now these things a certain Sanchoniathon has handed down to posterity, a very ancient author whom they testify flourished before the Trojan war, and who, commended both for his industry and fidelity, wrote the History of the Phœnicians. All the writings of this author, Philo, not the Jew of that name, but of Byblus, having translated out of the Phœnician, published in the Greek language.

He supposes that the beginning of all things was a dark and condensed windy air, or a breeze of dark air, and a chaos turbid and black as Erebus ;¹ and that these were unbounded, and for a long series of ages destitute of form [*or* limit].² But when this wind became enamoured of its own first principles (the chaos), and an intimate union took place, that connexion was called Pothos ;³ and it was the beginning of the creation of all things. And it (the Chaos) knew not its own production ; but, from its embrace⁴ with the wind, was generated Môt, which some called Ilus (mud) ; but others the putrefaction of a watery mixture. And from this sprung all the seed of the creation, and the generation of the universe. And there were certain animals, not having sensation, from which intelligent animals were produced ; and they were called Zophasemim, [צופי השמים,

Tsophe hashshamayim], *i.e., observers of heaven*, and they were formed similar to the shape of an egg. And Môt shone out with the sun, and the moon, and the less and the greater stars. “ *Such* (adds Eusebius), “ *is their Cosmogony, directly bringing in Atheism. But let us see in continuation how he states the origin of the animal creation. He says then, ‘ And when the air began to send forth light, by its fiery influence on the sea and earth, winds were produced, and clouds, and very great defluxions and outpourings of the heavenly waters. And after that these things were divided and separated from their proper place by the heat of the sun, and then all met again in the air, and dashed together, whence thunders and lightnings were formed ; and at the crash of those thunders the above-named intelligent animals were awakened and frightened with the sound ; and then male and female moved on the earth and in the sea. This (says Eusebius) is their generation of animals. After this our author (Sanchoniathon) proceeds to say, ‘ These things are written in the Cosmogony of Taautus (Thoth),¹ and in his memoirs, and from the*

conjectures and evidences which his mind saw and found out, and wherewith he hath enlightened us. *Afterwards* (says Eusebius) *declaring the names of the winds, Notus, Boreas and the rest, he makes this epilogue*: ‘But these first men consecrated the productions of the earth, and judged them gods, and worshipped those things upon which they themselves lived, and all their posterity and all before them: to these they made libations (or drink-offerings), and sacrifices.’ *Then he proceeds*, ‘These were the devices of worship suited to the weakness and want of boldness of their minds (*or* narrowness of their souls).—Euseb. *Præp. Evan.*, lib. i. cap. 10.

Then he says, ‘Of the wind Kolpia¹ and of his wife, Baau, which is interpreted Night, were begotten two mortal men, Aeon³ and Protogonus so called, and Aeon discovered food from trees. Those begotten from these were called Genos and Genea, and inhabited Phœnicia, and when great droughts came (*upon*

the land) they stretched forth their hands to heaven, towards the Sun, for this (he says), they supposed to be the only God, the Lord of Heaven, calling him BEELSAMIN, which name among the Phœnicians signifies Lord of Heaven, but among the Greeks is *equivalent* to Zeus, or Jupiter.

After these things he charges the Greeks with error, saying, 'For we (the Phœnicians), not vainly, have frequently distinguished those names, but with respect to the later signification of names accruing to them from later things, the Greeks, not knowing, have construed otherwise, being led astray by the ambiguity of their signification. Then he proceeds, 'By Genos¹ the son of Aeon and Protogonos were again begotten mortal children, whose names were Phos, Pur, and Phlox (i.e. Light, Fire, and Flame). These found out the method of generating fire by rubbing together pieces of wood, and taught men the use of it (i.e., fire). These begat sons of vast bulk and height, whose names were given to the mountains which they occupied. Thus, from them were called Mount Cassius, and Libanus, and Antilibanus, and Brathu.² 'Of these men, he says, were begotten

(*through intercourse*), *with* their mothers, Memrumus and Hypsuranius;¹ the women of those times without shame having intercourse with any man they might chance to meet.² Then, *says he*, Hypsuranius dwelt in Tyre, and he invented huts constructed of reeds and rushes, and (*found out the use of*) papyrus. And he fell into enmity with his brother Usous, who first invented a covering for the body, of the skins of the wild beasts which he could catch.³ And, when violent tempests of winds and rains came, the boughs of the trees in Tyre being rubbed against each other took fire, and burnt the wood there. And Usous having taken a tree, and lopped off its boughs, was the first man who dared to venture upon it on the sea. And he consecrated two stelæ, or pillars, to Fire and Wind;¹ and he worshipped them, and poured out to them² the blood of those wild beasts he had taken in the chase. And when all these men were dead, those that remained consecrated to them staves of wood, and worshipped stelæ, or pillars, and celebrated feasts in honour of them every year. And in times long after these, were born of the race of Hypsuranius,³ Agreus and Halieus (*i.e.* Hunter and Fisherman), the inventors of the arts of hunting and fishing, from whom hunters and fishermen are named.⁴ Of these were begotten two brothers, the inventors of iron and the manifold uses of it. One of these, called Chrysor (whom he says is Vulcan), exercised

himself in words and charms, and divinations ; and he invented the hook, bait, and fishing-line, and coracles, or light fishing boats ; and he was the first of men who sailed (*i.e., who applied sails to the propelling of ships*). Wherefore men worshipped him after his death as a God, and they called him Diamichius,¹ *i.e., the great inventor*; and some say his brothers invented the making of walls with bricks. After these things, of his race were born two young men, one of whom was called Technites, *i.e., the Artist*; the other, Geinos Autochthon,² *i.e. earth-born*, or generated from the earth itself. These men found out how to mix stubble with the brick-earth, and to dry the *bricks so made* in the sun : they were also the inventors of tiling. By these were begotten others, of whom one was called Agrus (Field), the other Agroueros, or Agrotēs¹ (*Husbandman*), who had a wooden statue that was much venerated, and a shrine (or portable temple),² drawn about in Phœnicia by yokes of oxen. And in books (*or, at Byblus*), he is called distinctly *The greatest of the Gods*. These added to the houses courts, and porticos, and crypts. Husbandmen, and such as hunt with dogs, derive their origin from these ; they are called also Aletæ, and Titans. From these were descended Amynus and Magus, who taught men to construct villages and tend flocks. By these men were begotten Misor and Sydyk, that is, *Wellfreed* and *Just* : and they found out the use of salt. From Misor³ descended Tautus, who invented the writing of the first letters : the Eœvntians called him Thoor. the Alexandrians

Thoyth, and the Greeks Hermes. But from Sydyk¹ descended the Dioscuri or Cabiri, or Corybantes, or Samothracian deities. These (*he says*), first invented a ship. From these descended others who were the discoverers of medicinal herbs, and of the cure of poisons, and of charms. Contemporary with these was one Elioun,² called Hypsistus (*i.e. the most high*) ; and his wife named Beruth,³ and they dwelt about Byblus [*the Hebrew Gebal*]. By these was begotten Epigeus, or Autochthon, whom they afterwards called Ouranos (*i.e. Heaven*) ; so that from him that element which is over us, by reason of its excellent beauty, is named heaven. And he had a sister of the same parents, and she was called Gē (*i.e., Earth*), and by reason of her beauty the earth was called by the same name. The father of these, Hypsistus, [*or ELIOUN*], having been killed through an encounter with wild beasts, was consecrated [*i.e. deified*], and his children offered libations and sacrifices to him. But Ouranos succeeding to the kingdom of his father, contracted marriage with his sister Gē (the Earth), and had by her four sons, Ilus who is called Kronus,¹ and Betylus, and Dagon, which signifies Siton (*corn*), and Atlas. But, by other wives, Ouranos had much issue ; at which Gē being vexed and jealous, reproached Ouranos, so that they parted from each other. But Ouranos, though separated from her, still by force came, and had intercourse with her, whenever he pleased, and then went home again. But, when he also attempted to kill the

children he had by her, Gē also often defended, or avenged herself, gathering unto her auxiliary powers. But when Kronus came to man's estate, by the advice and assistance of Hermes Trismegistus,² who was his secretary, he opposed his father Ouranos, avenging his mother. And Kronus had children, Persephone,³ and Athena [Minerva]; the former died a virgin ; but, by the advice of Athene and Hermes [*i.e.* Mercury] Kronus made of iron a scimitar, and a spear. Then Hermes [or *Thoth*,] addressing the allies of Kronus with magic words, wrought in them a keen desire to fight against Ouranos¹ in behalf of Gē. And thus Kronus, overcoming Ouranos in battle, drove him from his kingdom, and succeeded him in the imperial power. In the battle was taken a well-beloved concubine of Ouranos, who was pregnant ; Kronus gave her in marriage to Dagon,² and she was delivered, and called the child Demaroon. After these events Kronus builds a wall round about his habitation, and founds Byblus,³ the first city in Phoenicia. Afterwards Kronus, suspecting his own brother Atlas, by the advice of Hermes [or *Thoth*], threw him into a deep cavern in the earth, and buried him. At this time the descendants of the Dioscuri, having built some light, and other more complete, ships, put to sea, and being out over against Mount Cassius. there consecrated a temple. But the auxili-

aries of Ilus, (who is Kronus), were called Elohim,¹ (as it were) the allies of Kronus ; they were so called after Kronus [IL or EL]. And Kronus, having a son called Sadidus, dispatched him with his own sword, because he held him in suspicion ; and with his own hand deprived his son of life. And in like manner he cut off the head of his own daughter, so that all the gods were amazed at the mind of Kronus. But, in process of time, Ouranos, being in banishment, sent his daughter Astarte, with two other sisters, Rhea and Dione, to cut off Kronus by deceit ; but Kronus took the damsels, and married them, being his own sisters. Ouranos understanding this, sent Eimarmene and Hora, with other auxiliaries, to make war against him : but Kronus gained the affections of these also, and kept them with himself. Moreover, the god Ouranos devised Baetulia, contriving stones that moved as having life.² And to Kronus was born by Astarte seven daughters, called Titanides, or Artemides ; and again to him were born by Rhea seven sons, the youngest of whom was consecrated from his birth ; also by Dione he had daughters, and by Astarte again two sons, Pothos, [or Desire], and Eros [or Cupid]. And Dagon after he had found out bread-corn and the plough, was called Jupiter Arotrius (*i.e., the plougher*). To Sydyk, called the Just, one of the Titanides, [or daughters of Titan by Astarte], bare Asclepius (*Æsculapius, god of medicine.*) To Kronus, also, three sons were born in Peræa, (*a district of Syria east of the river Jordan,*) viz., Kronus, of the same name with his father, Jupiter-Belus and Apollo.

Contemporary with these were Pontus and Typhon ; and Nereus, the father of Pontus. From Pontus descended Sidon, who by the excellence of her singing first invented the hymns of odes or praises ; and Poseidon [*i.e.* Neptune]. But to Demaroon was born Melicarthus, who is also called Heracles [Hercules]. Afterwards Ouranos again makes war against Pontus, but parting from him attaches himself to Demaroon. Demaroon attacks Pontus ; but Pontus puts him to flight, and Demaroon vows a sacrifice for his escape. In the thirty-second year of his power and reign, Ilus, who is Kronus, having laid an ambushade for his father Ouranos in a certain place in the middle of the earth, and having gotten him into his hands, cuts off his private parts near fountains and rivers. There Ouranos was consecrated,¹ and his spirit was separated, and the blood of his private parts dropped into the fountains and the waters of the rivers ; and the place is shewn even to this day. *Then our author, after mentioning some other matters, proceeds thus :* ‘ But Astarte, called the greatest, and Demaroon entitled Zeus, (Jupiter), and Adodus named the “king of the gods,” reigned over the country by the consent of Kronus. And Astarte put upon her head,² as a

mark of sovereignty, a bull's head ; and when she was travelling about the habitable world, she found a star falling through the air, which she took up and consecrated in the holy island of Tyre ;¹ and the Phœnicians say that Astarte is Aphrodite [or Venus]. And Kronus also going about the habitable world, gave to his daughter Athena [or Minerva], the kingdom of Attica : and when a plague and mortality happened, Kronus offered up his only son as a sacrifice to his father Ouranos, and circumcised himself, and compelled his allies to do the same :¹ and not long afterwards he consecrated after his death another son, named Muth,² whom he had by Rhea.³ The Phœnicians call him Death and Pluto. After these things Kronus, gives the city of Byblus [Hebrew *Gebal*], to the goddess Baaltis,⁴ who is also called Dione ;⁵ and Berytus⁶ he gave to Poseidon [or Nep-

tune], and the Cabiri,¹ the husbandmen and fishermen : and they consecrated the remains² of Pontus at Berytus. But before these things the god Taautus, having represented Ouranos, made types of the countenances of the gods Kronus and Dagon, and the sacred characters of the other elements. He contrived also for Kronus the ensign of his royal power, having four eyes in the parts before and in the parts behind, two of them closing as in sleep ; and upon the shoulders four wings, two in the act of flying, and two reposing as at rest. And the symbol was, that Kronus whilst he slept was watching, and reposed whilst he was awake. And in like manner with respect to his wings, that whilst he rested he was flying, yet rested whilst he flew. But to the other gods there were two wings only to each upon his shoulders, to intimate that they flew under the control of Kronus ; he had also two wings upon his head, the one for the most governing part, the mind, and one for the sense. And Kronus coming

into the country of the south, gave all Egypt to the god Taautus [or Thoth], that it might be his kingdom. “These things,” says Sanchoniathon, “the Cabiri, the seven sons of Sydyk, and their eighth brother Asclepius, [or Esmun, *i.e.*, the eighth], first of all set down in memoirs, as the god Taautus [Thoth] commanded them. All these things the son of Thabion,¹ the first hierophant of all among the Phœnicians, allegorized, and mixed up with the occurrences and passions of nature and the world, and delivered to the priests and prophets, the superintendents of the mysteries : and they, perceiving the rage for these allegories increase, delivered them to their successors, and to foreigners : of whom one was Isiris,² the inventor of the three letters, the brother of Chna,³ who is called the first Phœnician.”

To the last fragment, being of a very remarkable character, we append Jacob Bryant’s Dissertation :—
“After having shewn that this is the only sacrifice

among the ancients, which is termed *mystical*; and that Kronus, the personage who offers it was the chief deity of the Phœnicians; and moreover, that it could not relate to any previous transaction, he concludes thus :—

“ The mystical sacrifice of the Phœnicians had these requisites, that a *prince was to offer it*; and *his only son was to be the victim*: and as I have shewn that this could not relate to any thing *prior*; let us consider what is said upon the subject, as *future*, and attend to the consequence. For if the sacrifice of the *Phœnicians* was a type of *another* to come, the nature of this last will be known from the representation by which it was prefigured. According to this, *El*, the supreme deity, whose associates were the Elohim, was in process of time to have a son, *αγαπητον*, well-beloved: *μονογενη*, his only begotten: who was to be conceived (of *ανωβρετ*), as some render it, of *grace*: but according to my interpretation, of *the fountain of light*. He was to be called *Jeoud* [or *יהוה*, i.e., *only*] whatever that name may relate to; and to be *offered up as a sacrifice to his father* *λυτρον*, by way of *satisfaction*, and *redemption*, *τιμωροισ δαιμοσι*, to atone for the sins of others, and *avert the just vengeance of God*; *αντι της παντων φθορας*, to prevent universal corruption, and at the same time, *general ruin*. And it is farther remarkable; *he was to make the grand sacrifice invested with the emblems of royalty.*” Bryant thinks it must be

allowed to be “a type of something to come ;” prefiguring, as he supposes, the offering of Christ upon Calvary.

FROM PORPHYRY.

Taaut, whom the Egyptians call Thoth, when he flourished among the Phœnicians with great fame for his wisdom, arranged in elegant order, and in a scientific manner, those things which belong to religion, and the worship of the gods, first vindicated from the ignorance of the lower classes and the heads of the people. To whom, when the god Surmubelus, and Thuro, who afterwards by a change of name was called Chrusarthes, succeeded, after a long interval of ages, they illustrated his secret theology, which had hitherto been involved in the shades of allegory. A little after, Sanchoniathon proceeds thus—

OF THE MYSTICAL SACRIFICE OF THE PHŒNICIANS.

“ It was the custom among the ancients, in times of great calamity, in order to prevent the ruin of all, for the rulers of the city or nation to sacrifice to the avenging deities the most beloved of their children, as the price of redemption : they who were devoted for this purpose were offered mystically. For Kronus or (Saturn), whom the Phœnicians call Israel,¹ and who after his death was deified, and instated in the

planet which bears his name, when he was king, had by a nymph of the country, called Anobret,¹ an only son, who, on that account is styled Ieoud ;² for, so the Phœnicians still call an only son : and when great danger from war beset the land, he adorned the altar, and invested this son with the emblems of royalty, and sacrificed him.—*From Eusebius' Præp. Evang. lib. i. cap. x.*

FROM PHILO-BYBLIUS, OR PORPHYRY,

(It is uncertain),

But, according to Wagner and others, this Fragment is, most probably, from Porphyry.

ON THE SERPENT.

Taautus first consecrated the basilisk, and introduced the worship of the serpent-tribe ; in which he was followed by the Phœnicians and Egyptians. For this animal was held by him to be the most inspirited of all the reptiles, and of a fiery nature ; inasmuch as it exhibits an incredible celerity, moving by its spirit without either hands, or feet, or any of those external organs, by which other animals effect their motion. And in its progress it assumes

a variety of forms, moving in a spiral course, and at what degree of swiftness it pleases. And it is very long-lived, and has the quality not only of putting off its old age, and assuming a second youth ; but it receives a greater increase. And when it has fulfilled the appointed measure of its existence, it consumes itself, as Taautus has laid down in the sacred books, wherefore this animal is introduced in the sacred rites and mysteries.—*Euseb. Præp. Evang.*, Bk. i., chap. 10.



TYRIAN ANNALS

The Tyrian Annals of Dios and Menander describe a portion of the extensive histories that had been lost with the Destruction of Tyre, where a huge Library had kept records of Phoenician history.

FROM DIOS.

“UPON the death of Abibalus his son Hiromus [Hiram] succeeded to the kingdom. He raised the eastern parts of the city, and enlarged it ; and joined to it the temple of Jupiter Olympius,¹ which stood before upon an island, by filling up the intermediate space : and he adorned that temple with donations of gold : and he went up into Libanus [Lebanon], to cut timber for the construction of the temples. And it is said that Solomon, king of Jerusalem, sent enigmas to Hiromus [Hiram], and desired others in return, with a proposal that whichsoever of the two was unable to solve them, should forfeit money to the other. Hiromus [Hiram], agreed to the proposal, but was unable to solve the enigmas, and paid a large sum as a forfeit. And it is said that one Abdemonus, a Tyrian, solved the enigmas, and proposed others which Solomon was not able to unriddle, for which he repaid the fine to Hiromus [Hiram].”—*Joseph. contr. Ap. lib. i. c. 17.*—*Syncel. Chron. 182.*

End of the Fragment from Dios.

FROM MENANDER.

“AFTER the death of Abibalus, Hiromus [Hiram] his son succeeded him in his kingdom, and reigned thirty-four years, having lived fifty-three. He laid out that part of the city which is called Eurychoron :¹ and consecrated the golden column which is in the temple of Jupiter.² And he went up into the forest on the mountain called Libanus [Lebanon], to fell cedars for the roofs of the temples : and having demolished the ancient temples, he rebuilt them, and consecrated the fanes [or temples] of Hercules [*i.e.*, Baal] and Astarte : he constructed that of Hercules first, in the month Peritius [*i.e.*, February] ; then that of Astarte, when he had overcome the Tityans who had refused to pay their tribute : and when he had reduced them he returned. In his time was a certain young man named Abdemonus, who used to solve the problems which were propounded to him by Solomon, king of Jerusalem.”—*From Josephus contra Apion*, lib. i. cap. 18 ; and *Josephus Antiq. Jud.* lib. viii. cap. 5.

OF THE SUCCESSORS OF HIRAM.

“ Upon the death of Hiromus [Hiram], Baleazarus his son, succeeded to the kingdom ; he lived forty-three years, and reigned seven. After him, Abdastatus [Abd-Astarte], his son, reigned nine years, having lived twenty-nine. Against him the four sons of his nurse conspired and slew him. Of these, the eldest reigned twelve years. After them Astartus, the son of Delæastartus, reigned twelve years, having lived fifty-four. After him his brother Aserumus, reigned nine years, having lived fifty-four. He was slain by his brother Pheles, who governed the kingdom eight months, having lived fifty years. He was murdered by a priest of Astarte, Ithobalus [Ethbaal], who reigned thirty-two years, having lived sixty-eight. He was succeeded by his son, Badezorus, who reigned six years, having lived forty-five. His successor was Matgenus, his son, who reigned nine years, having lived thirty-two. He was succeeded by Phygmalion, who reigned forty-seven years, having lived fifty-six. In the seventh year of his reign, his sister (*Dido*), fled from him, and founded the city of Carthage in Libya (B.C. 878).—*From Josephus contra Apion*, lib. i. cap. 18.

OF THE INVASION OF SALMANASAR (OR SHALMANESER.)

“ELULÆUS¹ reigned thirty-six years : and he fitted out a fleet against the Kittæans (Chittim or Cypriots) who had revolted, and reduced them to obedience. But Salmanasar, the king of the Assyrians, sent them assistance, and overran Phœnicia : and when he had made peace with the Phœnicians he returned with all his forces. And Sidon, and Aké,¹ and Palætyrus,² and many other cities revolted from the Tyrians, and put themselves under the protection of the king of Assyria. But as the Tyrians still refused to submit, the king made another expedition against them : and the Phœnicians furnished him with sixty ships and eighty gallies : and the Tyrians attacked him with twelve ships, and dispersed the hostile fleet, and took prisoners to the amount of five hundred men : upon which account the Tyrians were held in great respect. But the king of Assyria stationed guards upon the river and at the aqueducts, to prevent the Tyrians from drawing water : and this continued five years, during all which time they were obliged to drink from wells which they dug.”—*Joseph. Antiq. Jud.* lib. ix. c. 14.

OF THE KINGS AND JUDGES FROM NEBUCHADNEZZAR TO CYRUS.

IN the reign of Ithobalus [*or*, Ethbaal¹], Nabuchodonosorus [Nebuchadnezzar] beseiged Tyre for thirteen years.² After him reigned Baal ten years. After him Judges [*or* Suffetes], were appointed who judged the people : Ecnibalus, the son of Balsachus, two months : Chelbes, the son of Abdæus, ten months : Abbarus, the high-priest, three months : Mytgonus and Gerastratus the son of Abdelemus, six years : after them Balatorus reigned one year. After his death they sent to fetch Merbalus from Babylon ; and he reigned four years : and when he died they sent for Hiromus [Hiram], his brother, who reigned twenty years. In his time Cyrus was king of Persia.”—*Joseph. contr. Ap. lib. i. cap. 21.*



THE PERIPLUS OF HANNO THE CARTHAGINIAN is an account of the earliest voyage of discovery in existence. It is taken from an original, and apparently, official document, which was suspended in the temple of Il, or Saturn, at Carthage. Falconer and Bougainville both agree in referring it to the sixth century before the Christian era. The Periplus is introduced by a few lines, reciting a decree of the Carthaginians, relating to the voyage and its objects. It is then continued as a narrative by the commander, or by one of his companions, commencing from the time the fleet had cleared the Pillars of Hercules—the Straits of Gibraltar.



THE PERIPLUS¹ OF HANNO.

THE VOYAGE OF HANNO, COMMANDER OF THE CARTHAGINIANS.

ROUND the parts of Libya beyond the Pillars of Hercules,² which he deposited in the temple of Saturn [*i.e.*, Il, *or* Israel.]

It was decreed by the Carthaginians, that Hanno should undertake a voyage beyond the pillars of Hercules, and found Libyphœnician cities. He sailed accordingly with sixty ships of fifty oars each, and a body of men and women to the number of thirty thousand, and provisions and other necessities.

When we had passed the Pillars [of Hercules] on our voyage, and had sailed beyond them for two days, we founded the first city, which we named Thymiaterium.³ Below it lay an extensive plain. Proceeding thence towards the west, we came to

Soloeis,¹ a promontory of Libya, a place thickly covered with trees, where we erected a temple to Neptune ; and again proceeded for the space of half a day towards the east, until we arrived at a lake lying not far from the sea, and filled with abundance of large reeds. Here elephants, and a great number of other wild beasts were feeding. Having passed the lake about a day's sail, we founded cities near the sea, called Cariconticos, and Gytte, and Acra, and Melitta, and Arambys. Thence we came to the great river Lixus,² which flows from Libya. On its banks the Lixitæ, a shepherd-tribe, were feeding flocks, amongst whom we continued some time on friendly terms. Beyond the Lixitæ dwelt the inhospitable Ethiopians, who pasture a wild country intersected by large mountains, from which, they say, the river Lixus flows. In the neighbourhood of the mountains lived the Troglodytæ,³ men of various appearances, whom the Lixitæ described as swifter in running than horses. Having procured interpreters from them, we coasted along a desert country, towards the south, for two days. Thence we proceeded towards the east the course of a day. Here we found in a recess of a certain bay a small island,

containing a circle of five stadia, where we settled a colony, and called it Kerne.¹ We judged from our voyage that this place lay in a direct line with Carthage ; for the length of our voyage from Carthage to the Pillars, was equal to that from the Pillars to Kerne.

We then came to a lake which we reached by sailing up a large river called Chretes.² This lake had three islands, larger than Kerne ; from which proceeding a day's sail, we came to the extremity of the lake, that was overhung by large mountains, inhabited by savage men, clothed in skins of wild beasts, who drove us away by throwing stones, and hindered us from landing. Sailing thence we came to another river,³ that was large and broad, and full of crocodiles, and river-horses ; whence returning back we came again to Kerne.

Thence we sailed towards the south twelve days, coasting the shore, the whole of which is inhabited by Ethiopians, who would not wait our approach, but fled from us. Their language was not intelligible, even to the Lixitæ who were with us. Towards the last day we approached some large mountains covered with trees, the wood of which was sweet-scented and variegated. Having sailed by these

mountains for two days, we came to an immense opening of the sea ; on each side of which, towards the continent, was a plain ; from which we saw, by night, fire arising, at intervals, in all directions, either more or less. Having taken in water there, we sailed forwards for five days near the land, until we came to a large bay, which our interpreters informed us was called the Western Horn.¹ In this was a large island, and in the island a salt-water lake, and in this another island, where, when we had landed, we could discover nothing in the day-time except trees ; but in the night we saw many fires burning, and heard the sound of pipes, cymbals, drums, and confused shouts. We were then afraid, and our diviners ordered us to abandon the island. Sailing quickly away thence, we passed a country burning with fires and perfumes ; and streams of fire supplied from it fell into the sea. The country was impassable on account of the heat. We sailed quickly thence, being much terrified ; and passing on for four days, we discovered at night a country full of fire. In the middle was a lofty fire, larger than the rest, which seemed to touch the stars. When day came, we discovered it to be a large hill, called the Chariot of the Gods.² On the third day after our departure thence, having sailed by those

streams of fire, we arrived at a bay called the Southern Horn;¹ at the bottom of which lay an island like the former, having a lake, and in this lake another island, full of savage people, (the greater part of whom were women), whose bodies were hairy, and whom our interpreters called Gorillæ. Though we pursued the men we could not seize any of them; but all fled from us, escaping over the precipices, and defending themselves with stones. Three women were, however, taken; but they attacked their conductors with their teeth and hands, and could not be prevailed upon to accompany us. Having killed them, we flayed them, and brought their skins with us to Carthage. We did not sail further on, our provisions failing us.



The Phoenician discovery of the Americas, a theory proposed by many historians, suggests there was [Pre-Columbian trans-oceanic contact](#) between people of the New World and the [Phoenicians](#) or other [Semitic](#) peoples in the [first millennium BC](#). This theory has led to other, more specific theories.

Before the 20th century This theory of a Phoenician discovery of the Americas was popular in the 18th and 19th centuries. In the late 18th century, a number of people speculated on the origins of the [petroglyphs](#) on [Dighton Rock](#). [Ezra Stiles](#), then President of [Yale College](#), believed them to be Hebrew. [Antoine Court de Gébelin](#), who initiated the modern usage of the [Tarot](#), argued in *Le Monde primitif* that they commemorated an ancient visit to the Massachusetts shore by a group of sailors from [Carthage](#).

In the 19th century, belief in an [Israelite visit to the Americas](#) would become entrenched in [Mormonism](#). [Ross T. Christensen](#) has propounded the theory that the [Mulekites](#) in the [Book of Mormon](#) were "largely Phoenician in their ethnic origin."

In his 1871 book *Ancient America*, [John Denison Baldwin](#) said:

The known enterprise of the Phoenician race, and this ancient knowledge of America, so variously expressed, strongly encourage the hypothesis that the people called Phoenicians came to this continent, established colonies in the region where ruined cities are found, and filled it with civilized life. It is argued that they made voyages on the "great exterior ocean," and that such navigators must have crossed the Atlantic; and it is added that symbolic devices similar to those of the Phoenicians are found in the American ruins, and that an old tradition of the native Mexicans and Central Americans described the first civilizers as "bearded white men," who "came from the East in ships."

In the 1870s, a stone inscription was discovered in [Paraíba, Brazil](#); various transcriptions and interpretations of it have periodically exercised the popular imagination ever since. A transcription was shown to [Ladislau de Souza Mello Netto](#), director of the [National Museum of Brazil](#). Netto accepted the inscription as genuine, but when it was later claimed to be a hoax, Netto backed down and blamed foreigners for its fabrication. In the 1960s, however, [Cyrus H. Gordon](#) proclaimed the inscription to be genuine, and offered a translation, which begins, "We are Sidonian Canaanites from the city of the Mercantile King..."

20th century theories In the 20th century, adherents have included [Cyrus H. Gordon](#), [John Philip Cohane](#), [Ross T. Christensen](#), [Barry Fell](#) and [Mark McMenamin](#). Gordon believed that ancient Hebrew inscriptions had been found at two sites in the southeastern United States, indicating that Jews had arrived there before [Columbus](#). One of these supposed finds was the [Bat Creek inscription](#), which Gordon believed to be [Paleo-Hebrew](#), but is generally thought to be a forgery. Another find which has been claimed as supporting the theory of Semitic discovery of the Americas is the [Los Lunas Decalogue Stone](#), which has also been dismissed as a fake.



Lithograph of the [Bat Creek inscription](#), which [Cyrus H. Gordon](#) believed to be [Paleo-Hebrew](#).

In 1996, [Mark McMenamin](#) proposed a theory that Phoenician sailors discovered the New World c. 350 BC. The [Phoenician](#) state of [Carthage](#) minted gold [staters](#) in 350 BC bearing a pattern, in the reverse [exergue](#) of the coins, which McMenamin interpreted as a map of the Mediterranean with the Americas shown to the west across the Atlantic. McMenamin later demonstrated that putative Carthaginian coins found in America were modern forgeries.

Various theories of Phoenicians/Canaanites/Carthaginians in the New World were discussed, the evidence reviewed and dismissed by [Marshall McKusick](#) in *The Biblical Archaeologist*, 1979; he observed "in this modern day everyone wishes to be his own authority, and the personal search for cultural alternatives seems to make every idea or theory equal in value."

Recent developments In July 2012, a British man, Philip Beale, announced plans to sail his replica Phoenician boat across the Atlantic in order to see whether it

would have been possible. Beale had previously circumnavigated Africa in his boat.

In January 2013, the TV channel [History](#) screened an episode of [America Unearthed](#) called "Stonehenge in America", which looked at [America's Stonehenge](#), and discussed the theory of Phoenician colonization of North America.

Glenn Markoe says that it will "probably never be known" whether the Phoenicians ever reached the Americas. He remarks,

Proof in the form of an inscription, like the celebrated Phoenician text allegedly found in Parahyba in northern Brazil, remains unlikely. The latter, which recounts the landing of a storm-driven party from Sidon, has long been suspected as a clever forgery. If such a fateful expedition had actually occurred, the proof is more likely to be found in a handful of Phoenician pottery shards.

Did the Phoenicians Discover America?

A recent article by Mark McMenamin in the November 1996 issue of The Numismatist has renewed interest in the theory that the Phoenicians or their western brethren, the Carthaginians, discovered America, nearly two thousand years before Columbus. If such a discovery did take place, it would be interesting to speculate as to how and when it occurred, then to test the hypothesis against all the available information on the topic and see how it holds up. Of all ancient peoples, the Phoenicians were the only ones with the skills and the sea-going capability required for a trans- Atlantic crossing. By 600 BC, they were building ships that could carry 50 to 100 tons, making them comparable in size and tonnage to the Portuguese caravels of the 15th century.

We know of two historic occasions when the Phoenicians, on the one hand, and their North African counterparts, the Carthaginians, on the other, could have wandered off the western coast of Africa and accidentally landed on the eastern coast of South America. In the first instance, a Phoenician fleet was commissioned by the Egyptian pharaoh, Necho, around 600 BC to circumnavigate Africa, sailing out of the Red Sea and returning home by way of Gibraltar. In the second instance, around 450 BC, the Carthaginian king, Hanno, sailed with a fleet of 60 ships through the Straits of Gibraltar and down along the western coast of Africa at least as far south as present day Guinea and Sierra Leone, the point on the continent closest to the shores of Brazil.

between the Nile and the Red Sea and challenged the powerful Babylonian king Nebuchadnezzar for control of Syria. He failed at both enterprises. But according to the Greek historian Herodotus, his hired Phoenician fleet successfully completed its mission of circumnavigating Africa. It sailed out of the Red Sea into the Indian Ocean, rounded the southern tip of Africa and returned to Egypt and the Mediterranean by way of Gibraltar. The expedition supported itself by putting in along the African coast every autumn, sowing a patch of ground, and waiting for the next year's harvest. Then, having gotten their grain, they would sail on to the next harbor. It took them nearly three years to complete the mission.

It was a feat of epic proportions, one that was difficult for their contemporaries to grasp, let alone to believe, since the prevalent opinion at the time was that there was no body of water that completely surrounded Africa. The idea was so preposterous, in fact, that it is unlikely anyone would make up such a story. For a long time afterwards, it was felt that Herodotus had been taken in by the tall tales of the Phoenicians. Ironically, one of the details of the trip provided by Herodotus, which was considered absurd by his contemporaries, has served to establish the authenticity of the story. The Phoenicians stated that, as they sailed west around the tip of Africa, the sun was to their right: seamen from the Mediterranean who had not actually been to the southern hemisphere could not have imagined such a phenomenon.

By the beginning of the 5th century BC, the Phoenician outpost of Carthage, on the Libyan coast near the site of present day Tripoli, dominated the western Mediterranean. King Hanno's famous expedition probably took place around 450 BC. It is recounted in vivid detail in a tablet found in the ruins of the temple of Cronos at Carthage. Known as The Periplus of Hanno, it is a Greek translation of a Punic text which chronicles Hanno's mission. It describes how the Carthaginians set out with 60 ships and thousands of settlers. They sailed south along the African coast, establishing colonies or trading posts along the way. They traveled past the "Horn of West", probably Dakar or Cape Palmas, until they reached a towering volcano in full eruption, which they called "The Chariot of the Gods" and which most experts agree was probably Mount Cameroon, with its 13,000-foot volcanic peak.

Now let us suppose that, on either one of these two great African expeditions, or on some similar expedition that we know nothing of, a ship or two had become separated from the fleet by a storm, or had attempted to explore too far offshore and had not been able to find its way back. What might have happened to such a ship or ships? They could have been blown westward by the Southeast trade winds

and the South Equatorial Current across the narrowest part of the Atlantic Ocean to the coast of South America. Finding themselves on such inhospitable shores as the rain forest of equatorial Brazil, with its stifling heat and humidity, our Phoenician sailors would have marked the place of their landfall with a monument, such as an altar to their gods or a stele bearing witness to their arrival. Then, they would have sailed on in search of more congenial shores and climate.

Chances are they would have sailed north, both to seek relief from the heat and to retrace their steps homeward. They would have skirted the coastline, putting in at safe harbors along the way to replenish their supplies, carried along by the Caribbean Current toward the Yucatan Peninsula and the Gulf of Mexico. To the less advanced natives of the lands they visited, these lighter skinned and bearded strangers, arriving aboard their mighty sea-going vessels, would have seemed like gods rather than mere mortals. And when at last they would leave with a promise to return, their visit and their departure would in time assume the proportions of myth. If there were among them some who decided to stay with the natives, they would become the sages and the teachers of their communities.

They would impart to their followers the religion of ancient Egypt, with its priestly caste and its sun-god, and its practice of embalming its dead and of entombing its kings in huge pyramidal structures. They would also perhaps teach them the astronomy of Egypt, with its 365-day solar calendar, and that of Mesopotamia, with its more complex lunar calendar. In a year when the harvest seemed on the verge of failure, or the community was threatened by a powerful enemy, they might pass on to them the singular practice of child sacrifice. Eventually, they would instruct them in the Phoenician language and to a select few, they would teach their alphabet, the key to efficient communication between their far-flung trading posts and the secret of their commercial success.

Now let us look at the known facts and see how they square with our hypothesis. Of the civilizations of the New World, Teotihuacan, the Toltec, the Maya and the Aztec, all used some variation on the pyramid to erect monuments to their gods. It is not enough to argue that the idea of a stepped pyramid reaching up to the heavens is obvious enough to have occurred separately to different peoples. The other great civilizations of the Old World, the Sumerians, the Babylonians, the Assyrians, the Persians, did not build stepped pyramids even though they had the example of Egypt. Furthermore, in the case of the Mayas, the pyramids were sometimes designed for the specific purpose of housing the bodies of their dead kings. The discovery in southern Mexico in 1952 of the remains of Lord Pacal, ruler of Palenque from 615 to 683 AD, in a massive sarcophagus deep within the

Temple of the Inscriptions, left no doubt as to the purpose of the pyramid. The face was covered in a mosaic mask of jade and the body was festooned with necklaces, pendants, bracelets and rings. A jade object representing the sun god was placed alongside the body.

The practice of mummification, itself, provides another link between Egypt and the pre-Columbian civilizations of the New World. At the turn of the century, Sir G. Elliot Smith, a prominent Australian neuroanatomist, found parallels in the specific methods used to embalm the dead. For example, he proposed that jade, pearl and gold, which were deemed capable of protecting the corpses from decomposition, were an integral part of the mummification process. In his 1974 book entitled *Ancient Egyptians and Chinese in America*, R. A. Jairazbhoy found 21 such parallels between the myths and religious practices of ancient Egypt and those of Mexico. Astronomy provides another interesting parallel: the Mayas' calendar incorporated a 365-day solar calendar like the Egyptians' and a 260-day lunar calendar like that of Mesopotamia, which were linked by means of a scale spanning 52 solar years or 73 lunar years.

Contact between the ancient civilizations of the Mediterranean and the nascent cultures of pre-Columbian America would explain why nicotine and cocaine have been detected in the hair shaft of Egyptian mummies in Germany when both tobacco and coca are native American plants that were not grown anywhere else before Columbus. It would also explain why a ball court in the Mayan city of Chichen Itza in the Yucatan has a running motif of lotus blossoms, a flower unknown in the area, but sacred to the ancient Egyptians and a traditional design in Egyptian art. A stone carving discovered at Copan, Honduras, seems to depict an elephant, an animal unknown in the New World at the time. An Olmec relief carving features a bearded figure, wearing the upturned shoes typical of the eastern Mediterranean, yet the Olmecs and the other native peoples of the Americas had sparse facial hair and were apparently in the habit of plucking what little bit they had. An incense burner unearthed in Guatemala is in the shape of a bearded face with strikingly Semitic features.

The numerous monumental stone heads left by the Olmec depict helmet-wearing men with unmistakably Negroid lips and noses. Could this mean that the Phoenicians brought along some black Africans on their journey across the Atlantic? We know from the *Periplus of Hanno* that the Carthaginians befriended some African natives whom they called Lixitae. They took some of them along as interpreters as they sailed southward down the African coastline. Did the Carthaginians, as was their custom, also hire some Africans as mercenaries, hence

the war helmets? The Gulf Coast Olmecs practiced child sacrifice, a fairly uncommon and rather shocking custom which the Phoenicians and the Carthaginians, especially, were known to resort to in times of war or famine in order to propitiate their gods.



In 1872, four pieces of a stone tablet inscribed with strange characters were found on a Brazilian plantation near the Paraiba River. A copy of the inscription was sent by the owner of the property to Dr. Ladislau Netto, director of the Museu Nacional in Rio de Janeiro. After studying the document carefully, Dr. Netto announced to a startled world that the inscription recorded the arrival of Phoenician mariners in Brazil centuries before Christ. Unfortunately, an Indian rebellion broke out in the Paraiba region that same year and in the ensuing confusion, the plantation in question was never located and the stone itself was never recovered. A copy of the inscription was sent to the eminent French historian and philologist Ernest Renan who declared it a fake, and Netto was ridiculed by the academic establishment of his day.

Renan based his conclusion on the fact that the text contained certain grammatical errors and incorrect expressions that forced him to question its authenticity. A century later, an American scholar, Cyrus H. Gordon, revisited the Paraiba

inscription and arrived at the opposite conclusion. The inscription, he claims, contains grammatical forms and expressions that have been recently discovered and were unknown to linguistic experts of the 19th century like Renan and Netto. Therefore, he contends, the document could not have been a fake. Gordon's translation reads, in part: "We are sons of Canaan from Sidon...We sailed from Ezion-geber into the Red Sea and voyaged with ten ships. We were at sea together for two years around Africa but were separated by the hand of Baal and we were no longer with our companions. So we have come here, twelve men and three women...may the exalted gods and goddesses favor us."

If the Phoenicians, those hallowed inventors of the alphabet, did in fact discover America, is it not improbable that the lost and controversial Paraiba Stone should be the only written evidence of their passage on these shores? Interestingly, the many inscriptions recovered so far that are purported to be of Phoenician origin were found in areas of North America that have been extensively surveyed and cultivated. In the 18th century, a rock was found near Dighton, Massachusetts, bearing a strange inscription which Ezra Stiles, then president of Yale College, claimed were Phoenician. In the 19th century, a tablet unearthed at an Indian mound near Tennessee's Bat Creek was thought to represent Canaanite writing from the 1st or 2nd century AD. These, and similar finds, were deemed to be of questionable authenticity, the product of excessive zeal or overactive imaginations.

The Davenport Tablet, found in Iowa in 1877, is a case in point. It was considered to be a hoax until it was recently scrutinized by the eminent epigrapher Barry Fell, professor of biology at Harvard University. Applying the esoteric skills of epigraphy, Fell claims he has been able to decipher three individual languages on the tablet: Egyptian hieroglyphics, Carthaginian, and Iberian Punic. This and other linguistic evidence have led him to the conclusion that the Phoenicians colonized Massachusetts briefly around 400 BC. Perhaps the definitive evidence of a Phoenician presence on these shores still awaits the farmer's plow or the laborer's hoe in some untamed corner of the Amazon or the Yucatan.

In 1519, Hernan Cortes sailed from Cuba with a small band of Spanish adventurers and fortune seekers, intent on conquering Mexico. The task he had set for himself was a formidable one. The enemy he confronted was the fiercest and the most war-like of the peoples of the New World, the Aztecs. He arrived on the Mexican coast near the site of present-day Veracruz where he organized his forces and marched on the Aztec capital of Tenochtitlan. Reaching the highlands, he made an alliance with the Tlaxcalan, and began to pose as the god Quetzalcoatl. This deity was variously depicted as a plumed serpent, as the personification of the planet Venus,

and as a legendary ruler of old who had come from the east. In the latter incarnation, he was pictured as a white man with black hair and flowing beard who, having lived among the Aztecs and taught them wisdom, had departed by sea with a promise to return someday.

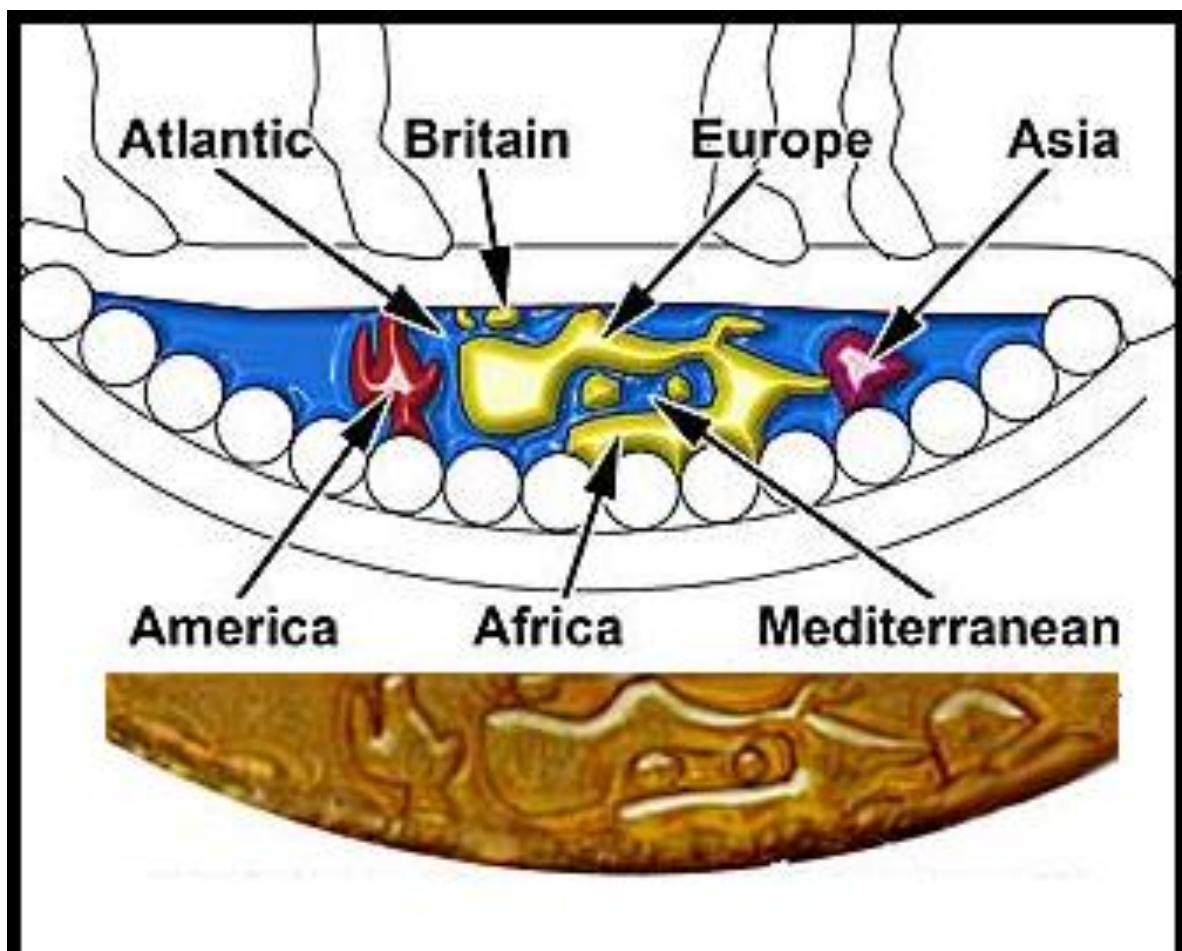
As Cortes and his allies approached, the Aztec king, Moctezuma II, wavered and despaired until it was too late. In November 1519, the Spanish entered Tenochtitlan virtually unopposed. They were received with great pomp and welcomed into Moctezuma's palace where they placed him under house arrest. Although there are some who claim that it is only following the Spanish conquest that Quetzalcoatl is shown as having white skin, Moctezuma's hand-wringing and despondency cannot be explained as the normal response of a powerful warrior-king to a small band of adventurers. The Aztecs were a deeply religious people and every phase of their daily lives, from sunrise to sunrise, was regulated by their religious rituals. The great Moctezuma, himself, was required to offer incense to the stars after dusk, around 3 a.m., and before dawn. His reaction to Cortes' arrival can only be explained if we assume that it had important religious significance for him.

The reason for his bizarre behavior becomes self-evident if, lost in the mists of the indigenous peoples' distant past, was the tribal memory of a visit to their shores by god-like men from the east, who had arrived in mighty sea-going ships, had spent some time with them, and had left them with a promise to return. In time, this visit could have been incorporated into their mythology, and the captain of the expedition could have become identified with their serpent god and their rising star. Furthermore, Quetzalcoatl was not the only god of pre-Columbian America who exhibited these features. Similarly, the creator-god of the Incas, Viracocha, after spending some time on earth among common men, was said to have left by sea with a promise to return.

Let us assume then that the story as told by Cortes and his followers is essentially correct. What better candidates can be found for the role of mariner gods from the east than the Phoenicians or Carthaginians? Certainly not the Egyptians whose timber was brought in from Mount Lebanon by Phoenician seamen and who commissioned a Phoenician flotilla to sail around Africa because they lacked the sea-going capability to do it on their own. Not the Persians whose great kings, Darius and Xerxes, commandeered the Phoenician fleet in their war against Greece. Then perhaps the Greeks themselves? Whereas the Phoenicians and the Carthaginians went to great lengths to protect their geographical finds, the Greeks tended to publicize their discoveries in song and verse. Thus Jason's voyage was

celebrated by Pindar, and Odysseus' journey by Homer. Had the Greeks discovered America, they would have announced it triumphantly to the world.

If McMnamin is right in his interpretation of the markings on the Carthaginian staters, and these actually represent maps of the known world at the time of their minting (350-320 BC), then the land mass portrayed on the far left, west of Africa, indeed represents South America. This would imply that the Carthaginians not only discovered America, but they successfully completed the return trip home. Why then should they have kept this knowledge to themselves and hidden it in these cryptic markings at the bottom of their gold coins? For the same reason they had kept secret their discovery of the sea route to the British Isles, a rich source of tin for their bronze handicrafts. Theirs was first and foremost a commercial empire. They had discovered a new market for their goods and a new source of raw materials, perhaps including the gold of which these coins were made, and they did not want to share this information with their competitors, first the Greeks, then the Romans. And when Carthage was utterly destroyed by the Romans in the last of the three Punic wars, they carried their secret with them to the grave.



VIKINGS

(Extract from Wikipedia. Edited and augmented by author)

The **Vikings** (from [Old Norse](#) *víkingr*) were seafaring north [Germanic people](#) who raided, traded, explored, and settled in wide areas of Europe, Asia, and the North Atlantic islands from the late 8th to the mid-11th centuries. The Vikings employed wooden [longships](#) with wide, shallow-draft hulls, allowing navigation in rough seas or in shallow river waters. The ships could be landed on beaches, and their light weight enabled them to be carried over [portages](#). These versatile ships allowed the Vikings to travel as far east as [Constantinople](#) and the [Volga River](#) in Russia, as far west as Iceland, Greenland, and Newfoundland, and as far south as [Nekor](#). This period of Viking expansion, known as the [Viking Age](#), constitutes an important element of the medieval [history of Scandinavia](#), Great Britain, Ireland, Russia, and the rest of Europe.

Popular conceptions of the Vikings often differ from the complex picture that emerges from archaeology and written sources. A romanticised picture of Vikings as [noble savages](#) began to take root in the 18th century, and this developed and became widely propagated during the 19th-century [Viking revival](#). The received views of the Vikings as violent brutes or intrepid adventurers owe much to the modern Viking myth that had taken shape by the early 20th century. Current popular representations are typically highly clichéd, presenting the Vikings as familiar caricatures.

Etymology The Old Norse feminine noun *víking* refers to an expedition overseas. It occurs in Viking Age runic inscriptions and in later medieval writings in set expressions such as the phrasal verb *fara í víking* "to go on an expedition". In later texts such as the [Icelandic sagas](#), the phrase "to go viking" implies participation in raiding activity or piracy, and not simply seaborne missions of trade and commerce. The related Old Norse masculine noun *víkingr* appears in Viking Age [skaldic poetry](#) and on several [rune stones](#) found in Scandinavia, where it refers to a seaman or warrior who takes part in an expedition overseas. The form also occurs as a personal name on some Swedish rune stones. There is little indication of any negative connotation in the term before the end of the Viking Age. Regardless of its possible origins, the word was used to indicate an activity and those who participated in it, and it did not belong to any ethnic or cultural group.

In [Old English](#), the word *wicing* appears first in the [Anglo-Saxon](#) poem, *Widsith*, which probably dates from the 9th century. In Old English, and in the history of the archbishops of Hamburg-Bremen written by [Adam of Bremen](#) in about 1070, the term is synonymous with pirate and a Scandinavian. As in the Old Norse usages, the term is not employed as a name for any people or culture in general. The word does not occur in any preserved [Middle English](#) texts.

There are several theories on the etymology of the word Viking. According to recent research, the word dates from before the sail was taken into use by the Germanic peoples of North-Western Europe, because the [Old Frisian](#) spelling shows that the word was pronounced with a palatal k and thus in all probability existed in North-Western Germanic before that palatalization happened, i.e. in the 5th century or before (in the western branch). In that case the word can be explained from the Old Scandinavian maritime distance unit, *vika* (f.), which probably originally referred to the distance covered by one shift of rowers. The Old Norse feminine *víking* (as in the phrase *fara í víking*) may originally have been a sea journey characterized by the shifting of rowers, i.e. a long-distance sea journey, because in the pre-sail era, the shifting of rowers would distinguish long-distance sea journeys. A *víkingr* (the masculine) would then originally have been a participant on a sea journey characterized by the shifting of rowers. In that case, the word Viking was not originally connected to Scandinavian seafarers but assumed this meaning when the Scandinavians begun to dominate the seas. – The starting-point of the distance unit *vika* is the verb that in Old Scandinavian had the form *víka* (Old Icelandic *víkja*) 'to recede, turn to the side, give way, yield', and the idea behind it seems to be that the tired rower moves aside for the rested rower on the thwart when he relieves him. At the same time, *vika* is the same word as a week 'seven days'; in both cases the real meaning is 'a shift, a rotation'. A [sea week](#) really means 'a rotation (of rowers)', and seven days is a rotation of week-day gods – Wednesday is [Wōdanaz](#)'s day, Thursday [Punaraz](#)'s day, Friday [Frijjō](#)'s day, etc.

The idea that the word Viking is connected to the maritime distance unit *vika* has been put forward by at least four persons independently since the early 1980s, and has gained substantial support among scholars in recent years. Traditionally, two other explanations have been favoured: 1. The word Viking derives from the feminine that in Old Scandinavian had the form *vík* and means 'a bay'. The idea would then be that the Vikings would seek shelter in bays and attack merchant ships from there, or make land raids from there. 2. Viking derives from the name *Vik(in)* 'the Norwegian coast of the [Skagerrak](#) Sea' (modern [Viken](#)). The idea would then be that Vikings originally was a term for the peoples of this area, and secondarily assumed the meaning 'pirates, sea raiders' because these peoples

played a prominent role in the Viking raids. Both these explanations are highly problematic. The first is contradicted by the fact that all seafarers make for harbour in bays; that can hardly have distinguished the Vikings. To the contrary, according to the sources, the Vikings rather made camp on headlands and islands, which were more easily defensible from land-based armies. The second explanation faces several problems: First, people from *Vík(in)* are in Old Norse manuscripts referred to as *víkverir* 'Vík dwellers', never as *víkingar*. Second, no medieval source, neither from Scandinavia nor the rest of Europe, connects the Vikings with the Norwegian Skagerrak coast. Third, this explanation runs into formal linguistic problems. In addition, these explanations could only explain the masculine (Old Scandinavian *víkingr*) and ignore the feminine (Old Scandinavian *víking*), which is a serious problem because the masculine can easily be derived from the feminine but hardly vice versa.



Reconstructed Viking Age [long house](#)

In the modern [Scandinavian](#) languages, the word *Viking* usually refers specifically to those people who went on Viking expeditions. The word *Viking* was introduced into Modern English during the 18th-century Viking revival, at which point it acquired romanticised heroic overtones of "[barbarian](#) warrior" or noble savage. During the 20th century, the meaning of the term was expanded to refer not only to seaborne raiders from Scandinavia, but secondarily to any Scandinavian who lived during the period from the late 8th to the mid-11th centuries, or more loosely from about 700 to as late as about 1100. As an adjective, the word is used to refer to ideas, phenomena or artefacts connected with Scandinavians and their cultural life in these centuries, producing expressions like *Viking age*, *Viking culture*, *Viking*

art, Viking religion, Viking ship, and so on. The people of medieval Scandinavia are also referred to as Norse, although this term properly applies only to the Old-Norse-speaking peoples of Scandinavia, and not to the [Sami](#).

Other names The Vikings were known as *Ascomanni*, *ashmen*, by the Germans, *Lochlanach* (Norse) by the Gaels and *Dene* (Danes) by the Anglo-Saxons.

The [Slavs](#), the [Arabs](#) and the [Byzantines](#) knew them as the *Rus'* or *Rhōs*, probably derived from various uses of *rōps-*, i.e., "related to rowing" or derived from the area of [Roslagen](#) in east-central [Sweden](#), where most of the Vikings who visited the Slavic lands came from. Archaeologists and historians of today believe that these Scandinavian settlements in the Slavic lands formed the names of the countries [Russia](#) and [Belarus](#).

The Slavs and the Byzantines also called them [Varangians](#) ([ON](#): *Væringjar*, meaning *sworn men* or from Slavic *варягу* supposedly deriving from the root "вар"—"profit" as coming from North they would profit by trading goods and not producing them, which had a negative connotation in Slavic culture of that time), and the Scandinavian bodyguards of the [Byzantine](#) emperors were known as the [Varangian Guard](#).

LITERATURE

The most important [primary sources](#) for information on the Vikings are different sorts of contemporary evidence from Scandinavia and the various regions in which the Vikings were active. Writing in [Latin](#) letters was introduced to Scandinavia with Christianity, so there are few native documentary sources from Scandinavia before the late 11th and early 12th centuries. The Scandinavians did write inscriptions in [runes](#), but these are usually very short and formulaic. The contemporary documentary sources upon which modern knowledge is based therefore consist mostly of texts written in Christian and Islamic communities overseas, that had often been negatively affected by Viking activity. These texts reflect varying degrees of bias and reliability, but not more so than is usually the case in early medieval writings, and they remain very important. Since the mid-20th century, archaeological sources have helped build a more complete and balanced picture. The archaeological record is particularly rich and varied, and provides knowledge of rural and urban settlement, crafts and production, ships and military equipment, and pagan and Christian religious artefacts and practices. Archaeology also provides the main source of evidence for circumstances in Scandinavia before the Viking Age.



Head post of the [Oseberg ship](#)

Evidence from after the Viking Age can also be important for understanding the Vikings, although it needs to be treated very cautiously. After the consolidation of the church and the assimilation of Scandinavia and its colonies into the mainstream of medieval Christian culture in the 11th and 12th centuries, native written sources begin to appear, in Latin and Old Norse. In the Viking colony of Iceland, an extraordinary vernacular literature blossomed in the 12th to 14th centuries, and many traditions connected with the Viking Age were written down for the first time in the Icelandic sagas. The reliability of these medieval prose narratives about the Scandinavian past is often doubtful, but some elements remain worthy of consideration, such as the great quantity of [skaldic poetry](#) attributed to [court poets](#) of the 10th and 11th centuries that was included in these writings. The linguistic evidence from medieval and later records and Old Norse place-names in Scandinavia and elsewhere also provides a vital source of information for the social history of Viking Age Scandinavia and the Viking settlements overseas.

A consequence of the available written sources, which may have coloured how we perceive the Viking Age as a historical period, is that we know a lot more of the raids to Western Europe than those to the East. One reason for this is that the peoples living in north-eastern Europe at the time were illiterate. Another reason is that the vast majority of the written sources from Scandinavia come from Iceland,

a nation originally settled by Norwegian colonists. As a result there is much more material from the Viking Age concerning Norway than for instance Sweden, which, apart from Runic inscriptions, has almost no written sources from the early Middle Ages.

ARCHAEOLOGY

Good-quality written historical sources for Scandinavia during the Viking Period are scarce, but the archaeological record is rich.

Runestones The Viking peoples could read and write and used a non-standardized alphabet, called *runor*, built upon sound values. While there are few remains of runic writing on paper from the Viking era, thousands of stones with runic inscriptions have been found where Vikings lived. They are usually in memory of the dead, though not necessarily placed at graves. The use of *runor* survived into the 15th century, used in parallel with the Latin alphabet.

The majority of runic inscriptions from the Viking period are found in Sweden and date from the 11th century. The oldest Stone with runic inscriptions was found in Norway and dates to the 4th century, suggesting that runic inscriptions predate the Viking period. Many runestones in Scandinavia record the names of participants in Viking expeditions—such as the [Kjula runestone](#), which tells of extensive warfare in Western Europe, and the [Turinge Runestone](#), which tells of a warband in Eastern Europe. Other runestones mention men who died on Viking expeditions. Among them are around 25 [Ingvar runestones](#) in the [Mälardalen](#) district of Sweden, erected to commemorate members of a disastrous expedition into present-day Russia in the early 11th century. Runestones are important sources in the study of Norse society and early medieval Scandinavia, not only of the 'Viking' segment of the population.

The [Jelling stones](#), found in the [Danish](#) town of [Jelling](#), date from between 960 and 985. The older, smaller stone was raised by King [Gorm the Old](#), the last pagan king of Denmark, as a memorial honouring [Queen Thyre](#). The larger stone was raised by his son, [Harald Bluetooth](#), to celebrate the conquest of Denmark and Norway and the conversion of the Danes to Christianity. It has three sides: One with an animal image, one with an image of the crucified Jesus Christ, and a third bearing the following inscription:

King Haraldr ordered this monument made in memory of Gormr, his father, and in memory of Thyrvé, his mother; that Haraldr who won for himself all of Denmark and Norway and made the Danes Christian..

Runestones attest to voyages to locations such as [Bath](#), Greece, [Khwarezm](#), [Jerusalem](#), Italy (as Langobardland), London, [Serkland](#) (i.e. the Muslim world), England, and various locations in Eastern Europe. Viking Age inscriptions have also been discovered on the [Manx runestones](#) on the [Isle of Man](#).

There are numerous burial sites associated with Vikings throughout Europe—in Sweden, Norway, Denmark, Germany and other North Germanic regions. As well as providing information on Viking religion, burial sites also provide information on social structure. The items buried with the deceased give some indication as to what was considered important to possess in the afterlife. Some examples of notable burial sites include:

Sweden: Gettlinge gravfält, [Öland](#) ship outline; [Valsgärde](#), [Gamla Uppsala](#); The cemeteries of [Birka](#), a World Heritage Site. The Hemlanden cemetery located here is the largest Viking Period cemetery in Scandinavia. Hulterstad gravfält, near the villages of [Alby](#) and Hulterstad, [Öland](#), ship outline of [standing stones](#).

Denmark: [Jelling](#), a [World Heritage Site](#).

Norway: [Oseberg](#), [Gokstad](#), [Borrehaugene](#), [Horten](#).



The Jelling Stones Burial Site, Denmark The [Lingsberg Runestone-Sweden](#)

[illegible]

Germany: Trulben, by Hornbach, in [Rhineland-Palatinate](#).

Scotland: [Port an Eilean Mhòir ship burial](#), [Scar boat burial](#), [Orkney Islands](#).

SHIPS

The discovery of two particular buried vessels at [Gokstad](#) and [Oseberg](#) in Norway provided information about the Viking ships. There were two distinct classes of Viking ships: the '[longship](#)' (sometimes erroneously called *drakkar*, a corruption of "dragon" in Norse) and the '[knarr](#)'. The longship, intended for warfare and exploration, was designed for speed and agility, and was equipped with oars to complement the sail as well as making it able to navigate independently of the wind. The longship had a long and narrow hull and shallow draft to facilitate landings and troop deployments in shallow water. The knarr was a dedicated merchant vessel designed to carry cargo. It was designed with a broader hull, deeper draft and limited number of oars (used primarily to maneuver in harbors and similar situations). One Viking innovation was the '[beitass](#)', a spar mounted to the sail that allowed their ships to sail effectively against the wind. Longships were used extensively by the [Leidang](#), the Scandinavian defence fleets. The term "Viking ships" has entered common usage, however, possibly because of its romantic associations (discussed below).



The [Gokstad Viking ship](#)

[Viking Ship Museum, Oslo](#), Norway

The [Oseberg ship](#) prow

In Roskilde are the well-preserved remains of five ships, excavated from nearby [Roskilde Fjord](#) in the late 1960s. The ships were scuttled there in the 11th century to block a navigation channel, thus protecting the city, which was then the Danish capital, from seaborne assault. These five ships represent the two distinct classes of Viking ships, the longship and the knarr. The remains of these ships can be found on display at the [Viking Ship Museum in Roskilde](#). Longships are not to be confused with later-period [longboats](#). It was common for Viking ships to tow or carry a smaller boat to transfer crews and cargo from the ship to shore.

EXPERIMENTAL ARCHAEOLOGY

On 1 July 2007, the reconstructed Viking ship *Skuldelev 2*, renamed *Sea Stallion*, began a journey from Roskilde, Denmark to Dublin, Ireland. The remains of that ship and four others were discovered during a 1962 excavation in the Roskilde Fjord. Tree-ring analysis has shown the ship was built of oak in the vicinity of Dublin about 1042. This experimental archeology project saw 70 multi-national crew members sail the ship back to its home and The Sea Stallion arrived outside Dublin's Custom House on 14 August 2007.

The purpose of the voyage was to test and document the seaworthiness, speed and maneuverability of the ship on the rough open sea and in coastal waters with treacherous currents. The crew tested how the long, narrow, flexible hull withstood the tough ocean waves. The expedition also provided valuable new information on Viking longships and society. The ship was built using Viking tools, materials and much the same methods as the original ship.

Other vessels, often replicas of the [Gokstad ship](#) (full- or half-scale) or [Skuldelev I](#) have been built and tested also. The *Snorri* (a [Skuldelev I Knarr](#)) was sailed from Greenland to Newfoundland in 1998, for example.

Viking-age reenactors have undertaken experimental activities such as iron smelting and forging using Norse techniques.



THE VIKING AGE

The period from [the earliest recorded raids](#) in the 790s until the [Norman conquest of England](#) in 1066 is commonly known as the Viking Age of Scandinavian history. Vikings used the [Norwegian Sea](#) and [Baltic Sea](#) for sea routes to the south. The [Normans](#) were descended from Danish and Norwegian Vikings who were given [feudal](#) overlordship of areas in northern France — the [Duchy of Normandy](#) — in the 10th century. In that respect, descendants of the Vikings continued to have an influence in northern Europe. Likewise, King [Harold Godwinson](#), the last [Anglo-Saxon](#) king of England, had Danish ancestors.



Europe around 900

Geographically, a Viking Age may be assigned not only to Scandinavian lands (modern Denmark, Norway and Sweden), but also to territories under [North](#)

[Germanic](#) dominance, mainly the [Danelaw](#), including [Scandinavian York](#), the administrative center of the remains of the Kingdom of [Northumbria](#), parts of [Mercia](#), and [East Anglia](#). Viking navigators opened the road to new lands to the north, west and east, resulting in the foundation of independent settlements in the [Shetland](#), [Orkney](#), and [Faroe Islands](#); Iceland; Greenland; and [L'Anse aux Meadows](#), a short-lived settlement in Newfoundland, circa 1000.¹ Many of these lands, specifically Greenland and Iceland, may have been originally discovered by sailors blown off course. They also may have been deliberately sought out, perhaps on the basis of the accounts of sailors who had seen land in the distance. The Greenland settlement eventually died out, possibly due to [climate change](#). Vikings also explored and settled in territories in [Slavic](#)-dominated areas of Eastern Europe, particularly the [Kievan Rus](#). By 950 these settlements were largely Slavified.



The so-called "Buddha bucket" from the [Oseberg ship](#)

[Viking longswords](#)

As early as 839, when Swedish emissaries are first known to have visited Byzantium, Scandinavians served as mercenaries in the service of the [Byzantine Empire](#). In the late 10th century, a new unit of the imperial bodyguard formed. Traditionally containing large numbers of Scandinavians, it was known as the [Varangian Guard](#). The word *Varangian* may have originated in Old Norse, but in

Slavic and Greek it could refer either to Scandinavians or Franks. The most eminent Scandinavian to serve in the Varangian Guard was [Harald Hardrada](#), who subsequently established himself as king of Norway (1047–66).

Important trading ports during the period include [Birka](#), [Hedeby](#), [Kaupang](#), [Jorvik](#), [Staraya Ladoga](#), [Novgorod](#), and [Kiev](#).

There is archaeological evidence that Vikings reached the city of [Baghdad](#), the center of the [Islamic Empire](#). The Norse regularly plied the [Volga](#) with their trade goods: furs, tusks, seal fat for boat sealant, and [slaves](#). However, they were far less successful in establishing settlements in the Middle East, due to the more centralised Islamic power.

Generally speaking, the Norwegians expanded to the north and west to places such as Ireland, Scotland, Iceland, and Greenland; the Danes to England and France, settling in the Danelaw (northern/eastern England) and [Normandy](#); and the Swedes to the east, founding the [Kievan Rus](#), the original Russia. Among the Swedish runestones mentioning expeditions overseas, however, almost half tell of raids and travels to western Europe. Also, according to the Icelandic sagas, many Norwegian Vikings went to Eastern Europe. These nations, although distinct, were similar in culture and language. The names of Scandinavian kings are known only for the later part of the Viking Age. Only after the end of the Viking Age did the separate kingdoms acquire distinct identities as nations, which went hand-in-hand with their [Christianization](#). Thus the end of the Viking Age for the Scandinavians also marks the start of their relatively brief Middle Ages.

VIKING EXPANSION

The Vikings explored the northern islands and coasts of the North Atlantic, ventured south to North Africa and east to Russia, Constantinople, and the Middle East. They raided and pillaged, but also engaged in trade, settled wide-ranging colonies, and acted as mercenaries. Vikings under [Leif Ericson](#), heir to [Erik the Red](#), reached North America and set up short-lived settlements in present-day [L'Anse aux Meadows](#), Newfoundland, and Labrador, Canada.

The motives driving the Viking expansion are a topic of much debate in Nordic history. One common theory posits that [Charlemagne](#) "used force and terror to Christianise all pagans", leading to baptism, conversion or death, and as a result Vikings and other pagans wanted revenge. Professor Rudolf Simek states that "it is not a coincidence if the early Viking activity occurred during the reign of

Charlemagne". The penetration of Christianity into Scandinavia led to serious conflict dividing Norway for almost a century.

Another common theory posits that the Norse population had [outgrown](#) the agricultural potential of their Scandinavian homeland. For a coastal population with superior naval technologies, it made sense to expand overseas in the face of a [youth bulge](#) effect. Raiding by sea may have been easier than trying to carve out new farms in their vast interior [boreal forest](#), which is not highly productive soil. No such rise in population or decline in agricultural production has been definitively proven.

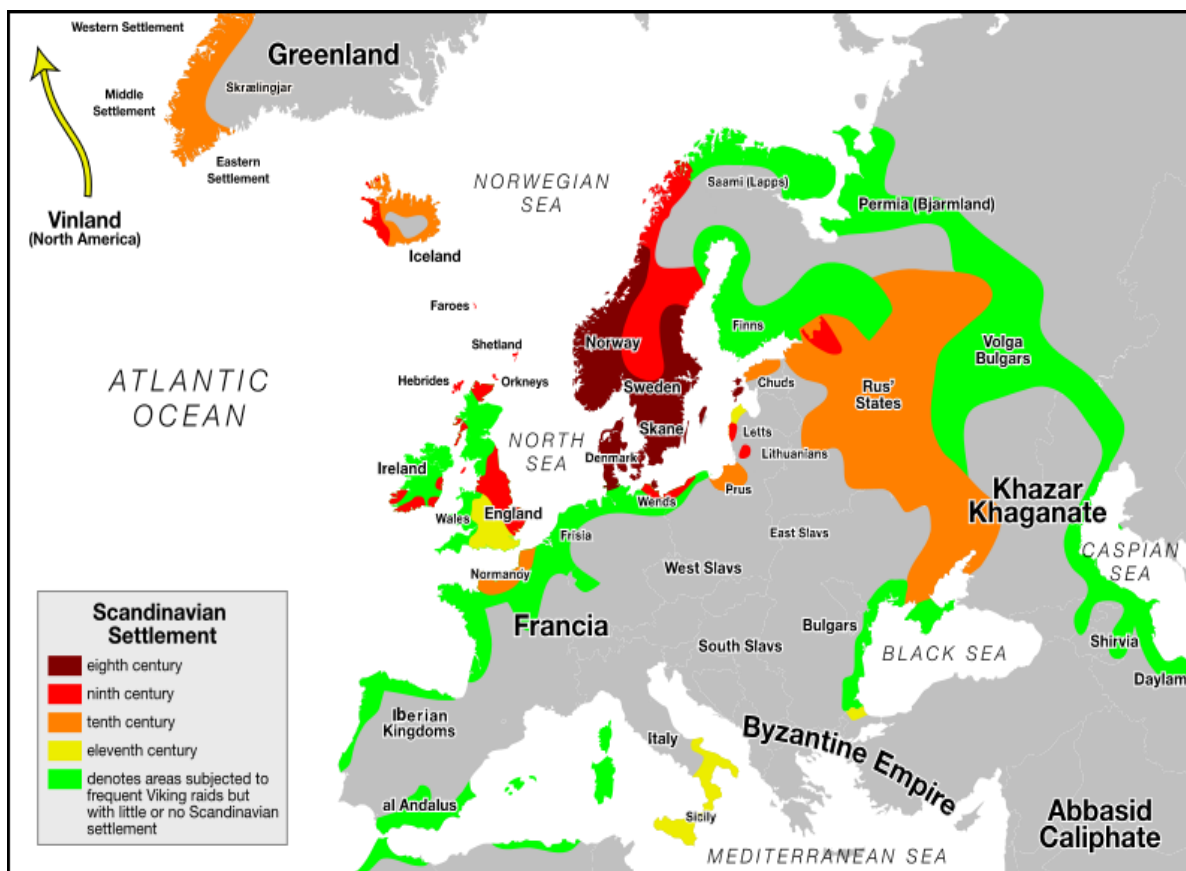


Travels of the Vikings

Another explanation is that the Vikings exploited a moment of weakness in the surrounding regions. For instance, the Danish Vikings were aware of the internal divisions within the [Carolingian Empire](#), beginning in the 830s and resulting in

schism. England suffered from internal divisions and was relatively easy prey given the proximity of many towns to the sea or to navigable rivers. Lack of organised naval opposition throughout Western Europe allowed Viking ships to travel freely, raiding or trading as opportunity permitted.

The decline in the profitability of old [trade routes](#) could also have played a role. Trade between Western Europe and the rest of Eurasia suffered a severe blow when the [Roman Empire](#) fell in the 5th century. The expansion of Islam in the 7th century had also affected trade with western Europe. Trade on the Mediterranean was at its lowest level historically when the Vikings initiated their expansion. By opening new trade routes in Arabic and Frankish lands, the Vikings profited from international trade by expanding beyond their traditional boundaries.



Scandinavian settlements of the 8th through 11th centuries

THE END OF THE VIKING AGE

During the Viking Age, Scandinavian men and women travelled to many parts of Europe and beyond, in a cultural diaspora that left its traces from Newfoundland to [Byzantium](#). But this period of energetic activity also had a pronounced effect in the

Scandinavian homelands, which were subject to a variety of new influences. In the 300 years from the late 8th century, when contemporary chroniclers first commented on the appearance of Viking raiders, to the end of the 11th century, Scandinavia underwent profound cultural changes.

In the late 11th century, royal dynasties legitimised by the [Catholic Church](#) (which had had little influence in Scandinavia 300 years earlier) were asserting their power with increasing authority and ambition, and the three kingdoms of Denmark, Norway, and Sweden had taken shape. Towns appeared that functioned as secular and ecclesiastical administrative centers and market sites, and monetary economies began to emerge based on English and German models. By this time the influx of Islamic silver from the East had been absent for more than a century, and the flow of English silver had come to an end in the mid-11th century. [Christianity had taken root](#) in Denmark and Norway with the establishment of dioceses during the 11th century, and the new religion was beginning to organise and assert itself more effectively in Sweden. Foreign churchmen and native elites were energetic in furthering the interests of Christianity, which was now no longer operating simply on a missionary footing, and old ideologies and lifestyles were transforming. It was not until 1103, however, that the first archbishopric was founded in Scandinavia, at [Lund, Scania, Denmark](#) (as of then).

The assimilation of the nascent Scandinavian kingdoms into the cultural mainstream of European Christendom altered the aspirations of Scandinavian rulers and of those Scandinavians able to travel overseas and changed their relations with their neighbours. One of the primary sources of profit for the Vikings had been slave-taking. The medieval Church took the position that Christians should not own fellow Christians as slaves, so chattel slavery diminished as a practice throughout northern Europe. This took much of the economic incentive out of raiding, though sporadic slaving activity continued into the 11th century. Eventually, outright slavery was outlawed and replaced with [serfdom](#) at the bottom rung of medieval society. Scandinavian predation in Christian lands around the North and Irish Seas diminished markedly.

The kings of Norway continued to assert power in parts of northern Britain and Ireland, and raids continued into the 12th century, but the military ambitions of Scandinavian rulers were now directed toward new paths. In 1107, [Sigurd I of Norway](#) sailed for the eastern Mediterranean with a host of Norwegian crusaders to fight for the newly established [Kingdom of Jerusalem](#), and the Danes and Swedes participated energetically in the [Baltic Crusades](#) of the 12th and 13th centuries.



Blar a' Bhualte - Site of the Vikings' last stand in Skye

WEAPONS AND WARFARE

Our knowledge about the arms and armour of the Viking age is based on relatively sparse archaeological finds, pictorial representation, and to some extent on the accounts in the [Norse sagas](#) and [Norse laws](#) recorded in the 13th century.

According to custom, all free Norse men were required to own weapons and were permitted to carry them all the time. These arms were indicative of a Viking's social status: a wealthy Viking would have a complete ensemble of a [helmet](#), [shield](#), [chainmail](#) shirt, and sword. A typical bóndi (freeman) was more likely to fight with a [spear](#) and shield, and most also carried a [seax](#) as a utility knife and side-arm. Bows were used in the opening stages of land battles and at sea, but they tended to be considered less "honourable" than a melee weapon. Vikings were relatively unusual for the time in their use of axes as a main battle weapon. The [Húscarls](#), the elite guard of King [Cnut](#) (and later of [King Harold II](#)) were armed with two-handed axes that could split shields or metal helmets with ease.

In combat the Vikings are believed to have engaged in disordered style of frenetic, furious fighting, leading them to be termed [berserkers](#). They may have induced this mental state through ingestion of materials with [psychoactive](#) properties, such as the [hallucinogenic](#) mushrooms, [Amanita muscaria](#), or massive amounts of [alcohol](#).

LEGACY

MEDIEVAL PERCEPTIONS OF THE VIKINGS

In England the Viking Age began dramatically on 8 June 793 when Norsemen destroyed the [abbey](#) on the island of [Lindisfarne](#). The devastation of [Northumbria](#)'s Holy Island shocked and alerted the royal Courts of Europe to the Viking presence. "Never before has such an atrocity been seen," declared the Northumbrian scholar, [Alcuin of York](#). More than any other single event, the attack on Lindisfarne demonised perception of the Vikings for the next twelve centuries. Not until the 1890s did scholars outside Scandinavia begin to seriously reassess the achievements of the Vikings, recognizing their artistry, technological skills, and seamanship.

[Norse mythology](#), sagas, and [literature](#) tell of Scandinavian culture and religion through tales of heroic and mythological heroes. However, early transmission of this information was primarily oral, and later texts were reliant upon the writings and transcriptions of Christian scholars, including the [Icelanders Snorri Sturluson](#) and [Sæmundur fróði](#). Many of these sagas were written in Iceland, and most of them, even if they had no Icelandic provenance, were preserved there after the Middle Ages due to the Icelanders' continued interest in Norse literature and law codes.

The 200-year Viking influence on [European history](#) is filled with tales of plunder and colonization, and the majority of these chronicles came from western witnesses and their descendants. Less common, though equally relevant, are the Viking chronicles that originated in the east, including the [Nestor](#) chronicles, [Novgorod](#) chronicles, [Ibn Fadlan](#) chronicles, [Ibn Rusta](#) chronicles, and many brief mentions by the [Fosio](#) bishop from the first big attack on the [Byzantine Empire](#).

Other chroniclers of Viking history include [Adam of Bremen](#), who wrote "There is much gold here (in [Zealand](#)), accumulated by piracy. These pirates, which are called *wichingi* by their own people, and *Ascomanni* by our own people, pay tribute to the Danish king" in the fourth volume of his *Gesta Hammaburgensis Ecclesiae Pontificum*.

In 991, the [Battle of Maldon](#) between Viking raiders and the inhabitants of the town of [Maldon](#) in Essex, England was commemorated with a poem of the same name.

POST-MEDIEVAL PERCEPTIONS OF THE VIKINGS

Early modern publications, dealing with what we now call Viking culture, appeared in the 16th century, e.g., *Historia de gentibus septentrionalibus* (Olaus Magnus, 1555), and the first edition of the 13th-century *Gesta Danorum* of [Saxo Grammaticus](#) in 1514. The pace of publication increased during the 17th century with Latin translations of the [Edda](#) (notably Peder Resen's *Edda Islandorum* of 1665).

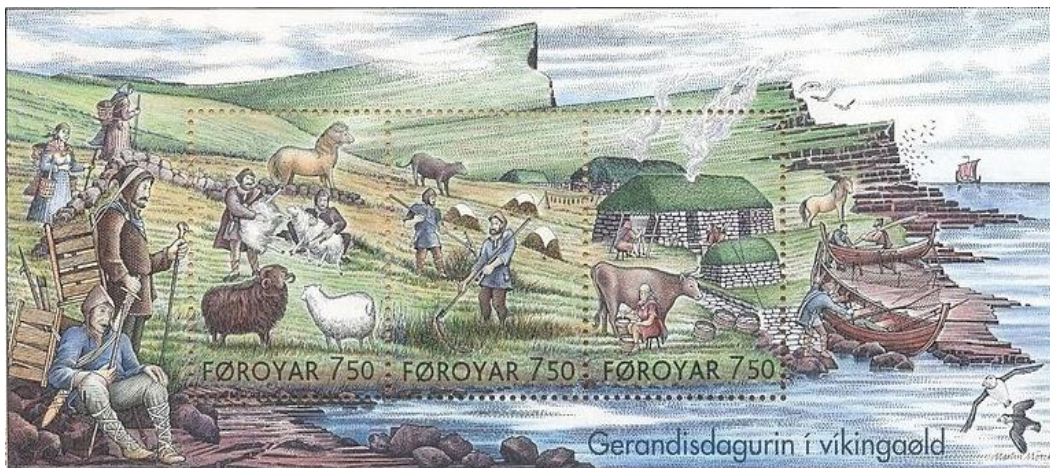
In Scandinavia, the 17th-century Danish scholars [Thomas Bartholin](#) and [Ole Worm](#), and the Swede [Olof Rudbeck](#) were the first to set the standard for using runic inscriptions and Icelandic sagas as historical sources. An important early British contributor to the study of the Vikings was George Hicke, who published his *Linguarum vett. septentrionalium thesaurus* in 1703 – 05.

During the 18th century, British interest and enthusiasm for Iceland and early Scandinavian culture grew dramatically, expressed in English translations of Old Norse texts, and in original poems that extolled the supposed Viking virtues.



A modern reenactment of a Viking battle

The word "viking" was first popularised at the beginning of the 19th century by [Erik Gustaf Geijer](#) in his poem, *The Viking*. Geijer's poem did much to propagate the new romanticised ideal of the Viking, which had little basis in historical fact. The renewed interest of [Romanticism](#) in the Old North had contemporary political implications. The [Geatish Society](#), of which Geijer was a member, popularised this myth to a great extent. Another Swedish author who had great influence on the perception of the Vikings was [Esaias Tegnér](#), member of the Geatish Society, who wrote a modern version of *Friðbjófs saga ins frækna*, which became widely popular in the Nordic countries, the United Kingdom and Germany.



Everyday life in the Viking Age

Fascination with the Vikings reached a peak during the so-called Viking Revival in the late 18th and 19th centuries. In Britain this took the form of [Septentrionalism](#), in [Germany](#) that of "[Wagnerian](#)" pathos or even [Germanic mysticism](#), and in the Scandinavian countries that of [Romantic nationalism](#) or [Scandinavism](#). Pioneering 19th-century scholarly editions of the Viking Age began to reach a small readership in Britain, archaeologists began to dig up Britain's Viking past, and linguistic enthusiasts started to identify the Viking-Age origins for rural idioms and proverbs. The new dictionaries of the Old Norse language enabled the [Victorians](#) to grapple with the primary Icelandic sagas.

Until recently, the history of the Viking Age was largely based on Icelandic sagas, the history of the Danes written by [Saxo Grammaticus](#), the Russian [Primary Chronicle](#), and [The War of the Irish with the Foreigners](#). Although few scholars still accept these texts as reliable sources, historians nowadays rely more on archeology and [numismatics](#), disciplines that have made valuable contributions toward understanding the period.

THE FIGURE OF THE VIKING IN 20TH-CENTURY POLITICS

The romanticised idea of the Vikings constructed in scholarly and popular circles in northwestern Europe in the 19th and early 20th centuries was a potent one, and the figure of the Viking became a familiar and malleable symbol in different contexts in the politics and political ideologies of 20th-century Europe. In Normandy, which had been settled by Vikings, the Viking ship became an uncontroversial regional symbol. In Germany, awareness of Viking history in the 19th century had been stimulated by the border dispute with Denmark over Schleswig-Holstein and the use of Scandinavian mythology by [Richard Wagner](#). The idealised view of the Vikings appealed to Germanic supremacists who transformed the figure of the Viking in accordance with the racist ideology of the Germanic master race. Building on the linguistic and cultural connections between Norse-speaking Scandinavians and other Germanic groups in the far past, Scandinavian Vikings were portrayed in [Nazi Germany](#) as a pure Germanic type. The cultural phenomenon of Viking expansion was re-interpreted for use as propaganda to support the extreme militant nationalism of the Third Reich, and ideologically informed interpretations of Viking paganism and the Scandinavian use of runes were employed in the construction of [Nazi mysticism](#). Other political organizations of the same ilk, such as the former Norwegian fascist party [Nasjonal Samling](#), similarly appropriated elements of the modern Viking cultural myth in their symbolism and propaganda. In communist Russia, the ideology of Slavic racial purity led to the complete denial that Scandinavians had played a part in the emergence of the principalities of the [Rus'](#), which was supposed to have been founded by Slavs. Evidence to the contrary was suppressed until the 1990s. The city of Novgorod now enthusiastically acknowledges its Viking history and has included a Viking ship in its logo.

VIKINGS IN MODERN MUSIC, LITERATURE & POPULAR CULTURE

Led by the operas of German composer [Richard Wagner](#), such as [Der Ring des Nibelungen](#), Vikings and the Romanticist Viking Revival inspired many creative works. These have included novels directly based on historical events, such as [Frans Gunnar Bengtsson's](#) [The Long Ships](#) (which was also released as a [1963 film](#)), and historical fantasies such as the film [The Vikings](#), [Michael Crichton's](#) [Eaters of the Dead](#) (movie version called [The 13th Warrior](#)), and the comedy

film [Erik the Viking](#). The vampire [Eric Northman](#), in the HBO TV series [True Blood](#), was a Viking prince before being turned into a vampire. Vikings appear in several books by the [Danish American](#) writer [Poul Anderson](#), while British explorer, historian, and writer [Tim Severin](#) authored a trilogy of novels in 2005 about a young Viking adventurer Thorgils Leifsson, who travels around the world.

In 1962, American comic book writer [Stan Lee](#) and his brother [Larry Lieber](#), together with [Jack Kirby](#), created the [Marvel Comics superhero Thor](#), which they based on the Norse god of the same name. This character stars in the 2011 [Marvel Studios](#) film [Thor](#) and the upcoming [Thor: The Dark World](#) and also appears in the 2012 film [The Avengers](#) and its associated [animated series](#).

Since the 1960s, there has been rising enthusiasm for [historical reenactment](#). While the earliest groups had little claim for historical accuracy, the seriousness and accuracy of re-enactors has increased. The largest such groups include [The Vikings](#) and [Regia Anglorum](#), though many smaller groups exist in Europe, the UK, North America, New Zealand, and Australia. Many reenactor groups participate in live-steel combat, and a few have Viking-style ships or boats.

The [Minnesota Vikings](#) of the [National Football League](#) are so named due to the large Scandinavian population in the US state of [Minnesota](#).

Modern reconstructions of [Viking mythology](#) have shown a persistent influence in late 20th- and early 21st-century popular culture in some countries, inspiring comics, role-playing games, computer games, and music, including [Viking metal](#), a sub-genre of [heavy metal music](#).

COMMON MISCONCEPTIONS CONCERNING THE VIKINGS

Horned helmets Apart from two or three representations of (ritual) helmets—with protrusions that may be either stylised ravens, snakes, or horns—no depiction of Viking Age warriors' helmets, and no preserved helmet, has horns. In fact, the formal, close-quarters style of Viking combat (either in shield walls or aboard "ship islands") would have made horned helmets cumbersome and hazardous to the warrior's own side. Therefore historians believe that Viking warriors did not wear horned helmets; whether such helmets were used in Scandinavian culture for other, ritual purposes, however, remains unproven. The general misconception that Viking warriors wore horned helmets was partly promulgated by the 19th-century enthusiasts of [Götiska Förbundet](#), founded in 1811 in [Stockholm, Sweden](#). They promoted the use of Norse mythology as the subject of high art and other ethnological and moral aims.

The Vikings were often depicted with winged helmets and in other clothing taken from [Classical antiquity](#), especially in depictions of Norse gods. This was done to legitimise the Vikings and their mythology by associating it with the Classical world, which had long been idealised in European culture. The latter-day *mythos* created by [national romantic ideas](#) blended the Viking Age with aspects of the [Nordic Bronze Age](#) some 2,000 years earlier. Horned helmets from the Bronze Age were shown in [petroglyphs](#) and appeared in archaeological finds (see [Bohuslän](#) and [Vikso](#) helmets). They were probably used for ceremonial purposes.

Cartoons like [Hägar the Horrible](#) and [Vicky the Viking](#), and sports uniforms such as those of the [Minnesota Vikings](#) and [Canberra Raiders](#) football teams have perpetuated the mythic cliché of the horned helmet. Viking helmets were conical, made from hard leather with wood and metallic reinforcement for regular troops. The iron helmet with mask and chain mail was for the chieftains, based on the previous [Vendel](#)-age helmets from central Sweden. The only true Viking helmet found is that from [Gjermundbu](#) in Norway. This helmet is made of iron and has been dated to the 10th century.

Use of skulls as drinking vessels The use of human skulls as drinking vessels—another common motif in popular pictorial representations of the Vikings—is also ahistorical. The rise of this legend can be traced to [Ole Worm](#)'s *Runer seu Danica literatura antiquissima* (1636), in which Danish warriors drinking *ór bjúgvíðum hausa* [from the curved branches of skulls, i.e., from horns] were rendered as drinking *ex craniis eorum quos ceciderunt* [from the skulls of those whom they had slain]. The skull-cup allegation may also have some history in relation with other Germanic tribes and [Eurasian nomads](#), such as the [Scythians](#) and [Pechenegs](#), and the vivid example of the Lombard [Alboin](#), made notorious by [Paul the Deacon](#)'s *History*. There may also be some confusion between "skull" and the Norse/Icelandic word for a drinking cup, *skál*. This is a common [toast](#) in Scandinavian countries.

Barbarity The image of wild-haired, dirty savages sometimes associated with the Vikings in popular culture is a distorted picture of reality. Non-Scandinavian Christians are responsible for most surviving accounts of the Vikings, and consequently, a strong possibility for bias exists. This attitude is likely attributed to Christian misunderstandings regarding paganism. Viking tendencies were often misreported, and the work of [Adam of Bremen](#), among others, told largely disputable tales of Viking savagery and uncleanness.

The [Anglo-Danes](#) were considered excessively clean by their [Anglo-Saxon](#) neighbours, due to their custom of bathing every Saturday and combing their hair often. To this day, Saturday is referred to as *laugardagur* / *laurdag* / *lørdag* / *lördag*, "washing day", in the [Scandinavian languages](#). Icelanders were known to use natural hot springs as baths, and there is a strong sauna/bathing culture in Scandinavia still.

As for the Vikings in the east, [Ibn Rustah](#) notes their cleanliness in carrying clean clothes, whereas [Ibn Fadlan](#) is disgusted by all of the men sharing the same, used vessel to wash their faces and blow their noses in the morning. Ibn Fadlan's disgust is possibly because of the contrast to the [personal hygiene practises](#) particular [to the Muslim world](#) at the time, such as the use of running water and clean vessels. While the example was intended to convey his disgust about certain customs of the Rus', at the same time it recorded that they did wash every morning.

GENETIC LEGACY

Studies of [genetic diversity](#) provide some indication of the origin and expansion of the Viking population. The [Haplogroup II](#) (defined by specific [genetic markers](#) on the Y-chromosome) is sometimes referred to as the *Viking haplogroup*. This mutation occurs with the greatest frequency among Scandinavian males: 35 percent in Norway, Denmark, and Sweden, and

peaking at 40 percent within western Finland. It is also common near the southern Baltic and [North Sea](#) coasts, and then successively decreasing further to the south geographically.

Genetic studies in the [British Isles](#) of the [Y-DNA Haplogroup R1a1](#), seen also across Scandinavia, have demonstrated that the Vikings settled in Britain and Ireland as well as raiding there. Both male and female descent studies show evidence of Norwegian descent in areas closest to Scandinavia, such as the Shetland and [Orkney Islands](#). Inhabitants of lands farther away show most Norse descent in the male [Y-chromosome](#) lines. A specialised genetic and surname study in [Liverpool](#) demonstrated marked Norse heritage: up to 50 percent of males who belonged to original families, those who lived there before the years of industrialization and population expansion.¹ High percentages of Norse inheritance—tracked through R1a1 haplotype signatures—were also found among males in the [Wirral](#) and [West Lancashire](#). This was similar to the percentage of Norse inheritance found among males in the Orkney Islands. Recent research suggests that the Scottish warrior [Somerled](#), who drove the Vikings out of Scotland and was the progenitor of [Clan Donald](#), may himself have been of [Viking descent](#)—a member of Haplogroup R1a1.

WELL KNOWN VIKINGS AND NORSEMEN OF THE VIKING AGE

[Bagsecg](#), a Viking who invaded and pillaged in England in 870, but was killed in 871 at The [Battle of Ashdown](#).

[Cnut the Great](#), king of England and Denmark, Norway, and of some of Sweden, was possibly the greatest Viking king. A son of [Sweyn Forkbeard](#), and grandson of [Harold Bluetooth](#), he was a member of the dynasty that was key to the unification and Christianisation of Denmark. Some modern historians have dubbed him the '*Emperor of the North*' because of his position as one of the magnates of medieval Europe and as a reflection of the [Holy Roman Empire](#) to the south.

[Egill Skallagrímsson](#), Icelandic warrior and [skald](#). (See also the medieval tale [Egils saga](#)).

[Eric the Victorious](#), a king of Sweden whose dynasty is the first known to have ruled as kings of the nation. It is possible he was king of Denmark for a time.

[Godfrid, Duke of Frisia](#), a pillager of the Low Countries and the Rhine area and briefly a lord of Frisia.

[Godfrid Haraldsson](#), son of [Harald Klak](#) and pillager of the Low Countries and northern France.

[Guthrum](#), coloniser of [Danelaw](#).

[Halfdan](#), pillaged in England conquered London and [Northumbria](#), later remembered as a son of [Ragnar Lodbrok](#)

[Harald Bluetooth](#) (Harald Gormson), who according to the [Jelling Stones](#) that he had erected, "won the whole of Denmark and Norway and turned the Danes to Christianity". Father of [Sweyn Forkbeard](#); grandfather of [Cnut the Great](#).

[Harald Fairhair](#), remembered in the medieval sagas and thus commonly revered in popular histories as the first king of all Norway, who conquered and ruled the whole extent of medieval Norway from 870–930. Now considered by historians to have been the successful ruler of a more limited domain in south-western Norway in the 10th century.

[Harald Hardrada](#). A half-brother of [St Olaf](#), Harald cut his teeth as a mercenary in Russia and Byzantium before returning to Norway in the mid-1040s. He forced his nephew Magnus the Good to share power with him, and then ruled the whole kingdom alone after the early death of Magnus in 1047. Harald attempted to revive the North Sea domain of Cnut the Great, but having

failed to conquer the Danes he died at [Stamford Bridge](#) in 1066, during an unsuccessful attempt to conquer England. Harald was the first ruler of Norway successfully to have guaranteed the succession for his own sons. Although it was from him that the medieval Norwegian dynasty descended, his historical importance has been obscured by the treatment of [Harald Fairhair](#) and [St Olaf](#) (Olaf Haraldsson) in medieval writings.

[Harald Klak](#) (Harald Halfdansson), a 9th-century king in [Jutland](#) who made peace with [Louis the Pious](#) in order to win Frankish support in his struggle for power. In 826 he became the first Scandinavian ruler to accept baptism, but he was unable to maintain his authority in Jutland and was possibly the first Viking to be granted Frankish land in exchange for protection.

[Ivar the Boneless](#), the disabled Viking who conquered [York](#), despite having to be carried on a shield. Later remembered as a son of Ragnar Lodbrok.

[St Olaf](#) (Olav Haraldsson), patron saint of Norway, and king of Norway from 1015 to approx. 1030.

[Olaf Tryggvason](#), king of Norway from 995 to 1000. Remembered as an aggressive missionary ruler in the medieval Icelandic sagas, in which the extent of his authority has almost certainly been grossly exaggerated.

[Ragnar Lodbrok](#), captured Paris. Developed into a legendary Viking hero in medieval writings.

[Rollo of Normandy](#), founder of Normandy.

[Rorik of Dorestad](#), a Viking lord of Frisia and nephew of [Harald Klak](#).

[Sweyn Forkbeard](#), king of Denmark, Norway, and England, as well as founder of [Swansea](#) ("Sweyn's island"). In 1013, the Danes under Sweyn led a Viking offensive against the [Anglo-Saxon](#) kingdom of England. The English king was forced into exile, and in late 1013 Sweyn became King of England, though he died early in 1014, and the former king was brought out of exile to challenge his son.

[Ubbe Ragnarsson](#), pillaged in England and was killed in 878 at The [Battle of Cynwit](#), another supposed son of the legendary Ragnar Lodbrok.

[William the Conqueror](#), ruler of Normandy and the victor at the [Battle of Hastings](#) in 1066.

William was a Norman French-speaking fifth-generation descendant of the Viking war-leader [Rollo](#), the first Scandinavian ruler of Normandy; but Norman historians since [Dudo of St. Quentin](#) still celebrated the old Norse heritage of the ducal dynasty. William's great great uncle was the great Danish king [Cnut the Great](#). The Norman assertion of power in England after the successful invasion of 1066 saw the end of the Anglo-Saxon rule in England.

[Askold and Dir](#) (Old Norse: *Hoskuld and Dýri*), legendary Swedish conquerors of [Kiev](#).

[Björn Ironside](#), son of [Ragnar Lodbrok](#), pillaged in Italy.

[Brodur of Man](#), a Danish Viking who killed the [High King of Ireland](#), [Brian Boru](#).

[Erik the Red](#), coloniser of Greenland.

[Freydís Eiríksdóttir](#), a Viking woman who sailed to [Vínland](#).

[Gardar Svavarsson](#), originally from Sweden, the discoverer of Iceland. There is another contender for the discoverer of Iceland: [Naddoddr](#), a Norwegian/Faeroese Viking explorer.

[Grímur Kamban](#), a Norwegian or Norwegian/Irish Viking who around 825 was, according to the [Færeyinga Saga](#), the first Nordic settler in the [Faeroes](#).

[Hastein](#), a chieftain who raided in the Mediterranean, Son of Ragnar Lodbrok.

[Ingólfur Arnarson](#), coloniser of Iceland.

[Ingvar the Far-Traveller](#), the leader of the last great Swedish Viking expedition to pillage the shores of the Caspian Sea.

[Leif Ericsson](#), discoverer of [Vínland](#), son of [Erik the Red](#).

[Naddoddr](#), a Norwegian/Faeroese Viking explorer.

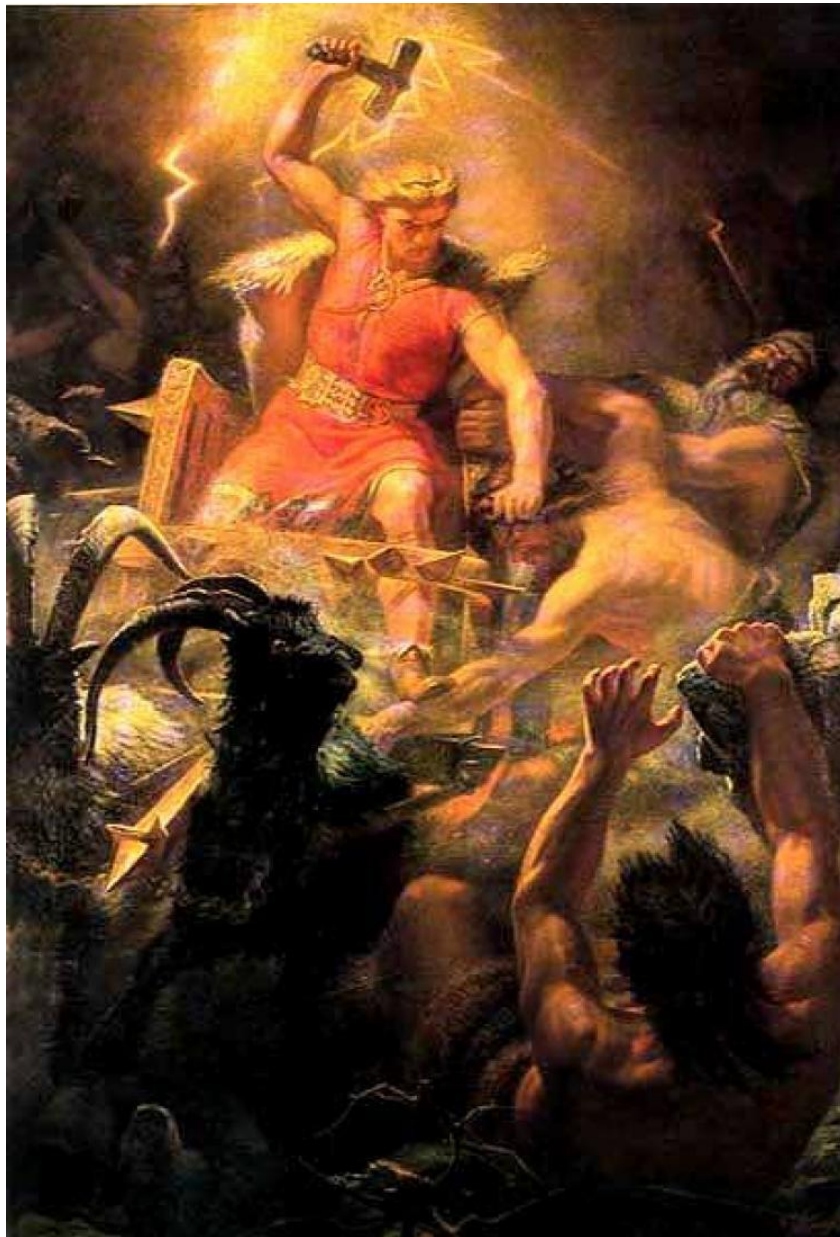
[Oleg of Kiev](#) (Old Norse: *Helgi*), Swede who founded [Kievan Rus'](#) and led several major raids against [Constantinople](#)

[Rurik](#) (Old Norse: *Hrörek*), Swedish founder of the [Rurikid Dynasty](#) in the lands of [East Slavs](#)
[Sigmundur Brestisson](#), [Faeroese](#), a Viking chieftain who, according to the *Færeyinga Saga*, introduced Christianity and Norwegian supremacy to the [Faeroes](#) in 999.

[Thorfinn Karlsefni](#), explorer who, along with [Freydís Eiríksdóttir](#), sailed to [Vínland](#). His wife [Gudridr](#) gave birth to [Snorri](#), the first European known to have been born in the New World.

Thorgils ([Thorgest](#)), founder of [Dublin](#) according to [Snorri Sturluson](#).

[Tróndur í Gøtu](#), a [Faeroese](#) Viking chieftain who, according to the *Færeyinga Saga*, was opposed to the introduction of Christianity to, and the Norwegian supremacy of, the [Faeroes](#)



Thor

NORMANS

(Extract from Wikipedia. Edited and augmented by author)



Norman expansion by 1130

The **Normans** (in French: *Normands*; in Latin *Nortmanni*; in German: *Normannen*) were the people who gave their name to [Normandy](#), a region in northern [France](#). They were descended from [North Germanic](#), [Norse](#), and [Viking](#) conquerors of the territory and the native population of [Germanic Frankish](#) and [Gallo-Roman](#) stock. Their identity emerged initially in the first half of the 10th century, and gradually evolved over succeeding centuries.

They played a major political, military, and cultural role in medieval Europe and even the Near East. They were famed for their martial spirit and eventually for their [Christian piety](#). They quickly adopted the [Romance language](#) of the land they

settled, their dialect becoming known as [Norman](#) or [Norman-French](#), an important literary language. The [Duchy of Normandy](#), which they formed by treaty with the French crown, was one of the great [fiefs](#) of medieval France. The Normans are famed both for their culture, such as their unique [Romanesque architecture](#), and their musical traditions, as well as for their military accomplishments and innovations. Norman adventurers established a kingdom in [Sicily and southern Italy](#) by conquest, and a Norman expedition on behalf of their duke, [William the Conqueror](#), led to the [Norman Conquest of England](#). Norman influence spread from these new centers to the [Crusader States](#) in the Near East when [Bohemond I](#) established the [Principality of Antioch](#) in the [First Crusade](#), and also to [Scotland](#) and [Wales](#) in [Great Britain](#), and to [Ireland](#).



Normans, 1000–1100

Etymology The English name "Normans" comes from the French words *Normans* / *Normanz*, plural of *Normant*, modern French *normand*, which is itself borrowed from [Old Low Franconian](#) *Nortmann* "Northman" or directly from Old Norse *Norðmaðr*, Latinized in *Nortmannus* (recorded in Medieval Latin, 9th century) to mean "[Norseman](#)" or "[Viking](#)". In modern Scandinavian languages, their cognates

for "Norman" (Danish *nordmand*, Swedish *nordman*, Norwegian *nordmann*, Icelandic *norðmaður*) mean "[Norwegian](#)".

Characteristics 11th century [Benedictine monk](#) and [historian](#), [Geoffrey Malaterra](#), characterised the Normans thus:

Specially marked by cunning, despising their own inheritance in the hope of winning a greater, eager after both gain and dominion, given to imitation of all kinds, holding a certain mean between lavishness and greediness, that is, perhaps uniting, as they certainly did, these two seemingly opposite qualities. Their chief men were specially lavish through their desire of good report. They were, moreover, a race skillful in flattery, given to the study of eloquence, so that the very boys were orators, a race altogether unbridled unless held firmly down by the yoke of justice. They were enduring of toil, hunger, and cold whenever fortune laid it on them, given to hunting and hawking, delighting in the pleasure of horses, and of all the weapons and [garb](#) of war."

Their quick adaptability expressed itself in the shrewd Norman willingness to take on local men of talent, to marry the high-born local women; confidently illiterate Norman masters used the literate clerks of the church for their own purposes.

NORMANDY

The [Duchy of Normandy](#) began in 911 as a [fief](#) established in the former kingdom of [Neustria](#) by the [treaty of Saint-Clair-sur-Epte](#) between [King Charles III](#) of [West Francia](#) and [Rollo](#), leader of the [Norse](#). The treaty granted Rollo and his soldiers all the land between the river [Epte](#) and the sea, corresponding to the northern part of present-day [Upper Normandy](#) down to the [Seine](#), but the Duchy would eventually extend west beyond the Seine. The territory was roughly equivalent to the old church province of [Rouen](#) and reproduced the Roman administrative structure of *Gallia Lugdunensis II* (part of the former [Gallia Lugdunensis](#)). At first its population did not differ from [Picardy](#) or the [neighbouring Paris region](#), considered as "[Frankish](#)". Viking settlers had begun arriving in the 880s, however, divided between colonies in the east ([Roumois](#) and [pays de Caux](#) around the low [Seine valley](#)) and in the west ([Cotentin Peninsula](#)), separated by traditional [pagii](#), where the population remained about the same with almost no foreign settlers. The Viking contingents who raided, and ultimately settled Normandy and some parts of the Atlantic coast, included [Danes](#), [Norwegians](#), [Hiberno-Norse](#), [Orkney Vikings](#), as well as Anglo-Danes from the English [Danelaw](#), under Viking control.

In the course of the 10th century, the initial destructive incursions of Norse war bands into the rivers of [France](#) evolved into permanent encampments that included women and [chattel](#). The [pagan](#) culture was substituted by the Christian faith and [Gallo-Romance language](#) of the local people. The small groups of Vikings that settled there adopted the language and culture of the French majority into their own customs to create a unique "Norman" culture. The [Norman language](#) was forged by the adoption of the indigenous [oïl language](#) by a [Norse](#)-speaking ruling class, and it developed into the [regional language](#) which survives today.

The Normans adopted the growing [feudal](#) doctrines of the rest of northern France and worked them into a functional hierarchical system in Normandy and in England. The Norman warrior class was new and different from the old [French aristocracy](#), most of whom could trace their families back to the [Franks](#) of [Carolingian](#) times. Most knights remained poor and land-hungry; by 1066, Normandy had been exporting fighting horsemen for more than a generation. [Knighthood](#) before the time of [the Crusades](#) held little social status, simply indicating a professional warrior wealthy enough to own a war horse. Many Normans of France and Britain would eventually serve as avid Crusaders.



CONQUESTS IN ITALY

Opportunistic bands of Normans successfully established a foothold far to the south of Italy. Probably the result of returning pilgrims' stories, the Normans entered the [Mezzogiorno](#) as warriors in 1017, at the latest. In 999, according to [Amatus of Montecassino](#), pilgrims returning from [Jerusalem](#) called in at the port of [Salerno](#), when a [Saracen](#) attack occurred. The Normans fought so valiantly that

Prince [Guaimar III](#) begged them to stay, but they refused and instead offered to tell others back home of the prince's request. [William of Apulia](#) tells that, in 1016, pilgrims to the shrine of the [Archangel Michael](#) at [Monte Gargano](#) were met by [Melus of Bari](#), a [Lombard](#) freedom-fighter, who persuaded them to return with more warriors to help throw off the [Byzantine](#) rule, which they did.



The early Norman castle at [Adrano](#).

The two most prominent families to arrive in the Mediterranean were descendants of [Tancred of Hauteville](#) and the [Drengots](#), of whom [Rainulf Drengot](#) received the county of [Aversa](#), the first Norman foothold in the south, from Duke [Sergius IV of Naples](#) in 1030. The [Hautevilles](#) achieved princely rank by proclaiming Prince [Guaimar IV of Salerno](#) "Duke of Apulia and Calabria". He promptly awarded their elected leader, [William Iron Arm](#), with the title of count with his capital of [Melfi](#). Soon the Drengots had attained unto the [principality of Capua](#), and the [Emperor Henry III](#) had legally ennobled the Hauteville leader, [Drogo](#), as *dux et magister Italiae comesque Normannorum totius Apuliae et Calabriae* (Duke and Master of Italy and Count of the Normans of all Apulia and Calabria) in 1047.

From these bases, the Normans eventually captured [Sicily](#) and [Malta](#) from the Moslem Saracens, under the famous [Robert Guiscard](#), a Hauteville, and his young

brother [Roger the Great Count](#). Roger's son, [Roger II](#), was crowned king in 1130 (exactly one century after Rainulf was "crowned" count) by Pope [Anacletus II](#). The [kingdom of Sicily](#) lasted until 1194, when it fell to the [Hohenstaufens](#) through marriage.

The Normans left their mark however in the many castles, such as the Iron Arm's fortress at [Squillace](#), and cathedrals, such as Roger II's at [Cefalù](#), which dot the landscape and give a wholly distinct architectural flavour to accompany its unique history. Institutionally, the Normans combined the administrative machinery of the Byzantines, Arabs, and Lombards with their own conceptions of feudal law and order to forge a unique government. Under this state, there was great religious freedom, and alongside the Norman nobles existed a meritocratic bureaucracy of Jews, Muslims, and Christians, both Catholic and Orthodox.



IN BYZANTIUM

Soon after the Normans first began to enter Italy, they entered the [Byzantine Empire](#), and then [Armenia](#) against the [Pechenegs](#), [Bulgars](#), and especially [Seljuk Turks](#). The Norman mercenaries first encouraged to come to the south by the Lombards to act against the Byzantines soon fought in Byzantine service in Sicily. They were prominent alongside [Varangian](#) and Lombard contingents in the Sicilian campaign of [George Maniaces](#) of 1038–40. There is debate whether the Normans in Greek service were mostly or at all from Norman Italy, and it now seems likely only a few came from there. It is also unknown how many of the "Franks", as the Byzantines called them, were Normans and not other Frenchmen.

One of the first Norman mercenaries to serve as a Byzantine general was [Hervé](#) in the 1050s. By then however, there were already Norman mercenaries serving as far away as [Trebizond](#) and [Georgia](#). They were based at [Malatya](#) and [Edessa](#), under the Byzantine duke of [Antioch](#), [Isaac Komnenos](#). In the 1060s, [Robert Crispin](#) led the Normans of Edessa against the Turks. [Roussel de Bailleul](#) even tried to carve out an independent state in [Asia Minor](#) with support from the local population, but he was stopped by the Byzantine general [Alexius Komnenos](#).

Some Normans joined Turkish forces to aid in the destruction of the Armenians vassal-states of [Sassoun](#) and [Taron](#) in far eastern [Anatolia](#). Later, many took up service with the [Armenian state further south in Cilicia](#) and the [Taurus Mountains](#). A Norman named [Oursel](#) led a force of "Franks" into the upper [Euphrates](#) valley in northern [Syria](#). From 1073 to 1074, 8,000 of the 20,000 troops of the Armenian general [Philaretus Brachamius](#) were Normans — formerly of Oursel — led by [Raimbaud](#). They even lent their ethnicity to the name of their castle: Afranji, meaning "Franks." The known trade between [Amalfi](#) and Antioch and between [Bari](#) and [Tarsus](#) may be related to the presence of Italo-Normans in those cities while Amalfi and Bari were under Norman rule in Italy.

Several families of Byzantine Greece were of Norman mercenary origin during the period of the [Comnenian Restoration](#), when Byzantine emperors were seeking out western European warriors. The Raoulis were descended from an Italo-Norman named Raoul, the Petraliphae were descended from a Pierre d'Aulps, and that group of [Albanian](#) clans known as the Maniakates were descended from Normans who served under [George Maniaces](#) in the Sicilian expedition of 1038.

[Robert Guiscard](#) ultimately drove out the Byzantines from southern [Italy](#). Having obtained [pope Gregory VII](#)'s consent and acting as his vassal, Robert continued his campaign in conquering the Balkan peninsula as a foothold for western feudal lords and the Catholic Church. After allying himself with Croatia and the Catholic cities of Dalmatia, in the year 1081 an army of 30,000 men in 300 ships landed in the southern shores of [Albania](#), capturing [Valona](#), [Kanina](#), Jericho ([Oricum](#)), reaching [Butrint](#) after numerous pillages. They joined the fleet that had previously conquered [Corfu](#). The Normans attacked [Dyrrachium](#) from land and sea, devastating everything along the way. Under these harsh circumstances, the locals accepted emperor [Alexius I Comnenus](#)' call to join forces with the Byzantines against the Normans who besieged Dyrrachium. The [Albanian](#) forces could not take part in the ensuing [battle](#), because it had started too early, before their arrival. Immediately before the battle the Venetian fleet had secured a victory in the coast surrounding the city. Forced to retreat, Alexius ceded the command to a high

Albanian official named Comiscortes in the service of Byzantium. The city's garrison resisted until February 1082, when Dyrrachium was betrayed to the Normans by the Venetian and [Amalfitan](#) merchants who had settled in the city. The Normans were now free to penetrate in the hinterland; they took Ioannina, some minor cities in Southwestern Macedonia, Thessaly and appeared before the gates of Thessalonica. Dissension among the high ranks coerced the Normans to retreat in Italy; they lost Dyrrachium, Valona and [Butrint](#) in 1085 after the death of Robert.

A few years after the [First Crusade](#), in 1107, the Normans under the command of Bohemond, Robert's son, landed in Valona and besieged Dyrrachium using the most sophisticated military equipment of the time, but to no avail. Meanwhile, they occupied [Petrela](#), the citadel of Mili at the banks of the river [Deabolis](#), Gllavenica (Ballsh), Kanina and Jericho. This time, the Albanians sided with the Normans, dissatisfied by the heavy taxes the Byzantines had imposed upon them. With their help, the Normans secured the [Arbanon](#) passes and opened their way to Dibra. The lack of supplies, disease and Byzantine resistance forced Bohemond to retreat from his campaign and sign a peace treaty with the Byzantines in the city of Deabolis. The further decline of Byzantine state-of-affairs paved the road to a third attack in 1185, when a large Norman army invaded [Dyrrachium](#), owing to the betrayal of high Byzantine officials. Some time later, Dyrrachium—one of the most important naval bases of the [Adriatic](#)—fell again to Byzantine hands.

IN ENGLAND



William the Conqueror invades England



Siege of a [motte-and-bailey](#) castle from the [Bayeux Tapestry](#).

The Normans were in contact with England from an early date. Not only were their original Viking brethren still ravaging the English coasts, they occupied most of the important ports opposite England across the [Channel](#). This relationship eventually produced closer ties of blood through the marriage of [Emma](#), sister of Duke [Richard II of Normandy](#), and King [Ethelred II of England](#). Because of this, Ethelred fled to Normandy in 1013, when he was forced from his kingdom by [Sweyn Forkbeard](#). His stay in Normandy (until 1016) influenced him and his sons by Emma, who stayed in Normandy after [Cnut the Great](#)'s conquest of the isle.

When finally [Edward the Confessor](#) returned from his father's refuge in 1041, at the invitation of his half-brother [Harthacnut](#), he brought with him a Norman-educated mind. He also brought many Norman counsellors and fighters, some of whom established an English cavalry force. This concept never really took root, but it is a typical example of the attitudes of Edward. He appointed [Robert of Jumièges](#) [archbishop of Canterbury](#) and made [Ralph the Timid](#) [earl of Hereford](#). He invited his brother-in-law [Eustace II, Count of Boulogne](#) to his court in 1051, an event which resulted in the greatest of early conflicts between Saxon and Norman and ultimately resulted in the exile of Earl [Godwin of Wessex](#).

In 1066, [Duke William II of Normandy](#) conquered England killing [King Harold II](#) at the [Battle of Hastings](#). The invading Normans and their descendants replaced the

[Anglo-Saxons](#) as the ruling class of England. The nobility of England were part of a single French-speaking culture and many had lands on both sides of the channel. Early Norman kings of England were, as Dukes of Normandy, vassals to the King of France. They may not have necessarily considered England to be their most important holding (although it brought the title of King—an important status symbol). [King Richard I](#) (the Lionheart) is often thought to epitomise a medieval English King, but he only spoke French and spent more time in [Aquitaine](#) or on Crusade than in England.

Eventually, the Normans merged with the natives, combining languages and traditions. In the course of the [Hundred Years' War](#), the Norman aristocracy often identified themselves as English. The [Anglo-Norman language](#) became distinct from the [French language](#), something that was the subject of some humour by [Geoffrey Chaucer](#). The Anglo-Norman language was eventually absorbed into the Anglo-Saxon language of their subjects (see [Old English](#)) and influenced it, helping (along with the [Norse language](#) of the earlier [Anglo-Norse](#) settlers and the [Latin](#) used by the church) the development of [Middle English](#) which would gain much vocabulary of French origin.

IN IRELAND

The Normans had a profound effect on Irish culture and history after their invasion at [Bannow Bay](#) in 1169. Initially the Normans maintained a distinct culture and ethnicity. Yet, with time, they came to be subsumed into Irish culture to the point that it has been said that they became "[more Irish than the Irish themselves](#)." The Normans settled mostly in an area in the east of [Ireland](#), later known as [the Pale](#), and also built many fine castles and settlements, including [Trim Castle](#) and [Dublin Castle](#). Both cultures intermixed, borrowing from each other's language, culture and outlook. Norman descendants today can be recognised by their [surnames](#). Names such as French, (De) Roche, D'Arcy and Leacy are particularly common in the southeast of Ireland, especially in the southern part of County [Wexford](#) where the first Norman settlements were established. Other Norman names such as Furlong predominate there. Another common Norman-Irish name was Morell (Murrell) derived from the French Norman name Morel. Other names beginning with Fitz (from the Norman for son) indicate Norman ancestry. These included [Fitzgerald](#), FitzGibbons (Gibbons) dynasty, and [Fitzmaurice](#).



Norman keep in [Trim, County Meath](#).

IN SCOTLAND

One of the claimants of the English throne opposing [William the Conqueror](#), [Edgar Atheling](#), eventually fled to Scotland. King [Malcolm III of Scotland](#) married Edgar's sister [Margaret](#), and came into opposition to William who had already disputed Scotland's southern borders. William invaded Scotland in 1072, riding as far as [Abernethy](#) where he met up with his fleet of ships. Malcolm submitted, paid homage to William and surrendered his son [Duncan](#) as a hostage, beginning a series of arguments as to whether the Scottish Crown owed allegiance to the King of England.

Normans came into Scotland, building castles and founding noble families who would provide some future kings, such as [Robert the Bruce](#) as well as founding some of the [Scottish clans](#). King [David I of Scotland](#), whose elder brother [Alexander I](#) had married [Sybilla of Normandy](#), was instrumental in introducing Normans and Norman culture to [Scotland](#), part of the process some scholars call the "[Davidian Revolution](#)". Having spent time at the court of [Henry I of England](#) (married to David's sister [Maud of Scotland](#)), and needing them to wrestle the kingdom from his half-brother [Máel Coluim mac Alaxandair](#), David had to reward many with lands. The process was continued under David's successors, most

intensely of all under [William the Lion](#). The Norman-derived [feudal](#) system was applied in varying degrees to most of Scotland. Scottish families of the names Bruce, Ramsay, Fraser, Ogilvie, Montgomery, Sinclair, Pollock, Douglas and [Gordon](#) to name but a few, and including the later royal [House of Stewart](#), can all be traced back to Norman ancestry.



IN WALES



[Chepstow Castle](#) in Wales built by [William fitzOsbern](#) in 1067.

Even before the Norman Conquest of England, the Normans had come into contact with [Wales](#). Edward the Confessor had set up the aforementioned Ralph as earl of

Hereford and charged him with defending the [Marches](#) and warring with the Welsh. In these original ventures, the Normans failed to make any headway into Wales.

Subsequent to the Conquest, however, the Marches came completely under the dominance of William's most trusted Norman barons, including [Bernard de Neufmarché](#), [Roger of Montgomery](#) in [Shropshire](#) and [Hugh Lupus](#) in [Cheshire](#). These Normans began a long period of slow conquest during which almost all of Wales was at some point subject to Norman interference. Norman words, such as *baron* (*barwn*), first entered [Welsh](#) at that time.

ON CRUSADE

The legendary religious zeal of the Normans was exercised in religious wars long before the [First Crusade](#) carved out a Norman [principality in Antioch](#). They were major foreign participants in the [Reconquista](#) in [Iberia](#). In 1018, [Roger de Tosny](#) travelled to the Iberian Peninsula to carve out a state for himself from [Moorish](#) lands, but failed. In 1064, during the [War of Barbastro](#), [William of Montreuil](#) led the papal army and took a huge booty.

In 1096, Crusaders passing by the siege of [Amalfi](#) were joined by [Bohemond of Taranto](#) and his nephew [Tancred](#) with an army of Italo-Normans. Bohemond was the *de facto* leader of the Crusade during its passage through [Asia Minor](#). After the successful [Siege of Antioch](#) in 1097, Bohemond began carving out an independent principality around that city. Tancred was instrumental in the conquest of [Jerusalem](#) and he worked for the expansion of the [Crusader kingdom](#) in [Transjordan](#) and the region of [Galilee](#).

ANGLO-NORMAN CONQUEST OF CYPRUS

The conquest of [Cyprus](#) by the [Anglo-Norman](#) forces of the [Third Crusade](#) opened a new chapter in the history of the island, which would be under [Western European](#) domination for the following 380 years. Although not part of a planned operation, the conquest had much more permanent results than initially expected.

In April 1191 [Richard Cœur de Lion](#), with a large fleet, left [Messina](#) in order to reach [Acre](#). But a storm dispersed the fleet. After some searching, it was discovered that the boat carrying his sister and his fiancée Berengaria was anchored on the south coast of Cyprus, together with the wrecks of several other ships, including the treasure ship. Survivors of the wrecks had been taken prisoner

by the island's despot [Isaac Komnenos](#). On 1 May 1191, Richard's fleet arrived in the port of [Limassol](#) on Cyprus. He ordered Isaac to release the prisoners and the treasure. Isaac refused, so Richard landed his troops and took Limassol.



Illuminated manuscript showing [Richard Cœur de Lion](#) authorizing [Guy de Lusignan](#) to take [Cyprus](#)

Various princes of the Holy Land arrived in Limassol at the same time, in particular [Guy de Lusignan](#). All declared their support for Richard provided that he support Guy against his rival [Conrad of Montferrat](#). The local barons abandoned Isaac, who considered making peace with Richard, joining him on the crusade, and offering his daughter in marriage to the person named by Richard. But Isaac changed his mind and tried to escape. Richard then proceeded to conquer the whole island, his troops being led by Guy de Lusignan. Isaac surrendered and was confined with silver chains, because Richard had promised that he would not place him in irons. By 1 June, Richard had conquered the whole island. His exploit was well publicized and contributed to his reputation; he also derived significant financial gains from the conquest of the island. Richard left for Acre on 5 June, with his allies. Before his departure, he named two of his Norman generals, [Richard de Camville](#) and [Robert de Thornham](#), as governors of Cyprus.

While in Limassol, Richard married [Berengaria of Navarre](#), first-born daughter of King [Sancho VI of Navarre](#). The wedding was held on 12 May 1191 at the Chapel of St. George and it was attended by Richard's sister [Joan](#), whom he had brought from [Sicily](#). The marriage was celebrated with great pomp and splendor. Among

other grand ceremonies was a double coronation: Richard caused himself to be crowned [King of Cyprus](#), and Berengaria Queen of England and [Queen of Cyprus](#) as well.



The Castle of [Limassol](#), near which Richard's wedding is supposed to have taken place.

The rapid Anglo-Norman conquest proved more important than it seemed. The island occupied a key strategic position on the maritime lanes to the Holy Land, whose occupation by the Christians could not continue without support from the sea. Shortly after the conquest, Cyprus was sold to the [Knights Templar](#) and it was subsequently acquired, in 1192, by Guy de Lusignan and became a [stable feudal kingdom](#). It was only in 1489 that the [Venetians](#) acquired full control of the island, which remained a Christian stronghold until the [fall of Famagusta](#) in 1571.



CULTURE



A quintessential Norman keep: the [White Tower](#) in [London](#).

ARCHITECTURE

The Normans' architecture typically stands out as a new stage in the architectural history of the regions which they subdued. They spread a unique [Romanesque idiom](#) to England and Italy and the [encastellation](#) of these regions with [keeps](#) in their north French style fundamentally altered the military landscape. Their style was characterised by rounded [arches](#) (particularly over windows and doorways) and massive proportions.

In Italy, the Normans incorporated elements of the [Islamic](#), [Lombard](#), and [Byzantine architecture](#) into their own, initiating a style known as [Sicilian](#)

[Romanesque](#). In England, the period of Norman architecture immediately succeeds that of the [Anglo-Saxon](#) and precedes the [Early Gothic](#).

VISUAL ARTS



A bronze lion sculpture attributed to an Italo-Norman artist. [Metropolitan Museum of Art](#).

In the visual arts, the Normans did not have the rich and distinctive traditions of the cultures they conquered. However, in the early 11th century the dukes began a programme of church reform, encouraging the [Cluniac reform](#) of monasteries and patronising intellectual pursuits, especially the proliferation of [scriptoria](#) and the reconstitution of a compilation of lost [illuminated manuscripts](#). The church was utilised by the dukes as a unifying force for their disparate duchy. The chief monasteries taking part in this "renaissance" of Norman art and scholarship were [Mont-Saint-Michel](#), [Fécamp](#), [Jumièges](#), [Bec](#), [Saint-Ouen](#), [Saint-Evroul](#), and [Saint-Wandrille](#). These centers were in contact with the so-called "[Winchester school](#)", which channeled a pure [Carolingian artistic](#) tradition to Normandy. In the final decade of the eleventh and the first of 12th century, Normandy experienced a golden age of illustrated manuscripts, but it was brief and the major scriptoria of Normandy ceased to function after the midpoint of the century.

The [Wars of Religion](#) in the 16th century and [French Revolution](#) in the eighteenth successively destroyed much of what existed in the way of the architectural and artistic remnant of this Norman creativity. The first, by their violence, caused the

wanton destruction of many Norman edifices; and the second, by its assault on religion, caused the purposeful destruction of religious objects of any type and by its destabilisation of society resulted in rampant pillaging.

By far the most famous work of Norman art is the [Bayeux Tapestry](#), which is not a [tapestry](#) but a work of [embroidery](#). It was commissioned by [Odo](#), the [Bishop of Bayeux](#) and first [Earl of Kent](#), employing natives from [Kent](#) who were learned in the Nordic traditions imported in the previous half century by the [Danish Vikings](#).

In Britain, Norman art primarily survives as [stonework](#) or [metalwork](#), such as [capitals](#) and [baptismal fonts](#). In southern Italy, however, Norman artwork survives plentifully in forms strongly influenced by its Greek, Lombard, and Arab forebears. Of the royal regalia preserved in Palermo, the crown is Byzantine in style and the coronation cloak is of Arab craftsmanship with [Arabic](#) inscriptions. Many churches preserve sculptured fonts, capitals, and more importantly mosaics, which were common in Norman Italy and drew heavily on the Greek heritage. Lombard Salerno was a center of [ivorywork](#) in the 11th century and this continued under Norman domination. Finally should be noted the intercourse between French Crusaders traveling to the Holy Land who brought with them French artefacts with which to gift the churches at which they stopped in southern Italy amongst their Norman cousins. For this reason many south Italian churches preserve works from France alongside their native pieces.

MUSIC

Normandy was the site of several important developments in the history of [classical music](#) in the 11th century. [Fécamp Abbey](#) and [Saint-Evroul Abbey](#) were centers of musical production and education. At Fécamp, under two Italian abbots, [William of Volpiano](#) and [John of Ravenna](#), the system of denoting notes by letters was developed and taught. It is still the most common form of pitch representation in English- and German-speaking countries today. Also at Fécamp, the [staff](#), around which [neumes](#) were oriented, was first developed and taught in the 11th century. Under the German abbot [Isembard](#), [La Trinité-du-Mont](#) became a center of musical composition.

At Saint Evroul, a tradition of singing had developed and the choir achieved fame in Normandy. Under the Norman abbot [Robert de Grantmesnil](#), several monks of Saint-Evroul fled to southern Italy, where they were patronised by Robert Guiscard and established a Latin monastery at [Sant'Eufemia](#). There they continued the tradition of singing.



A manuscript from Saint-Evroul depicting [King David](#) on the lyre (or harp) in the middle of the back of the initial 'B'.

HAUTEVILLE FAMILY

The Hauteville Family is the ancestral family of Prince Bohemond, reported as ancestor of Aboujaoude Family (see Aboujaoude Family)

(Extract from Wikipedia. Edited and expanded by author)

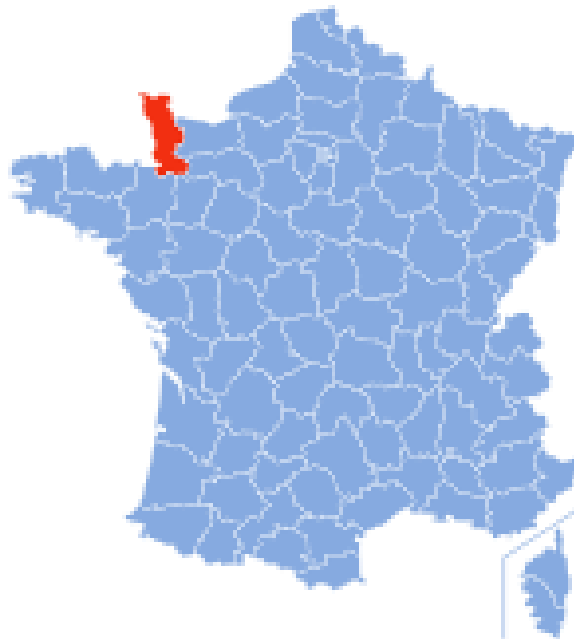


Coats of Arms of the Hauteville family (Sicily)

The family of the **Hauteville** ([French](#): *Maison de Hauteville*, [Italian](#): *Casa d'Altavilla*, [Sicilian](#): *Casa d'Autavilla*) was a petty baronial [Norman](#) family from the [Cotentin](#) which rose to prominence in Europe, Asia, and Africa through its conquests in the [Mediterranean](#), especially [Southern Italy](#) and [Sicily](#). They also participated in the [Norman conquest of England](#).



ORIGINS



Department of Manche, location of [Hauteville-la-Guichard](#)

The familial origins had roots from the [Norsemen](#) Vikings who had settled in Normandy in the 10th century. In [Geoffrey Malaterra's](#) account *The Deeds of Count Roger of Calabria and Sicily and of His Brother Robert Guiscard*, several allusions are made to the family's ties to the Viking conquest of [Normandy](#) by [Rollo](#). They are said to be descended from [Hiallt](#), a [Norseman](#) who settled in the [Cotentin Peninsula](#) and founded the village of *Hialtus Villa* (Hauteville) from which the family takes its name. From just which village of Hauteville, which may simply mean "high town", the family drew its name is hard to identify with certainty, though modern scholarship favours [Hauteville-la-Guichard](#).

The first of the family well known to us is [Tancred of Hauteville](#), the founder of the eponymous villa. He remained until his death (c. 1041) a minor baron of Normandy, but he had twelve sons and at least two daughters by two wives, Muriel and Fressenda. His small patrimony was hardly enough to satisfy his sons' desire for land and glory and so eight of the twelve went south to the [Mezzogiorno](#) to seek their fortunes there.

According to [Goffredo Malaterra](#) the fourth son by Tancred's second wife, Fressenda, was one Aubrey or Alverardus who remained behind in Normandy. About the time of the [Domesday Book](#) in 1086 an Alverardus or Aluericus Hautville (Halsvilla, Altavilla or Hauteville) is mentioned as having previously held lands in Compton Martin, Somerset, England. His kinsman Ralf de Hauville (also Halsvilla) is mentioned in the Domesday Book of 1086 as a tenant-in-chief in Burbage and [Wolfhall](#) in Wiltshire. Alverardus most probably founded the Somerset Hautevilles and Ralf most probably founded the Wiltshire/Berkshire Hauvilles. A later group of Hautvilles, Ralf, Humphrey and Tancred are thought to have come to England from the Cotentin with Henry II in 1154. This group settled in Norfolk.

MEZZOGIORNO

The eldest of the twelve sons, [William](#) and [Drogo](#), were the first to arrive in the south sometime around 1035. They so distinguished themselves against the [Greeks](#) that William was inaugurated as [count of Apulia and Calabria](#) and lord of [Ascoli](#), Drogo as lord of [Venosa](#). In 1047, Drogo was confirmed by the [Emperor Henry III](#) as William's heir and a direct vassal of the imperial crown. Their next brother, [Humphrey](#), succeeded Drogo and defeated [Pope Leo IX](#) at the [Battle of Civitate](#), making the Hauteville power the highest in the region. He was in turn succeeded by a fourth brother, the first by Tancred's second wife, [Robert Guiscard](#).

It was Robert who began the conquest of Sicily which was to yield a kingdom seventy years later, as he renewed the war against Byzantium with vigour. Along with the valiant warriorship displayed by his youngest brother, [Roger Bosso](#), the two began to amass notoriety around the Mediterranean. According to [William of Apulia's *The Deeds of Robert Guiscard*](#), although his Norse roots would seem to suggest otherwise, until the invasion of Sicily, Guiscard had not participated in naval warfare. It was during this conquest that Guiscard and his amphibious command pioneered the ability to transport over 200 troops in a mere 13 vessels, an advantage that would have an influence in the [Norman invasion of England](#). In 1059 he was created duke by the pope and invested with as yet unconquered Sicily, which he gave, in 1071, to his brother Roger with the title of count. The Guiscard's heirs, [Bohemond](#) and [Roger Borsa](#), fought over the inheritance and Roger of Sicily began to outshine the Apulian branch of the family. Roger united the Greek, Lombard, Norman, and Saracen elements of Sicily under one rule and refused to allow religious differences to spoil his conquests.

Roger bequeathed a powerful state to his young sons, [Simon](#) and [Roger](#). It was this Roger who, upon inheriting all from Simon in 1105, began the quest to unite into one all the Hauteville domains: Apulia and Calabria (then under Borsa's son [William II](#)) and [Taranto](#) (which had been given to Bohemond as a consolation for being deprived of Apulia) with his own Sicily.



Robert Guiscard

KINGDOM OF SICILY

On William's death in 1127, the union of the duchy and the county was effected and Roger's quest for a crown began. Believing kings to have ruled [Palermo](#) in antiquity, Roger threw his support behind the [Antipope Anacletus II](#) and was duly enthroned as *king of Sicily* on Christmas Day 1130.

Roger spent most of the decade beginning with his coronation and ending with his great [Assizes of Ariano](#) fending off one invader or other and quelling rebellions by his premier vassals: [Grimoald of Bari](#), [Robert of Capua](#), [Ranulf of Alife](#), [Sergius of Naples](#), etc. In 1139, by the [Treaty of Mignano](#), Roger received the recognition of his kingship from the legitimate pope. It was through his admiral [George of Antioch](#) that Roger then proceeded to conquer the [Mahdia](#) in Africa, taking the unofficial title "king of Africa."



Court of Frederick II

Roger's son and successor was [William the Bad](#), though his nickname derives primarily from his lack of popularity with the chroniclers, who supported the baronial revolts William crushed. His reign ended in peace (1166), but his son,

[William the Good](#), was a minor. During the boy regency until 1172, the kingdom saw turmoil which almost brought the ruling family down, but eventually the realm settled down and the reign of the second William is remembered as two decades of almost continual peace and prosperity. For this more than anything, he is nicknamed "the Good." His death without heirs in 1189 threw the realm into chaos, however.

[Tancred of Lecce](#) seized the throne but had to contend with the revolt of his distant cousin [Roger of Andria](#) and the invasion of [Henry VI of Germany](#) on behalf of his wife, [Constance](#), the daughter of Roger II. Constance and Henry eventually prevailed and the kingdom fell in 1194 to the [Hohenstaufen](#). Through Constance, however, the Hauteville blood was passed to the great [Frederick II, Holy Roman Emperor](#).

CRUSADES

The aforementioned Bohemond received in 1088, as a consolation, the principality of Taranto district from the duchy of Apulia which fell as per their father's will to his brother Roger Borsa. Bohemond did not long remain to enjoy his new principality, for while besieging [Amalfi](#) with his uncle and brother, he joined a passing band of Crusaders on their way to [Palestine](#). Among his army was a nephew of his, a young man named [Tancred](#).

Bohemond was the natural leader of the crusading host but, through a trick, he took [Antioch](#) and did not continue on to [Jerusalem](#) with the rest of the army, instead remaining in the newly-conquered city to carve out a principality for himself there. Tancred also left the main Crusade at [Heraclea Cybistra](#) to fight for territory in [Cilicia](#). A great state like the one his cousins were forging in Europe, however, was impossible for Bohemond. He was defeated badly at the [Battle of Harran](#) and forced later to sign the [Treaty of Devol](#) with Byzantium. Nevertheless, his son [Bohemond II](#) inherited the Crusader state. He in turn gave it to his only daughter, [Constance](#), who ruled it until 1163.

Tancred had great luck in carving out a [principality around Galilee](#) with the grants of [Godfrey of Bouillon](#), but he relinquished this in 1101.

GENEALOGY

Tancred and his first wife Muriel (or Muriella) had the following issue:



[William Iron Arm](#), count of [Apulia](#) (1042–1046)
[Drogo](#), count of [Apulia](#) (1046–1051)
[Humphrey](#), count of [Apulia](#) (1051–1057)
[Abelard](#) (d.1081)
[Herman](#), count of [Cannae](#) (1081–1097)
[Geoffrey](#), count of the [Capitanate](#) (d.1071)
[Robert I](#), count of [Loritello](#) (1061–1107)
[Robert II](#), count of [Loritello](#) (1107–1137)
[William](#), count of [Loritello](#) (1137, d.?)
[Sarło \(or Serło\) I](#), heir to estates in Normandy
[Sarło II](#) (d.1072) married the daughter of [Roger de Moulins](#) Count of Boiano.
[Sarło III](#) descending from which the [Marquis Sarło](#) of Calabria
 Tancred and his second wife Fressenda (or Fedesenda) had the following issue:
[Robert Guiscard](#), count (1057–1059) and [duke of Apulia](#) (1059–1085)
[Bohemond I](#), [prince of Taranto](#) (1088–1111) and [Antioch](#) (1098–1111)
[Bohemond II](#), [prince of Taranto](#) (1111–1128) and [Antioch](#) (1111–1131)
[Constance](#), [Princess of Antioch](#) (1131–1163)
[Roger Borsa](#), [duke of Apulia](#) (1085–1111)
[William II](#), [duke of Apulia](#) (1111–1127)
[Guy](#), [duke of Amalfi](#) and [Sorrento](#) (d.1107)
[Robert Scalio](#) (d.1110)
[Emma of Apulia](#)
[Tancred](#), [Prince of Galilee](#) (1072–1112)
 William
[Mauger](#), count of the [Capitanate](#) (1056–1059)
[William](#), count of the [Principate](#) (1056–1080)
[Richard of Salerno](#), regent of the [County of Edessa](#) (1104–1108, d.1114)

[Roger of Salerno](#), regent of the [Principality of Antioch](#) (1112–1119)
 Aubrey (also Alberic, Alberad, Alvered, Alvred, or Alfred), stayed in Normandy
 Hubert (also Humbert), stayed in Normandy
 Tancred, stayed in Normandy
[Roger Bosso](#), [count of Sicily](#) (1071–1101)
[Jordan](#), count of [Syracuse](#) (1091–1092)
[Geoffrey](#), count of [Ragusa](#)
[Mauger](#), count of [Troina](#)
[Simon](#), [count of Sicily](#) (1101–1105)
[Roger II](#), count (1105–1130) and [king of Sicily](#) (1130–1154)
[Roger](#), [duke of Apulia](#) (1134–1148)
[Tancred](#), count of [Lecce](#) and [king of Sicily](#) (1189–1194)
[Roger III](#), [king of Sicily](#) (1193–1194)
[William III](#), [king of Sicily](#) (1194)
[Tancred](#), prince of [Bari](#) (1132–1138)
[Alfonso](#), [prince of Capua](#) (1135–1144)
[William I the Bad](#), [king of Sicily](#) (1154–1166)
[Roger](#), [duke of Apulia](#) (1154–1161)
 Robert
[William II the Good](#), [king of Sicily](#) (1166–1189)
[Bohemond](#), [duke of Apulia](#) (1181)
[Henry](#), [prince of Capua](#) (1166–1172)
 Henry
[Simon](#), [prince of Taranto](#) (1128–1154)
[Constance](#), [queen of Sicily](#) (1194–1198)
[Frederick I of Sicily](#) [king of Sicily](#) (1198–1250)
 Relatives of unknown relationship include:
[Tancred](#), count of [Syracuse](#) (fl. 1104)
[Simon](#), count of [Syracuse](#) (fl. 1162), possibly a son of Roger II or nephew of Roger I.

BOHEMOND

“Now [Bohemond] was such as, to put it briefly, had never before been seen in the land of the Romans [that is, Greeks], be he either of the barbarians or of the Greeks (for he was a marvel for the eyes to behold, and his reputation was terrifying). Let me describe the barbarian's appearance more particularly – he was so tall in stature that he overtopped the tallest by nearly one cubit, narrow in the waist and loins, with broad shoulders and a deep chest and powerful arms. And in the whole build of the body he was neither too slender nor overweighted with flesh, but perfectly proportioned and, one might say, built in conformity with the canon of Polycleitus... His skin all over his body was very white, and in his face the white was tempered with red. His hair was yellowish, but did not hang down to his waist like that of the other barbarians; for the man was not inordinately vain of his hair, but had it cut short to the ears. Whether his beard was reddish, or any other colour I cannot say, for the razor had passed over it very closely and left a surface smoother than chalk... His blue eyes indicated both a high spirit and dignity; and his nose and nostrils breathed in the air freely; his chest corresponded to his nostrils and by his nostrils...the breadth of his chest. For by his nostrils nature had given free passage for the high spirit which bubbled up from his heart. A certain charm hung about this man but was partly marred by a general air of the horrible... He was so made in mind and body that both courage and passion reared their crests within him and both inclined to war. His wit was manifold and crafty and able to find a way of escape in every emergency. In conversation he was well informed, and the answers he gave were quite irrefutable. This man who was of such a size and such a character was inferior to the Emperor alone in fortune and eloquence and in other gifts of nature.”



Bohemond and his Norman troops scale the walls at the [Siege of Antioch](#), in an engraving by [Gustave Doré](#).

Spouse(s)	Constance of France
Noble family	Hauteville family
Father	Robert Guiscard
Mother	Alberada of Buonalbergo
Born	c. 1058
Died	3 March 1111

Bohemond I (also spelled **Bohemund** or **Boamund**) (c. 1058 – 3 March 1111), [Prince of Taranto](#) and [Prince of Antioch](#), was one of the leaders of the [First Crusade](#). The Crusade had no outright military leader, but instead was ruled by a committee of nobles. Bohemond was one of the most important of these leaders.

EARLY LIFE

Bohemond was born in [San Marco Argentano](#), [Calabria](#), as the eldest son of the [Norman](#) nobleman [Robert Guiscard](#), [Duke of Apulia and Calabria](#), and his first wife [Alberada of Buonalbergo](#). He was christened "*Mark*" at his baptism, but was nicknamed Bohemond (after the legendary giant *Buamundus gigas*), by his father due to his size as an infant.

The Norman monarchy he founded in [Antioch](#) survived those in both [England](#) and [Sicily](#).

According to the [Breve Chronicon Northmannicum](#), Bohemond was in 1079 in command of a unit of his father's army.

BYZANTINE WARS

Bohemond served under his father in the great attack on the [Byzantine Empire](#) (1080–1085) and commanded the [Normans](#) during Guiscard's absence (1082–1084), penetrating into [Thessaly](#) as far as [Larissa](#), but being eventually repulsed by

[Alexius I Comnenus](#). This early hostility to Alexius had a great influence in determining the course and policy of the Empire from the time of Bohemond (whom his father had destined for the throne of [Constantinople](#)) to that of [Roger II of Sicily](#).

It seems that Guiscard left his son with orders to continue the advance into the Byzantine west and perhaps as far as possible, even to Constantinople. Accordingly, in Spring 1082, Bohemond left [Kastoria](#) and besieged [Ioannina](#). In the region around Ioannina were settled [Vlach foederati](#) of the Empire and Bohemond made peace with them, probably garnering their military support, for he left behind him many fortified places still in the hands of the Greeks. Alexius met Bohemond in battle in the environs of Ioannina, which the Norman had been ravaging. Both generals altered their strategies in light of prior engagements, but Bohemond was victorious and again near [Arta](#) a short while later. These defeats deeply hurt Byzantine prestige in the region and even [Ochrid](#), seat of the [Bulgarian archbishopric](#), submitted to the Normans. Bohemond stayed at Ochrid, though he could not take the citadel, and from there began organising the defence of his conquests. Alexius responded to Bohemond's ascendancy by sowing dissension among his top officers. Bohemond then advanced on [Larissa](#), where he intended to winter. The siege lasted six months until Alexius forced the Normans to retreat in the spring. Bohemond returned to Kastoria and was there besieged until the city fell in October or November 1083. In 1084, Guiscard and his other sons, [Roger Borsa](#) and [Guy](#), arrived with a new army in Greece. In winter, Bohemond was ill and returned to Italy.

APULIAN SUCCESSION CRISIS

When Robert Guiscard died on 17 July 1085, Bohemond inherited his father's Adriatic possessions, which were soon lost to the Byzantines, while his younger half-brother Roger inherited Apulia and the Italian possessions. Happily for him, Bohemond was in [Salerno](#) at the time of the Guiscard's death while Roger was still in Greece. Roger and his mother [Sichelgaita](#) quickly returned to the peninsula. According to [Orderic Vitalis](#), Bohemond fled to [Capua](#) in fear that Sichelgaita, who was rumoured to have poisoned Guiscard, would poison him. A better suggestion is that he wished to ally himself with Prince [Jordan I of Capua](#) in light of the alliance between Roger and his uncle, Count [Roger I of Sicily](#), who had secured his nephew's recognition as duke in September. Bohemond, with Capuan support, rebelled against his brother and took [Oria](#), [Otranto](#), and [Taranto](#). The brothers, however, made peace in March 1086 and acted as effective co-rulers. In late Summer 1087, Bohemond renewed the war with the support of some of his

brother's vassals. He surprised and defeated Roger at [Fragneto \(Province of Benevento\)](#) and retook Taranto.

The war was finally resolved by the mediation of [Pope Urban II](#) and the award of Taranto and other possessions to Bohemond. Though Bohemond received a small principality (an [allodial](#) possession) for himself in the heel of southern Italy, as compensation from Sichelgaita after renouncing his rights to the Duchy, he sought a greater status for himself. The chronicler [Romoald of Salerno](#) said of Bohemond that "he was always seeking the impossible."

FIRST CRUSADE

In 1096, Bohemond, along with his uncle [Roger I of Sicily](#) the great count of [Sicily](#), was attacking [Amalfi](#), which had revolted against Duke Roger, when bands of crusaders began to pass, on their way through [Italy](#) to Constantinople. The zeal of the crusader came upon Bohemond; it is possible, however, that he saw in the [First Crusade](#) nothing more than a chance to carve for himself an eastern principality. [Geoffrey Malaterra](#) bluntly states that Bohemond took the Cross with the intention of plundering and conquering Greek lands.

He gathered a Norman army, perhaps one of the finest in the crusading host, at the head of which he crossed the [Adriatic Sea](#), and penetrated to Constantinople along the route he had tried to follow in 1082–1084. He was careful to observe a "correct" attitude towards Alexius, and when he arrived at Constantinople in April 1097 he did homage to the emperor. He may have negotiated with Alexius about a principality at Antioch; if he did so, he had little encouragement. From Constantinople to Antioch, Bohemond was the real leader of the [First Crusade](#); and it says much for his leadership that the First Crusade succeeded in crossing [Asia Minor](#), which the [Crusade of 1101](#), the [Second Crusade](#) in 1147, and the [Third Crusade](#) in 1189 failed to accomplish.

The Emperor's daughter, [Anna Comnena](#), leaves a good portrait of him in her [Alexiad](#); she met him for the first time when she was fourteen, and was quite fascinated by him. She left no similar portrait of any other Crusader prince. Of Bohemond, she wrote:

Now [Bohemond] was such as, to put it briefly, had never before been seen in the land of the Romans [that is, Greeks], be he either of the barbarians or of the Greeks (for he was a marvel for the eyes to behold, and his reputation was terrifying).



A politique, Bohemond was resolved to engineer the enthusiasm of the crusaders to his own ends; and when his nephew [Tancred](#) left the main army at [Heraclea Cybistra](#), and attempted to establish a footing in [Cilicia](#), the movement may have been already intended as a preparation for Bohemond's eastern principality. Bohemond was the first to get into position before Antioch (October 1097), and he took a great part in the [siege of the city](#), beating off the [Muslim](#) attempts at relief

from the east, and connecting the besiegers on the west with the port of St Simeon and the [Genoese](#) ships which lay there.



Capture of Antioch by Bohemond of Tarente in June 1098.

The capture of Antioch was due to his connection with [Firouz](#), one of the commanders in the city; but he would not bring matters to an issue until the possession of the city was assured him (May 1098), under the terror of the approach of [Kerbogha](#) with a great army of relief, and with a reservation in favour of Alexius, if Alexius should fulfill his promise to aid the crusaders. But Bohemond was not secure in the possession of Antioch, even after its surrender and the defeat of Kerbogha; he had to make good his claims against [Raymond of Toulouse](#), who championed the rights of Alexius. He obtained full possession in January 1099, and stayed in the neighbourhood of Antioch to secure his position, while the other crusaders moved southward to the [capture of Jerusalem](#).

He came to Jerusalem at [Christmas](#) 1099, and had [Dagobert of Pisa](#) elected as [Patriarch](#), perhaps in order to check the growth of a strong [Lotharingian](#) power in the city. It might seem that Bohemond was destined to found a great principality in

Antioch, which would dwarf Jerusalem; he had a fine territory, a good strategic position and a strong army. But he had to face two great forces—the Byzantine Empire, which claimed the whole of his territories and was supported in its claim by Raymond of Toulouse, and the strong Muslim principalities in the north-east of [Syria](#). Against these two forces he failed.



CRUSADER STATES - COUNTY OF TRIPOLI

BOHEMOND VII AD 1274-1287

WARS BETWEEN ANTIOCH AND THE BYZANTINE EMPIRE

The town of [Malatia](#), which guarded one of the [Cilician Gates](#) through the [Taurus Mountains](#) in the period after the First Crusade, had been by 1100 captured by an [Armenian](#) soldier of fortune. Reports were received that the [Malik Ghazi Danishmend](#) (Danishmend [Emir](#)), Ghazi Gümüştekin of [Sivas](#), was preparing an expedition to capture Malatia, and the Armenians sought help from Bohemond.



Afraid to weaken his forces at Antioch, but not wishing to avoid the chance to extend his domain northwards, Bohemond in August 1100, marched north with only 300 knights and a small force of foot soldiers. Failing to send scouting parties they were ambushed by the Turks, and completely encircled at the [Battle of Melitene](#). Bohemond managed to send one soldier to seek help from [Baldwin of Edessa](#), but was captured and laden with chains, was confined in prison in Neo-Caesarea (modern [Niksar](#)). He languished in prison until 1103.

Hearing of Bohemond's capture, [Alexius I](#), incensed that Bohemond had broken his sacred oath made in Constantinople and kept Antioch for himself, offered to redeem the Norman commander and ransom Bohemond for 260,000 dinars, if Ghazi Gumushtakin would hand the prisoner over to Byzantium. When [Kilij Arslan I](#), the [Seljuk](#) overlord of the Emir, heard of the proposed payment, he demanded half, or threatened to attack. Bohemond proposed instead a ransom of 130,000 dinars paid just to the Emir. The bargain was concluded and Ghazi and Bohemond exchanged oaths of friendship. Ransomed in 1103 by Baldwin of Edessa, he returned in triumph to Antioch in August 1103.

His nephew Tancred, who for three years and taken his uncle's place, had during that time attacked the Byzantines and added [Tarsus](#), [Adana](#) and Massissa in [Cilicia](#), but was now deprived of his lordship by Bohemond's return. Buoyed by Bohemond's return, the northern Franks over the summer of 1103 attacked [Ridwan of Aleppo](#) in order to gain supplies and compelled him to pay tribute. Meanwhile Raymond had established himself in [Tripoli](#) with the aid of Alexius, and was able to check the expansion of Antioch to the south, and so early in 1104, Baldwin and Bohemond passed Aleppo to move eastward and attack [Harran](#).

But in heading an attack on [Harran](#) he was severely defeated at Balak, near Rakka on the [Euphrates](#) (see [Battle of Harran](#)). The defeat was decisive; it made impossible the great eastern principality which Bohemond had contemplated. It was followed by a Greek attack on Cilicia; and despairing of his own resources, in late 1104 Bohemond returned to Europe for reinforcements in order to defend his position. It is a matter of historical debate how far his 'crusade' to be directed against the Byzantine Empire was to gain the backing and indulgences of pope [Paschal II](#). Either way he enthralled audiences across France with gifts of relics from the Holy Land and tales of heroism while fighting the infidel, gathering a large army in the process. [Henry I of England](#) famously prevented him from landing on English shores, so great was his pull expected to be on the English nobility. His newfound status won him the hand of [Constance](#), the daughter of the French king, [Philip I](#). Of this marriage wrote [Abbot Suger](#):

Bohemond came to France to seek by any means he could the hand of the Lord Louis' sister Constance, a young lady of excellent breeding, elegant appearance and beautiful face. So great was the reputation for valour of the French kingdom and of the Lord Louis that even the Saracens were terrified by the prospect of that marriage. She was not engaged since she had broken off her agreement to wed Hugh, count of Troyes, and wished to avoid another unsuitable match. The prince of Antioch was experienced and rich both in gifts and promises; he fully deserved the marriage, which was celebrated with great pomp by the bishop of Chartres in the presence of the king, the Lord Louis, and many archbishops, bishops and noblemen of the realm.

Dazzled by his success, Bohemond resolved to use his army of 34,000 men, not to defend Antioch against the Greeks, but to attack Alexius. He did so; but Alexius, aided by the [Venetians](#), proved too strong, and Bohemond had to submit to a humiliating peace (the [Treaty of Devol](#), 1108), by which he became the vassal of Alexius, consented to receive his pay, with the title of [sebastos](#), and promised to cede [disputed territories](#) and to admit a Greek patriarch into Antioch. Henceforth Bohemond was a broken man. He died six months later without returning to the East, and was buried at [Canosa](#) in [Apulia](#), in 1111.



Mausoleum of Bohemond in [Canosa di Puglia](#).

BOHEMOND I IN LITERATURE AND MEDIA

The anonymous [*Gesta Francorum*](#) is written by one of Bohemond's followers; and [*The Alexiad*](#) of [Anna Comnena](#) is a primary authority for the whole of his life. A 1924 biography exists by Yewdale. See also the *Gesta Tancredi* by Ralph of Caen, which is a panegyric of Bohemond's second-in-command Tancred. His career is discussed by B von Kugler, *Bohemund und Tancred* (1862); while L von Heinemann, *Geschichte der Normannen in Sicilien und Unteritalien* (1894), and [R. Röhricht](#), *Geschichte des ersten Kreuzzuges* (1901), and *Geschichte des Königreichs Jerusalem* (1898), may also be consulted for his history. The only major biography that exists in English is "Tancred: a study of his career and work in their relation to the First Crusade and the establishment of the Latin states in Syria and Palestine" by Robert Lawrence Nicholson. Details of his pre-crusade career can be found in Geoffrey Malaterra's *Deeds of Count Roger*...



Count Bohemund by [Alfred Duggan](#) (1964) is an historical novel concerning the life of Bohemund and its events up to the fall of Jerusalem to the crusaders. Bohemond also appears in the historical novel *Silver Leopard* by [F. Van Wyck Mason](#) (1955), the short story "The Track of Bohemond" in the collection [*The Road of Azrael*](#) by [Robert E. Howard](#) (1979), and in the fantastical novel *Pilgermann* by [Russell Hoban](#) (1983). The historical fiction novel *Wine of Satan* (1949) written by Laverne Gay gives an embellished accounting of the life of Bohemond.

(1261 – October 19, 1287)

Bohemond VII was the [count of Tripoli](#) and nominal [prince of Antioch](#) from 1275 to his death. The only part left of the once great [Principality of Antioch](#) was the port of [Latakia](#). He spent much of his reign at war with the [Templars](#) (1277–1282).

Bohemond VII was the son of [Bohemond VI of Antioch](#) and his wife [Sibylla of Armenia](#). As Bohemond VII was still underage at his succession, Sibylla acted as [regent](#), although the regency was also unsuccessfully claimed by [Hugh I of Jerusalem](#), Bohemond's closest living male relative. Sibylla appointed [Bartholomew, Bishop of Tortosa](#), to act as [bailie](#). Bohemond spent his minority under the protection of [Leo III of Armenia](#) at his court in [Cilicia](#). He returned to Tripoli in 1277 and immediately made peace with [Qalawun](#), the [Mamluk](#) sultan, and recognised [Roger of San Severino](#) as regent at [Acre](#) for [Charles I of Jerusalem](#). He exempted the [Venetians](#) from harbour duties, thus distancing the [Genoese](#) and their allies.

Upon his return, he made enemies with the powerful [Embriaco family](#), which governed [Jebail](#) through [Guy II](#). Tripoli was very weak at this time and was divided among various factions: the Roman faction led by [Paul of Segni](#), [Bishop of Tripoli](#), and the Armenian faction led by Sibylla and Bartholomew. Paul made friends with [William of Beaujeu](#), the new [Grand Master of the Knights Templar](#), and then with the normally anti-Templar [Embriacos](#). This precipitated the first of a series of wars between Bohemond and the Templars. First, he burned their building in Tripoli. Then, the Templars responded by razing the comital castle of [Botron](#) and attacking [Nephtin](#). Bohemond marched on Jebail but was defeated and forced to sign a truce.

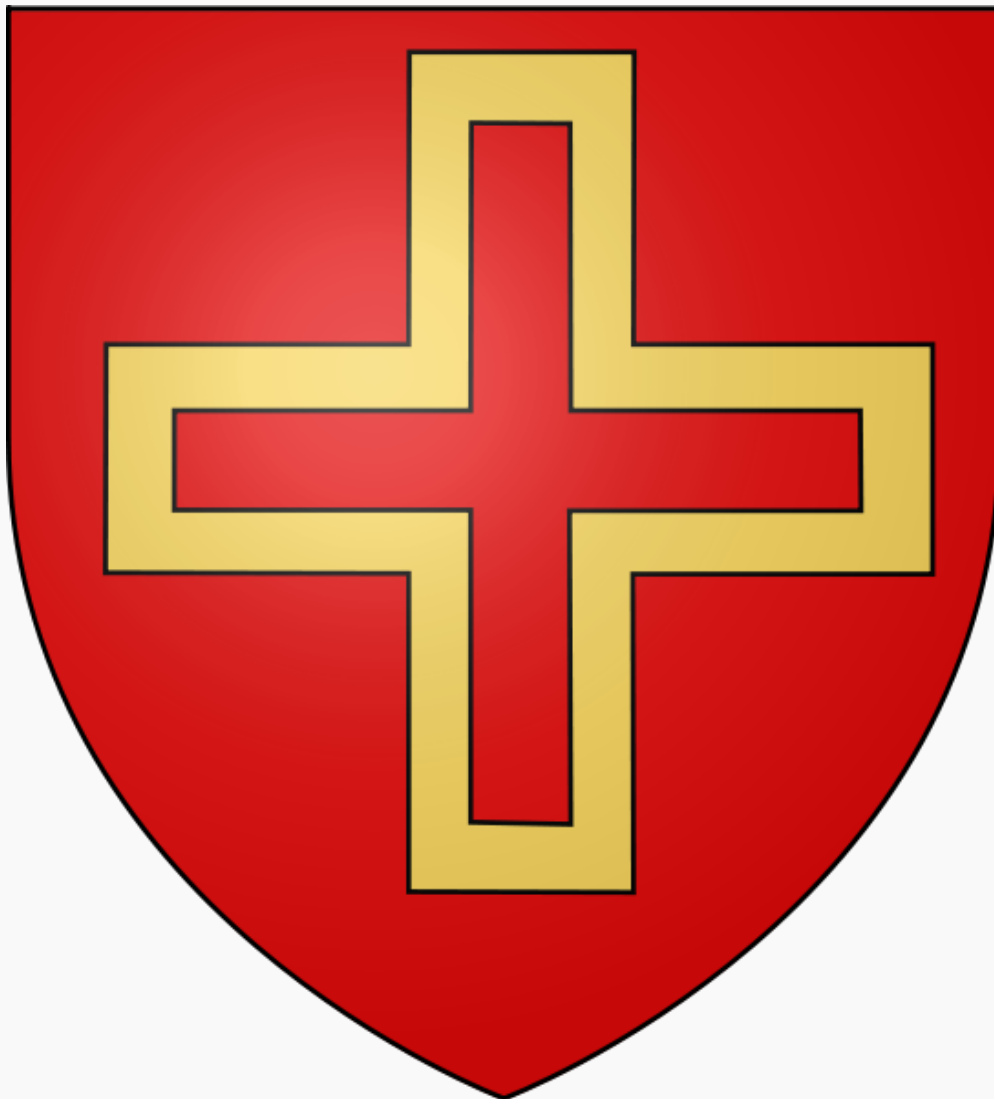
In 1278, Guy of Jebail and the Templars assaulted Tripoli, but were met outside the walls by Bohemond. Bohemond was defeated, but the Templar fleet of twelve galleys was scattered by a storm and Bohemond's fleet of fifteen attacked and damaged Templar [Sidon](#). This time a truce was mediated by [Nicholas Lorgne](#), [Grand Master of the Hospital](#). The last conflict began in January 1282, when the Embriacos tried to take Tripoli by surprise. They found the Templar master away and so took refuge with the [Hospitallers](#), who handed them over to Bohemond on condition that he would spare their lives. He buried them up to their necks in sand at Nephtin and starved them to death. This last act further alienated the Genoese and the [Montforts](#), but Bohemond beat the latter in taking control of Jebail.

In 1287, Latakia was taken by Qalawun, who claimed that as part of Antioch it did not fall under the conditions of their treaty. Bohemond died soon after, leaving no children by his wife Margaret of Acre. Tripoli was plunged into a succession crisis until his sister [Lucia](#) arrived from Europe to take control of the county.

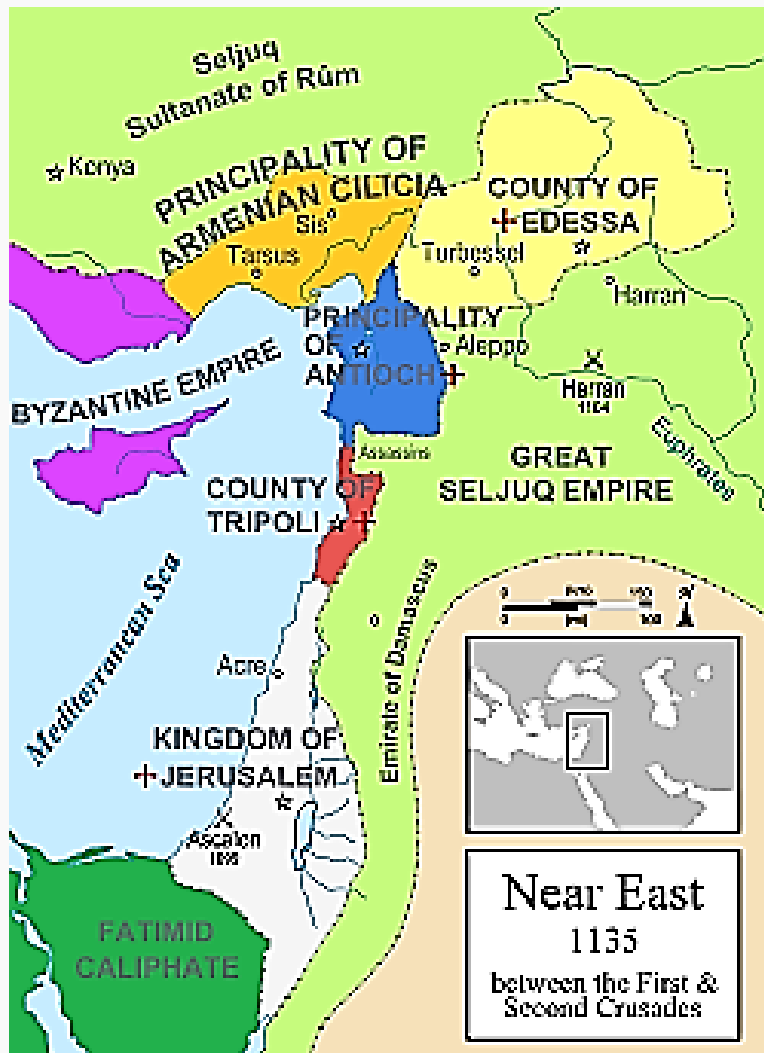
County of Tripoli
Comitatus Tripolitanus

Vassal of, in turn, [Kingdom of Jerusalem](#), [Principality of Antioch](#) and the [Mongol Empire](#)

1102–1289



[Coat of arms](#)



The County of Tripoli in the context of the other states of the [Near East](#) in 1135 [AD](#).

Capital	Tripoli
Languages	Latin , Old French , Old Occitan , Italian (also Arabic and Greek)
Religion	Roman Catholicism , Greek Orthodoxy , Syrian Orthodoxy , Islam , Judaism
Government	Monarchy
Count of Tripoli	
- 1102–1105	Raymond IV
- 1287–1289	Lucia of Tripoli
Historical era	High Middle Ages

- Established

1102; Conquered by [Qalawun](#) in 1289

Princes of the Principality of Antioch

Reigning princes (1098–1268)

- [Bohemond I](#)
- [Tancred of Galilee](#) (regent)
- [Bohemond II](#)
- [Roger of Salerno](#) (regent)
- [Baldwin of Jerusalem](#) (regent)
- [Constance](#)
- [Fulk of Jerusalem](#) (regent)
- [Raymond I](#) (by marriage)
- [Raynald](#) (by marriage)
- [Bohemond III](#)
- [Raymond of Tripoli](#) (regent)
- [Bohemond IV](#)
- [Raymond-Roupen](#)
- [Bohemond IV](#) (restored)
- [Bohemond V](#)
- [Bohemond VI](#)

Titular princes (1268–1457)

- [Bohemond VI](#)
- **Bohemond VII**
- [Lucia](#)
- Philip
- Marguerite
- [John I](#)
- [John II](#)
- [John III](#)

MARONITES



(Extract from Church History- Edited and augmented by author)

ANTIOCH

Antioch has always been a city of openness, dialogue, and bold initiative. It was converted to Jesus Christ by the preaching of certain of his disciples, and the believers were strengthened in their faith, thanks to the labors of the apostles Paul and Barnabas. The apostle Peter himself, the head of the Christian Church, was its bishop until he set out for Rome. Subsequently, the Church of Antioch prospered and extended its territory, finally becoming one of the great original patriarchates, namely Rome, Constantinople, Alexandria, Antioch, and Jerusalem.

In the year 518, the Patriarch of Antioch, Severius, was deposed from his see for having denied the two distinct natures in Christ and for rejecting the decrees of the Council of Chalcedon. A Catholic Patriarch succeeded him, by the name of Paul. However, not all the Christians approved his appointment, and in consequence the Church split into two groups, the Chalcedonians and the anti-Chalcedonians. Ever since that time, there has always been a Catholic Patriarch holding to the faith as defined at Chalcedon and a non-Catholic Patriarch rejecting it.

A century later, another division affected the Church of Antioch, leaving three groups of Christians, the Syriacs, the Maronites, and the Melkites, and this division has continued down to the present day. As from the seventh century, we find that the original Church had given rise to five district communities, the Melkites, the Maronites, the Syriacs, the Assyrians, and the Armenians, each of which had its own Patriarch. In the twelfth century yet another Patriarch was added in the person of the Latin Patriarch.

The Church of Antioch had originally been one church encompassing the whole of Asia and the East, but finally became several churches. Where there had been one Patriarch, now there are several. One day, God's mercy will bring it together again as one flock under one shepherd.



The Maronites are those Christians who gathered round a certain priest by the name of Maron and adopted his pattern of life.



St Maron Grotto

Maron left the city and made his abode on a mountain, intending thereby to leave behind the theological strife and to worship God in solitude. But in his retreat, Maron found that his true vocation was to live with others, so he resumed his parish duties and set about teaching the true doctrine. His disciples increased in number, and they began to call themselves Maronites after their teacher.

Maron died in the year 410, but his disciples carried on his mission. In 451 at the Council of Chalcedon, they held to the clear teaching that Christ was both God and man, having two natures, one divine and one human. Afterwards the Maronites were loyal defenders of the decrees of the Council. In the upshot, the opponents of Chalcedon showed themselves bitter enemies of the Maronites, who started moving to Lebanon in successive waves after 350 of them had been martyred.



Tomb in Brad, Syria



Near the end of the fifth century of the Christian era, the inhabitants of Mount Lebanon had been converted by the disciples of St. Maron and had become Maronites themselves. These now welcomed their brethren arriving from Antioch and the two groups, now mingled, pursued their mission together. When the Arabs finally dominated the area, and any regular contact with the patriarchate of

Constantinople became impossible, the Maronites had to appoint in 687 their own Patriarch, who was Saint John-Maron.

The Emperor of Byzantium acted as if his royal authority extended over the Church. He appointed Patriarchs and in many ways interfered in ecclesiastical matters. The Christians for their part got into the habit of turning to him to solve their problems. When the Maronites chose a Patriarch for themselves, the authorities at Byzantium withheld their consent. While invading the region, the imperial army attacked the Maronites, and a battle was fought at Amioun, which resulted in a victory for the latter. The Patriarch established himself at Kfarhay, where he made the episcopal palace his seat.

A number of Patriarchs resided at Kfarhay, among whom are John-Maron, Cyr, and Gabriel. They watched over their flock and ensured the purity of their faith. The Anaphora of St John- Maron, in daily use, is a brilliant testimony to the faith of the Maronites in the Father, Son and Holy Spirit. The lure of the riches of the world, which they had left, could not shake their firm belief, nor could the assaults of their enemies disperse them. They loved their Creator and cherished his Holy Word.

THE PATRIARCHS OF KFARHAY

At Kfarhay the Patriarchs lived through hard times. Numbers of their spiritual children flocked about them, trudging to Kfarhay on weary feet, carrying in their arms their infant children and staggering under the burden of such simple belongings as they had been able to bring when driven from their houses, their lands, and their property in Syria and the Bekaa. They now came to wrest a living from a rocky, densely forested land, lacking every amenity. However, the district of Batroun opened its arms to them like a mother welcoming her children.

Now the Maronites put behind them the years of plenty and prepared for the years of hunger. They transformed rock into fertile soil in which they grew wheat and other grains, planted olive trees, grapevines and mulberry trees, and added to their traditional prayers a beautiful one: “By the intercession of your Mother, O Lord, turn your wrath from the land and its inhabitants. Put an end to trouble and sedition, banish from it war, plunder, hunger and plague. Have pity on us in our misfortunes. Console those of us who are sick. Help us in our weakness. Deliver us from oppression and exile. Grant eternal rest to our dead. Allow us to live in peace in this world that we may glorify you”. In their prayers the Maronites spoke of

their hardships, hunger, disorders, and injustice, for these were things they were familiar with.

Finally, after 251 years spent by the Patriarchs in the region of Batroun, they had to find a new refuge, facing new difficulties on new soil.

The thoughts of the Patriarch kept turning to the city of Antioch, where he yearned to remain with his flock during its days of torment.

Patriarch John II imagined that he could fulfill this ambition. Once he had reached Antioch he made every endeavor to bring all the Maronites together, but without any success. Recurring difficulties and disorders obliged him to relinquish his plan and to "take refuge in the heart of Mount Lebanon in 938" as Patriarch DOUAIHY wrote of him. Finally, he settled in the vicinity of Aakoura. (The Annals, 50)

THE PATRIARCHS AND AKOURA

The sojourn of the Maronite Patriarchs in the district of Jbeil lasted for 502 years, that is to say, from 938 to 1440 A.D. Thirty-four Patriarchs resided there, whose names are to be found in a list compiled by Patriarch DOUAIHY and published in 1902 by Rashid SHARTOUNI.

John-Maron II, Gregory, Stephen, Mark, Eusebius, John, Joshua, David, Gregory, Theofelix, Joshua, Dumith, Isaac, John, Simon, Joseph EL GERGESSI (1110-1120), Peter (1121-1130), Gregory of Halate (1130-1141), Jacob of Ramate (1141-1151), John (1151 -1154), Peter (1154-1173), Peter of Lehfed (1173-1199), Jeremiah of Amshit (1199-1230), Daniel of Shammat (1230-1239), John of Jaje (1239-1245), Simon (1245-1277), Daniel of Hadshit (1278-1282), Jeremiah of Dmalsa (1282-1297), Simon (1297-1339), John (1339-1357), Gabriel of Hjula (1357-1367), John (1367- 1404), John of Jaje (1404-1445).

What was the activity of these prelates, and what did they achieve?

Of this, history has nothing to record. They lived in inaccessible and trackless mountain fastness. They lacked all means for the acquisition and storing of knowledge and considered themselves happy if they were able to live in peace among their faithful people, treasuring the Christian teaching that had been handed down to them.

They did not even have any fixed Patriarchal seat. They went from Yanuh down to Mayfuq, then to Lehfed, to Habil, back to Yanuh, to Kfifan, to Kfarhay, to Kafre,

to Yanuh again, and to Hardine, and to Mayfuq again. If they accepted to live an austere life and to be like Abraham ever on the move, it was because it was their will to follow in the footsteps of St Maron, their master, and to say Yes to Jesus Christ.

Their dwellings were extremely humble, and deprived of all show of riches and pomp, but magnificent in their simplicity and detachment from the world. However, “the devoted inhabitants of Yanuh, being pious and good Apostles, insisted on building a residence for the Patriarch, in green stone, very attractive and solidly constructed”. (DOUAIHY, The Annals 50)

The Patriarchal seat at Mayfuq, which still exists, is a true work of art. If the greater part of the construction is devoted to the church, as was the case of the other residences vestiges of which are scattered about, this was because the Patriarchs were above all men of prayer and so wanted their places of residence to be in the first place retreats for prayer.



Mayfuq

THE YEARS OF DIFFICULTIES

After the departure of the Crusaders, the Maronites came under attack from the Mamlouks. They suffered every humiliation, while their Churches were set of fire, their villages plundered, and their vineyards destroyed.

“On Monday, the second day of Muharram, Akush Pasha, governor of Damascus, marched at the head of a military force into the mountains of Kesrouan. The soldiers invested these mountains and, having dismounted scaled the slopes from all sides.

The governor invaded the hills, and his soldiers trampled underfoot a land whose inhabitants had believed it impregnable. The enemy occupied the heights, destroyed the villages, and wreaked havoc in the vineyards. They massacred the people and made prisoners of them. The mountains were left deserted.” (The Annals, 288)

The Patriarchs themselves had their share of the general misfortune, suffering as much as any. One was tortured, another harassed, another compelled to flee, another put on trial, and yet another burnt alive.

“In 1283 Patriarch Daniel of Hadshit in person led his men in their defence against the Mamlouk soldiery, after the latter had assaulted the Jubbeh of Bsharri. He succeeded in checking their advance before Ehden for forty days, and the Mamlouks captured Ehden only after they had seized the Patriarch by a ruse. “In 1367, patriarch Gabriel was conveyed from Hjoulā, his home district where he had taken refuge during the persecutions, down to Tripoli, where he was burnt alive at the stake. His tomb still stands in Bab el Ramel, at the gates of Tripoli.” “In 1402, there was great hardship. Many of the dead remained without burial, many of which died of hunger. It was a tragedy without parallel.” (DOUAIHY, The Annals, 338).

However, the Maronites bore their trials patiently. They looked on the district of Jbeil, which had sheltered their Patriarchs, as a fertile land which by its bounty and situation invited them to meditation and prayer. They had drawn from its rough roads patience in adversity, from its high mountains the ability to rise above the outrages inflicted on them, and from the vastness of the sea reflecting the azure vault of heaven the habit of turning their vision to distant horizons. For them Jbeil was the Garden of Gethsemane, impressing on them its pure spirit and endowing them with courage, wisdom and peace of mind. They read the Holy Gospel, and in this way they were brought together again.

For they did not give up hope. They put in the balance what they had gained and what they had lost as a result of their alliance with the Crusaders and realized that God was their only resort. In Him they placed all their trust and gathered round their Patriarch as their leader, both spiritual and civil. After passing their situation in review, they called on the civil chiefs of the villages, the muqaddams, to act

according to the instructions emanating from the Patriarch, and for their part these notables accepted minor orders as sub-deacons to put themselves at his disposition.

These initiatives bore good fruit. The country knew some tranquillity and order. When they had invaded Kesrouan, the main purpose of the Mamlouks, who were Sunni Muslims, had been to eliminate the Shiites. But this gave the Maronites the opportunity to act as mediators. To a considerable degree they reconciled the opposing points of view of the two rival communities, acting as Apostles of peace and harmony in all the villages where Sunnites and Shiites dwelt together, interposing between them.

The Churches that have survived from this period are small, but they testify to the renewal in our mountains of the mission in Our Lord Jesus Christ, which began when he trod the soil of Lebanon. The priests administered the sacraments and preached the word of God. Miracles followed: wounds were healed, tears were wiped away, vendettas were settled, and unity was restored.

The unity of the Maronites owes much to their parochial life. It was this, which led them to enter into relationships with the Shiites and the Druzes, serving the Sunnites Shehabi dynasty, and working with all for the common good. All were united when it was a matter of facing a common enemy. When finally they found themselves in a situation, which knew no other solution, the Maronites moved into the valley of Kannoubine.

THE MARONITES AND ROME

Pope Innocent III saw with his own eyes what men of prayer the Maronite Patriarchs were on the day when Patriarch Jeremiah of Amshit came to see him during the proceedings of the Latran Council of 1215, in which the latter participated. "The Pope ordered that the Patriarch be depicted in a painting to be made for St Peter's. When over the centuries the painting had lost much of its radiance, Pope Innocent XIII ordered that it be retouched. This painting represents the Patriarch raising the host that had frozen in his hands while he was celebrating Mass, with the Pope attending". (DOUAIHY, *Chronologie des Patriarches Maronites*, 24).

These Patriarchs did not leave behind them great works, such as fine Churches or castles or universities. Nevertheless, they succeeded like the Apostles in watching over their flocks as mothers and fathers do over their children, and to pass on to

them the teachings of Our Lord. They formed a people full of the faith, blessing when insulted and enduring when persecuted. When at last they had completed their labors in one place, they carried the torch and went elsewhere.



St Maron

For three centuries the Maronites were cut off from the rest of the world, blockaded within their mountains; and when the Crusaders swarmed into the East, their discovery of the Maronites came as a surprise. The Holy See itself was astonished to learn of their continued existence when their disappearance had been taken for granted. Subsequently there were strong ties formed between the Maronites and the Crusaders, particularly after the arrival in the East of St Louis, King of France.

During the thirteenth century, Lebanon knew some decades of relative peace. The Maronites were even able to undertake the construction of a number of Churches, an activity which Patriarch DOUAIHY recorded as follows: “At that time, Christianity spread throughout the East and was openly proclaimed. Bronze bells were rung to summon the faithful to prayer and to the sacred services. Those who received the outpourings of God’s grace founded convents and built Churches, for

the people yearned to serve the Almighty and to perform good deeds. Father Basil of Bsharri had three daughters: Mariam, Thecla, and Salomeh. Mariam constructed the shrine of St Saba in Bsharri in Mount Lebanon; Salomeh, that of St Daniel in Hadath; and Thecla, that of St George in Bkerkasha as well as two churches in Koura...” (The Annals, 104)



Bsharri

THE PALLIUM

Although he had received an invitation from Pope Eugene IV to attend the Council of Florence in person, “the Maronite Patriarch sent Fra Juan as his delegate, being motivated by concern about the risks of the voyage. Fra Juan had an audience with the Pope, at that time presiding the works of the Council, after which he returned to Lebanon bearing the Pallium.”

“When the worthy friar reached Tripoli, there was a large crowd who came to greet him; unfortunately however, there were also soldiers sent by the governor to arrest him, the official in question being persuaded that the Christians had met in

Florence to prepare the launching of another crusade against the Muslims of Syria. On learning of the envoy's misfortune, the Patriarch sent emissaries to reassure the governor about Fra Juan's intentions. After having pocketed a substantial bribe, the governor set his prisoner free after the latter had promised to return after completing his mission. Fra Juan made his way up to Our Lady of Mayfuk, which was then the seat of the Patriarch, and delivered him the Pallium together with a letter from Pope Eugene IV. But he then set off for Rome again, this time passing through Beirut and ignoring his earlier promise to the governor of Tripoli, who naturally enough flew into a rage and sent his soldiers to arrest both the Patriarch and other leading personalities. Finding nobody at the patriarchal residence, he plundered and set fire to the houses around and even killed a number of the local inhabitants. Those of his men who continued the search for the Patriarch destroyed the monastery, killing some of the monks and taking the others in chains to Tripoli. The Patriarch was obliged to leave the monastery of Mayfuk and from then on lived under the protection of Jacob, Mukaddam of Bsharri." (DOUAIHY, *The Annals*, 210).



WADI QANNOUBINE

As one advances into the deep-cut valley of Kannoubine, one is surrounded by mountains towering over the gorge, leaving only a patch of the sky visible overhead. If one looks down from the shoulder of one of the great mountains into the three-thousand-foot depths of the gorge below, one is overwhelmed by a sense of power, and one wants to seize some twisted tree-trunk or jutting crag so as not to go falling into the vast space between plunging cliffs. One European traveler recounted how the Patriarch, like a second Moses risen from the pages of the Old

Testament, guided his people from his austere retreat among the rocks. Our Lady of Kannoubine was the seat of 24 Patriarchs between 1440 and 1823. They were:



John of Jaj (1440-1445), Jacob of Hadeth (1445-1468), Joseph of Hadeth (1468-1492), Symeon of Hadeth (1492-1524), Moussa AKARI of Barida (1524-1567), Michael RIZZI of Bkoufa (1567- 1581), Sarkis RIZZI of Bkoufa (1581-1596), Joseph RIZZI of Bkoufa (1596-1608), John MAKHLOUF of Ehden (1608-1633), George OMAIRA of Ehden (1633-1644), Joseph HALIB of Akoura (1644-1648), John Bawab of Safra (1648-1656), George Rizkallah of Bseb'el (1656- 1670), Stephen DOUAIHY of Ehden (1670-1704), Gabriel of Blaouza (1704-1705), Jacob AWAD of Hasroun (1705-1733), Joseph DERGHAM Khazen of Ghosta (1733-1742), Symeon AWAD of Hasroun (1743-1756), Toubia EL KHAZEN of Bekaata Kanaan (1756-1766), Joseph STEPHAN of Ghosta (1766-1793), Michael FADEL of Beirut (1793-1795), Philip GEMAYEL of Bikfaya (1795-1796), Joseph TYAN of Beirut (1796-1808), John HELOU of Ghosta (1808-1823).

All of those named above were God-fearing men, servants of their people. The valley stands witness to their holiness and the sincerity of their quest for God through austerity and frugality. People said of them, “Their crosses are of wood, but their hearts are of gold.”

If must be said here that the hardships endured by the Maronites were not entirely to their disadvantage. Their sufferings united the people under their leaders, in turn under the authority of the Patriarch. The Mukaddam of Bsharri was the chief of his whole region. In this way some semblance of peace and order was established.



Qannoubine

But even the times of peace were not without trouble, as may be seen from this report made by a traveler who visited Kannoubine in 1475: “The Maronite nation has lived under occupation enduring continuous oppression and tyranny. All over Lebanon one finds ruin, tears, and terror. Under the pretext of gathering a certain tax called the ”Gezia”, the authorities strip the peasants of all their belongings and beat them with sticks, and torture them in order to extract from them all that they possess. Many would have perished had not their aged patriarch, Peter son of Hassan, come to their rescue. Terrified by the perils that threatened his people, the Patriarch gave away all the revenues of the Church to satisfy the rapacity of the tyrants. “The door of the patriarchal monastery was sealed, and the Patriarch sometimes had to hide in caves as did Popes Urban and Sylvester.” (Marcellin de Civezza, *Histoire universelle des missions franciscaines*, Paris 1858, vol. 3, p. 209)

In Wadi Kannoubine, the Maronites heard the Gospel and lived by it. Theirs was a life of sacrifice inspired by the true faith and by hope, and so their lives were directed. They were an example of unity and love. In Wadi Kannoubine the

Maronites had no need to be urged to pray. Wadi Kannoubine is in itself an invitation to the forgetfulness of self, to meditation, and to prayer, an invitation that the Maronites did not refuse. “They spent their time as the first Christians did, learning from the Apostles”. (Acts II:42) Some of them felt the need to live a life more fully devoted to prayer; many men and women sought God away from the haunts of men, and soon the caves in the valley became the retreats of hermits devoted to the inner life of union with the Creator.

The Maronites at that time were always under the threat of famine through failure of the crops. They were also under the threat of attack on their persons whenever they went out to their fields. But they lived without hate towards any, anxious only to fulfill their mission in this world. They were the Apostles of Jesus Christ. They labored in patience and in hope. They looked on their enemies as people for whom Jesus had died, people to whom they must convey the message of the Gospel. They made such progress in virtue that in 1515 Pope Leo could write them a letter of encouragement in which he said: “You have acted without allowing the persecutions and the hardship inflicted on you by the infidels, enemies of Our Savior, and from the heretics and schismatic, to turn you away from the faith of Christ.”

THE MARONITE COLLEGE OF ROME

On July 5th, 1584, Pope Gregory inaugurated the Maronite College in Rome, satisfying the aspirations of the community and opening to its students the way to success. In his bull the Pope declared:

“We hope that the students of this college during the days ahead, after being formed in piety and the true religion, which are of the tree of Sion and of the teaching of the Roman Church, head of all the Churches, will return home to the cedars of Lebanon to serve their community, renewing in their country faith in God.

“This is why, with full knowledge of the facts and by virtue of our apostolic authority, we establish the Maronite College, where the students of this community may learn good behavior, devotion, the true doctrine, and all the virtues which every Christian must have.”

With the arrival of the first students in Rome, the dreams of the Pope became a reality, and the whole Maronite community began to emerge from the shadows.

More than that, the Maronite community now had means of access to Europe and to the world beyond, and was able to play its role as an intermediary between East and West.

Many eminent clerics were trained in the Maronite College, the most famous being Patriarch DOUAIHY, “who visited every diocese to choose holy and educated priests. He examined the liturgical books, corrected the errors introduced into them by the copyists, read and adapted the works of historians, both eastern and western, and wrote books some of which are still unpublished.” (Patriarch Jacob AWAD) Others worthy of note include Joseph Assemani, appointed archivist in the Vatican Library, Gabriel SIONITE, professor first in Rome and then in Paris in the Royal College as well as interpreter to King Louis XIII, Echellensis, whose career exactly paralleled that of Gabriel SIONITE, and Mirhej Ben Namroun, also professor and interpreter.

The Patriarchs were now in a position to encourage the education of their people. As the famous Lebanese Synod said:

“In the name of Jesus Christ we urge you all, the ordinaries of the dioceses, of the towns, villages and hamlets, and of the convents, to work together to encourage this undertaking, which will bear much fruit. The chiefs of the people must find teachers wherever they can, and take the names of all the children able to learn, and order the parents to bring their children to school even against their will. If they are orphans or if they are poor, let the church or the monastery feed them, and if it cannot, let it contribute one half of the cost and the parents the other.” (The Lebanese Synod, 529)

Now western religious communities began to settle in Lebanon. The Capuchins were the first in 1626, followed in 1635 by the Carmelites and in 1656 by the Jesuits. The process went steadily ahead.

These religious orders came in order to serve the Lebanese. They opened schools in which the youth of the country were formed, schools whose academic level was on a par with those of Europe itself.

Schools were opened one after the other, until there was one adjoining every Maronite Church. Some, such as those of Ain Warka, Mar Abda, and Haouka, flourished and gained a reputation for themselves. Once the Lebanese, at that time mostly Maronites, had acquired a good education, they were at the forefront of Arab intellectual progress, and played a leading role in the cultural Renaissance of

the Middle East.

FIRST MARONITE ORDER

“In 1694, Gabriel HAWA, Abdallah BEN ABDEL-AHAD Qara’li, and Youssef BEN ALBETEN, approached Patriarch DOUAIHY to request his permission to establish a religious community that follows a religious rule and constitutions under the authority of superiors who would be under a superior general. The members would take vows of poverty, chastity, and obedience, under the patronage of St Anthony, the father of hermits. The Patriarch looked favorably on their demand, thanked them, and blessed their enterprise.” (Debs, 253)

BKERKE

The beginning of the eighteenth century found the Maronites divided by two currents. One group wanted to preserve the Maronite traditions, while the others were in favor of the Latinization. The holding of a synod became necessary to heal the divisions and to restore to the community its previous luster. This synod opened at Louaizeh in 1736 and was the most comprehensive to be held in modern times.

It was useful to the community, as it provided guidelines for the ending of chaos and the healing of divisions. But it also limited the authority of the Patriarch and favored the liberal Latinizing tendency. It did not provide definitive solutions and left the community in a condition that was by no means entirely healthy. In the region of Jbeil, the Maronites suffered from famine, hardship, and privation, bearing with their lot in patience and silence. When pursued by enemies, they took to flight, and history speaks of no protest on their part, as if they had acknowledged their guilt. Their wretched condition was accepted as a punishment for sin. When the Mamlouks vented their wrath on the Maronites, no murmur rose from their victims. Their muqaddams received the subdiaconate as a way of turning a page on the past and accepting the authority of the Patriarch.

In Wadi Kannoubine, too, the Maronites endured famine and privation, and were pursued by enemies. But here they made themselves heard. In Jbeil they had kept silence, but in Wadi Kannoubine they did not accept to be downtrodden. Was this because something around them had changed? Was it because they were in a place of surer refuge, unlike Jbeil? Wadi Kannoubine was indeed their last stronghold,

and if it was lost all would be lost. Now the Maronite people reacted with vigour and initiative. Men and women devoted to prayer, and particularly to the life of the hermitage, increased in number. Schools were opened and the pupils flowed in. Religious orders were founded, and after division a synod was held.

Such a brief summing-up is not without truth. The fact is that Nature has a force of its own. Jbeil is a region of serenity and a school of wisdom, where the Maronites learnt peace of mind. The adjoining sea extended in tranquil vastness. Wadi Kannoubine, however, is all crag and mountain rock, soaring heights and plunging depths. It is a land still bearing the imprint of its Creator, and is a source of revelation and inspiration to action. There the Maronite has been schooled in forcefulness and obstinacy, to become a man of bold initiative.

In Wadi Kannoubine one feels a force conducive to prayer and meditation, to thought and to action. There, a man can realize that he is both dust and spirit. He feels the force of the soil and its attraction, and remembers the words of Holy Scripture: "Dust and ashes art thou, O man, and to dust and ashes thou shalt return". He feels also the force of the spirit, and again recalls the words of Holy Scripture: "In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep. And the spirit of God moved over the waters". (Genesis I, 1, 2) At Wadi Kannoubine the poet is a poet, the husbandman is a husbandman, and the Christian is a Christian. At Wadi Kannoubine, a man is known for what he is, either cold or hot, as is said in the Apocalypse of St John: "I know what you have done; I know that you are neither cold nor hot. How I wish you were either one or the other. But because you are lukewarm, neither hot nor cold, I am going to spit you out of my mouth". (Apocalypse III: 15 -16). The Maronites of Wadi Kannoubine had not been at all cold. Their difficulties and their sufferings had marked them. They mourned but they took stock of themselves, and entered on a new life. As Jbeil was the Maronites' Garden of Olives, so Wadi Kannoubine was their road to Golgotha, and there remained for them only the triumph of the Resurrection. In 1823 the patriarchal seat was transferred to Dimane for the summer and Bkerke for the winter. The Maronites stood now in expectation of finding glory after their long history of suffering and tribulation. Wadi Kannoubine was where the Patriarch took refuge during the period of great hardship, which lasted 383 years, from 1440 to 1823. As peace slowly returned, the Patriarchs envisaged the transfer of their seat to Dimane. The first Patriarch to consider such a move was Youssef HOBAISH, who occupied a house overlooking the valley and belonging to a partner in ownership of a farm west of the village. But the first to act on the idea

was Patriarch Hanna EL HAJJ, who built the Patriarchal residence in Dimane now known as the Old Residence, in the center of the village, while near it he erected the church of St John-Maron, now the parish Church. The present residence was the work of Patriarch Elias HOAYEK, who laid the foundation stone on September 28, 1899. The architect was the Lazarist Brother Leonard, who had previously planned the residence at Bkerke.

The Patriarch had no winter residence, and therefore considered the construction of one at Bkerke.



Bkerke

In 1703, the cloister of Bkerke was built by Sheikh Khattar EL KHAZEN. It had a little Church with a presbytery alongside. In 1730, it was taken in charge by the Antonine order. In 1750, Bishop Germanos SAKR and Sister Hindyieh Oujaymeh took it as a house for the Congregation of the Sacred Heart. In 1779, an apostolic decree was issued dissolving the Congregation of the Sacred Heart and putting the house at the disposition of the Maronite community for any useful purpose. In 1786, the Maronite Synod of Bishops declared that Bkerki should be a dependency of the residence at Kannoubine. In 1890, Patriarch Hanna EL HAJJ restored it, adding part of the ground floor and the whole of the upper story. Brother Leonard, the Lazarist, was the architect. In 1970, Patriarch Paul MEOUSHI had various repairs made.

In 1982, Patriarch Anthony KHORAISH had the main gate made. In 1995, patriarch Nasrallah SFEIR enlarged the residence with a new building for the archives and for the patriarchal exhibition. He also made a cemetery for the Patriarchs and embellished the church with fine stained-glass windows. Nine Patriarchs have used Dimane as a summer residence and Bkerki as a winter one: Youssef HOBASH of Sahel Alma (1823-1845), Youssef EL KHAZEN of Ajaltoun (1845-1854), Boulos MASSAD of Ashkout (1854-1890), Hanna EL HAJJ of Dlehta (1890-1898), Elias HOAYEK of Hilta (1898-1931), Antoun Arida of Bsharri (1932-1955), Boulos MEOUSHI of Jezzine (1955-1975), Anthony KHORAISH of Ain Ibl (1975-1986), Nasrallah SFEIR of Reyfoun (1986)

All these Patriarchs bore a heavy burden of responsibility, working for the unity of their flock. Their main concern has been the independence of Lebanon.

In fact, despite the Mamlouk occupation and the especially redoubtable Ottoman occupation, the Maronites have always managed to preserve a certain degree of autonomy. Their Patriarch refused the decree by virtue of which the Sublime Porte used to recognize the Patriarch, and so they have always been leading their country towards total independence and seeking to preserve all that they achieved.

1860

Events followed in rapid succession. After the troubles of 1860 between the Maronites and the Druzes, there came massive emigration, World War I, and then conflicts with brother against brother. The tragedy of 1860 resulted in the death of some ten thousand Maronites, and a deep division between the Maronites and the Druzes. Many Maronites were forced to leave their homeland and seek their fortune abroad. The coexistence of the communities was called into question.

Then during World War I a blockade was imposed on the Lebanese Mountains and hundreds of thousands starved. The Church opened its doors to the poor. Patriarch Anthony ARIDA set up a cement-making factory and also the Kadisha Electricity Company. These provided jobs for hundreds of young men. Such initiatives had a positive effect, helping forward the process of reconciliation to strengthen national unity. After the war, there was a return to the traditional pattern of life. Now that the Maronites had a more normal existence, there were two tendencies dividing them. Conflict was renewed, and the enemy outside entered the house. Coming to the most recent part of the contemporary history of our community, we find selfishness as the dominating force driving the hearts of the faithful. Division reached the point where members were finally at each other's throats and carrying out massacres. This egoism has inevitable repercussions on the lives of the faithful. There was a moral collapse, and many people went abroad, as their predecessors had done after the events of 1860.

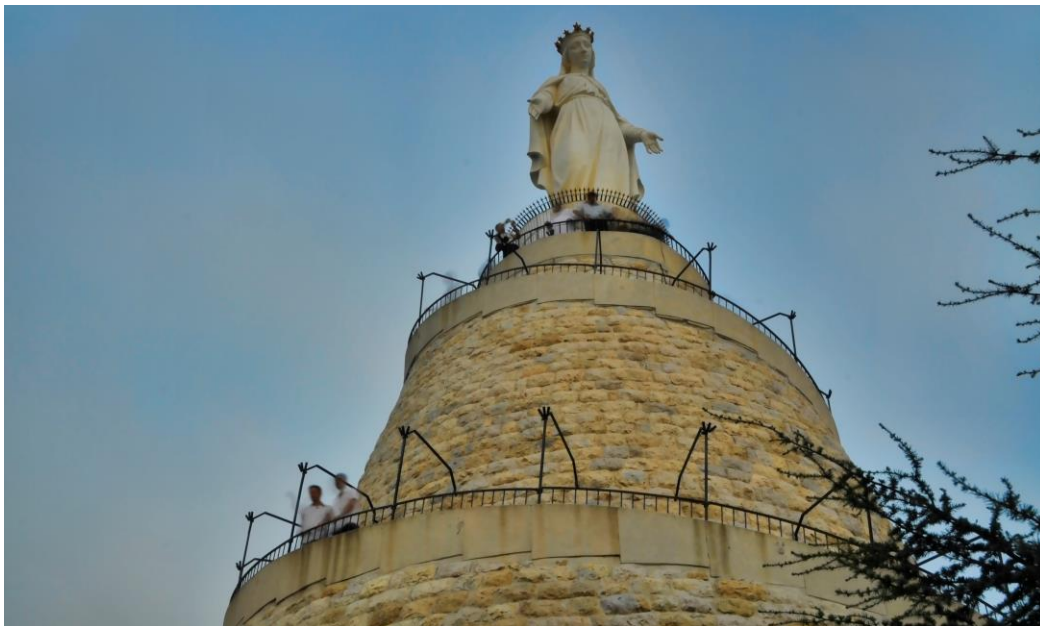
THE INDEPENDENT LEBANON

Independence was not easy to achieve. After the Ottoman withdrawal, the diverging political orientations of the seventeen Lebanese communities made agreement among them difficult. However, every one of the Maronite Patriarchs

knew his mission as an Apostle of peace. His presence could be felt everywhere, supporting every effort for the public good and opposing injustice. All the Lebanese would trust him, for they knew he could be relied on as working for national unity and independence. In 1919, patriarch Elias HOAYEK was delegated by the Lebanese people to go to the Peace Conference at Versailles, and to demand independence on their behalf. The Patriarch went to Versailles, explained the problems of Lebanon, negotiated effectively, and accomplished his mission. He thus put the future of Lebanon on a firm footing and obtained satisfaction for the national aspirations.

The Patriarchs who succeeded Elias HOAYEK all followed his example. "No to monopolies!" said Patriarch ARIDA. "No to injustice!" said Patriarch AFELOUSHI. "No to fratricidal strife!" said Patriarch KHORASHI. "No to hegemony!" said Patriarch SFEIR. But it was always "Yes!" For sovereignty and freedom of decision. The Patriarchs looked beyond narrow confines and worked not only on behalf of their community but on behalf of all the Lebanese. Acting in this spirit, they helped strengthen national unity and mutual understanding among the communities. This proved to be a source of wealth for the country, as Lebanon swung into an era of development.

When the worst period of trial came to an end, the Patriarch moved to Dimane in summer and to Bkerke in winter. The Maronites thought that glory now awaited them and happiness unalloyed. However, they were to learn that they had a long road to tread before they could achieve their ambitions.



Harissa



Diman

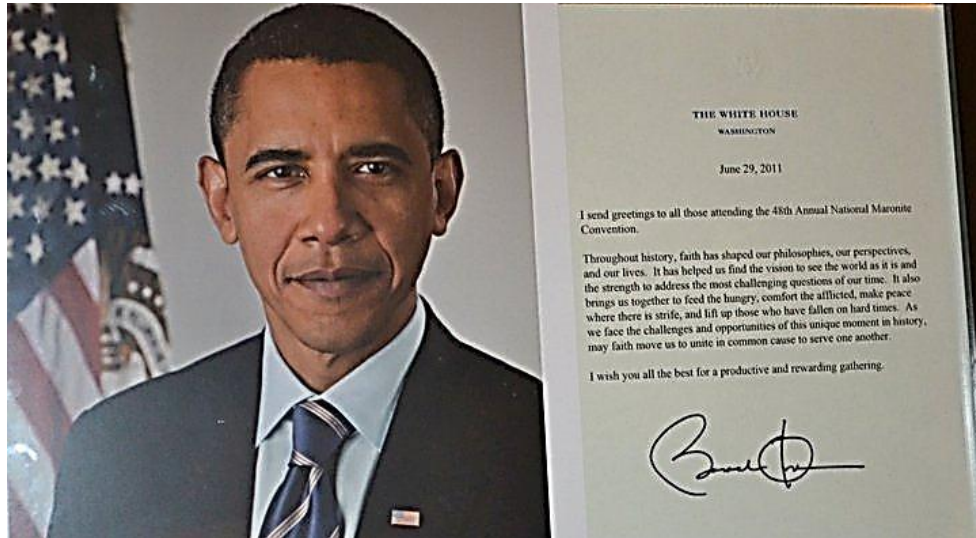
THE MARONITE DIASPORA

Did this mark the end of all the aspirations of the Maronites? Let us turn back to the very beginnings of the Church. “That very day the Church in Jerusalem began to suffer cruel persecution. All the believers, except the Apostles, were scattered throughout the provinces of Judea and Samaria... The believers who were scattered went everywhere, preaching the message”. (Acts VIII. 1/4).

A similar movement in the history of the Maronites in Lebanon paralleled this development in the early history of the Church in Jerusalem. The Maronites set out for foreign parts and in doing so spread the message of St Maron throughout the world. The Maronites of the Diaspora, estimated to number some four million, played a humanistic role wherever they went, and wherever they went they succeeded, the most famous among them being Khalil GIBRAN. However, they did not forget the suffering land of Lebanon, which they had once left; they helped it financially and politically with a view to their future return. Emigration meant no setback for the community, and the Maronites were by no means doomed to extinction.

At the same time, the papal bulls, received by the Patriarchs over many hundreds of years and jealously kept in the Patriarchal archives in Bkerke, the manuscripts written by bishops, priests, and hermits in the valley of Kannoubine, kept in the

Churches of the mountains of Lebanon and elsewhere, historical documents numbering over a million. All these are a testimony to the achievements of the Maronites in passing their message down the ages and to the witness they have borne for Christ down generations of cruel suffering. Their mission has been clearly fulfilled despite the challenges they faced.



THE NEW MARONITE SAINTS



Dimane Saint Charbel Makhoul, whom Pope Paul VI canonized on October 9th, 1977, and Blessed Rafca Rayess, whom Pope John-Paul II beatified on November 17th, 1985, may help us as examples of that multitude of Maronites who followed Jesus Christ in silence, doing his will, and forgetting themselves for the sake of their Savior and of His Gospel. Charbel and Rafca represent those Maronites who said "No!" to evil and who incarnated that Maronite spirituality whose youth is ever renewed. Self-seeking has hampered this mission, assumed by the Maronites down the centuries. It may be thought to have been enfeebled to the point where it appears non-existent. However, there can be no doubt that it will revive, that love will prevail, and that the Maronites will once again play their leading role.



The Pastoral Synod called for by Pope John-Paul II on June 12th, 1991, is a ray of hope. If the whole Maronite nation has suffered decline, in the same way this nation, if it listens to the call of the Pope, will triumph over its sins and continue on the road to success. This initiative comprises, among many other proposals, an educational project the effectiveness of which is certain. All efforts are to be coordinated and with good will on all sides there can be no doubt concerning the

results. The teaching, which formed the Maronite nation in the days of Yanuh and Mayfuk, will sanctify it during the days of Dimane and Bkerke. It has become apparent to many that the cause of the evils which have come upon us, the fratricide, the expulsions, the ruin and the devastation, has been the failure to give adequate instruction, with the tragic consequence of a turning away from God. What we must demand from Dimane and Bkerke is encouragement for this task of Christian education. Instruction is the doorway to salvation. The more vigorously they follow the path marked by their ancestors in following the apostolic teaching, in leading the common life, in breaking bread, and in prayer, the better the Maronites will surmount their failure, and the sooner they will pass from Golgotha to the glory of the Resurrection. Dimane and Bkerke are the sheet anchor. They point the way to Christ. They are the windows to the glory of Resurrection.

ST CHARBEL 1828 - 1898

Youssef Antoun Makhoul was born in 1828, in Bekaa Kafra (North Lebanon). He had a true [Christian](#) upbringing, which had given him a passion for prayer. Then he followed his two hermit uncles in the hermitage of the St Antonious Kozhaya monastery and was converted to monastic and hermetical life.

In 1851, he left his [family](#) village and headed for the Our Lady of Maifouk monastery to spend his first monastic year, and then he went to the St Maron monastery in Annaya, where he entered the Maronite Order, carrying the name Charbel, a name of one of the [Antioch](#) church martyrs of the second century. On November 1st, 1853, he exposed his [ceremonial vows](#) in St Maron's monastery - Annaya. Then he completed his theological studies in the St Kobrianous and Justina monastery in Kfifan, Batroun.

He was ordained a [priest](#) in Bkerky, the Maronite Patriarchate, on July 23rd, 1859. He lived 16 years in the St Maron's monastery – Annaya. From there, he entered, on February 15th, 1875, the St Peter & Paul hermitage, which belongs to the monastery. He was a typical saint and hermit, who spent his [time](#) praying and worshipping. Rarely had he left the hermitage where he followed the way of the saintly [hermits](#) in prayers, [life](#) and practice.

St Charbel lived in the hermitage for 23 years. On December 16th, 1898 he was struck with an illness while performing the holy mass. He died on Christmas' eve, December 24th, 1898, and was buried in the St Maron monastery cemetery in Annaya.

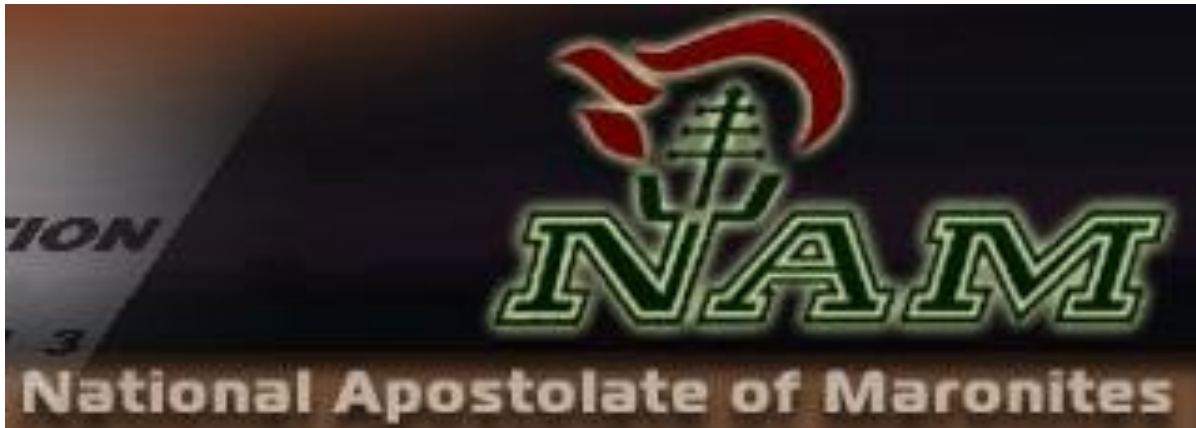
A few months later, dazzling [lights](#) were seen around the grave. From there, his corpse, which had been secreting sweat and blood, was transferred into a special coffin. Hordes of pilgrims started swarming the place to get his intercession. And through this intercession, [God](#) blessed many people with recovery and spiritual graces.

In 1925, his [beatification and canonization](#) were proposed for declaration by Pope Pious XI. In 1950, the grave was opened in the presence of an official committee which included doctors who verified the soundness of the body. After the grave had been opened and inspected, the variety of healing incidents amazingly multiplied. A multitude of pilgrims from different religious facets started flocking to the Annaya monastery to get the saint's intercession.

Prodigies reached beyond the Lebanese borders. This unique phenomenon caused a moral revolution, the return to [faith](#) and the reviving of the virtues of the soul.



(Adapted From National Association of Maronites (NAM) Site)



BACKGROUND As an introduction, we begin with the migration of Lebanese Maronites to the United States in the late 1800's. These early immigrants tended to live in close proximity to family and to other Lebanese from the same villages but after adapting to the social and economic conditions and with increased affluence, they began to settle in a more widely disbursed manner. At present, there are Maronites found in all parts of this country. They became truly American, while retaining their cultural and religious heritages and attended nearby Catholic schools and churches. They settled around the world including South America, Australia, Europe, South Africa, Canada and Mexico.

Despite the increasing distance between families and friends, their love for each other and for their Church remained strong. Maronite Churches, under the jurisdiction of Latin Bishops, gradually came into being in the areas with an increasing population of Lebanese and Syrians. Eventually, many saw the need for an organization to bring about greater communication and unification between people and parishes.

A Maronite Seminary was established in 1961 in Washington, DC. In its early years it was visited by the Papal Secretary of State, Amleto Cardinal Cicognani, and by Patriarch Paul Peter Cardinal Meouchi for its official dedication. Since there was no Maronite Church in Washington, DC, the Maronites met and attended Divine Liturgies at the Seminary and helped in its support. The first seminarian to complete his studies there was Robert Shaheen who was ordained in 1964. It was necessary to bring a Maronite Bishop from Brazil to ordain him.

THE FOUNDING Of NAM In 1964, a small group of dedicated Maronites met to discuss the necessity for an organized group that would fulfill the need for unification of all Maronites and Maronite Churches in the United States and the necessity of having a permanent Bishop in America. The most pressing need was for the financial help needed to bring a Bishop to ordain the first seminarian. These men also brought the idea to others in the area of having a Maronite Church in Washington and it was quickly endorsed by all. Two years later, Our Lady of Lebanon Church was established. They envisioned a group which would give financial support for the Diocese and Seminary. In this way, the National Association of Maronites was created. It would become a permanent organization with detailed by-laws covering all aspects of its structure, future growth and anticipated spiritual and social needs. This was the birth of NAM.

The founders saw the immediate benefits of NAM that included:

- Aid in obtaining a permanent Maronite Bishop (Robert Shaheen).
- Aid in supporting a Maronite Bishop and Eparchy.
- Aid in bringing all Maronites together.

CONVENTIONS To aid in the unification of all Maronites and Maronite Churches in America, NAM established an annual convention to be held at the various Maronite Churches. So it was that Bishop Francis Zayek came from Brazil in 1964 to ordain Father Robert Shaheen. The newly created NAM had a dinner to honor the new priest. Bishop Zayek was present as a guest and Danny Thomas was the speaker. This was the first convention NAM held and it took place in Washington, DC. It was an emotional and memorable event giving everyone the opportunity to socialize and pray together. The second convention was in Youngstown, Ohio in 1965 and the third in Scranton, PA in 1966. They continue to be held yearly.

It is in that year, 1966, that Bishop Zayek was appointed as the first Maronite Bishop in the United States. He attended the Scranton convention with a few priests who felt that the organization should be run by the clergy and not the laity. After discussion, a compromise was reached and the name of the organization was changed to the National Apostolate of Maronites to reflect the close association of the Bishop and clergy to the lay organization, and it continued to function with the lay board of directors and by-laws. A priest was appointed to be the Spiritual Director for NAM and he attends all meetings and functions. There were still a few priests who thought that the laity was “taking over”, as this was a new concept to

them, but NAM maintained its balance, working closely with the clergy for the good of the Church.

GROWTH The original Eparchy of St. Maron was established in Detroit, Michigan. In 1977 the See was moved to Brooklyn, New York. The Maronite Churches were about 50 in number at that time. Throughout the years to this day, the NAM conventions have remained the principal means for all to come together. After several years, the annual meeting of the Bishops and priests was held in conjunction with the NAM Convention, so the unique opportunity of the meeting of laity with clergy began and continues to the present. This is loved by all. The Maronite Churches flourished since Bishop Zayek was sent to shepherd the Maronite Church. He was aided greatly by the establishment and continued development of NAM.

In 1994, the Eparchy of Our Lady of Lebanon of Los Angeles was established for the Midwest and Western United States and was headed by Bishop John G. Chedid until 2001. Then, Bishop Robert J. Shaheen, the first priest to be ordained at the Maronite Seminary, was ordained to the Episcopacy on February 15, 2001 and succeeded Bishop Chedid. The Eparchy of St. Maron of Brooklyn, was headed by Bishop Stephen Hector Doueihi, who was installed as the successor to Archbishop Zayek in February of 1997. He was succeeded by the present head of the Eparchy of St. Maron, Bishop Gregory John Mansour who was ordained a Bishop on March 2, 2004. The National Apostolate of Maronites has remained as a national organization with members from all parts of both Eparchies. There are now about 80 parishes and missions throughout the United States, a Convent, Retreat Center, Shrine, Monastery and Seminary. Recently the Maronite Servants of Christ, a group of religious women, was formed by the Eparchy of St. Maron. It will be the first congregation of active sisters in the United States. Thus the growth continues.

HOST AREAS Each year a Maronite Church hosts the convention. The host city selected must have the necessary facilities to accommodate the number of clergy and laity attending as well as all the various functions. The host parish supplies the Chair and committees to run the convention with the assistance of the NAM personnel. The parish and NAM share the proceeds of the convention. It lasts several days and has daily Safro and Ramsho and Divine Liturgy with the Bishops and priests. The Maronite Youth Organization (MYO) and the Maronite Young Adults (MYA) have their own scheduled events and attend the liturgies and evening events. The host parish has a very popular hospitality room, workshops, presentations, dinners, haflis, auctions, tours, exhibit areas, choirs, many “get-togethers” in the lobby and more.

REGIONS AND PARISHES Two NAM delegates are appointed by the pastor to represent each parish. The delegates attend the meetings held at the yearly convention for the purpose of conducting the necessary business and voting for its officers and board members. All clergy, seminarians and laity attending the convention are welcome to attend the meetings. The Bishops address the group at the General Assembly. As NAM grew and its responsibilities increased, regional vice-presidents become necessary. Shortly afterwards, regional conventions came into being. This growth was noted in a presentation entitled *"Back to the Future, How Far We have Come in a Generation"* by Father Anthony Salim at the 37th annual convention held in Washington, DC in 2000. With continued growth, it became necessary for the position of a NAM Executive Director to be established and for this, Ed Shiner was selected. He held this position from 1983 until 2006 and was followed by Mike Naber. The National Director, in addition to the duties of the NAM office, guides and assists the host parish with the planning and management of each convention. NAM became recognized world-wide as noted by its reference on numerous web-sites. With the presence of the Bishops and the close relationship of the laity with the clergy, NAM became strengthened, grew and became more and more able to fulfill its function.

NAM'S PURPOSE Two words best describe NAM's purpose: Unite and Preserve. NAM serves as a uniting "umbrella" for the Maronites spread all over the country from Waterville, ME to San Diego, CA and from Miami, FL to Portland, OR. It is especially significant as a uniting organization in lieu of two separate eparchies. NAM is a link or a "bridge" uniting all Maronites across the USA. NAM helps to preserve the beautiful and rich traditions of the Syriac Antiochene Maronite Church handed on to us by St. Maron and his descendants. Through its many programs of service to the Maronite Church, the Apostolate helps nurture interest in Maronite spiritual, cultural and ethnic roots. For many, NAM's most important events are its national and regional conventions, where the Maronite faithful are gathered along with their Bishops and clergy for spiritual renewal, educational growth and social fellowship.

Boston's Roseanne Solomon, a past president of the National Apostolate, said the Maronite Church has roots in Lebanon, but being Lebanese is not the most important thing about being a Maronite: "My father was Irish and English", she said, "and he was a very good Maronite. He had not one ounce of Lebanese blood." Good Maronites are faithful, she said, and "we open our arms and take in anyone who wants to be a part of us." Thus, this gathering is a mixture of clergy and laity; young and old; Lebanese and American-born; and people of several

other ethnic backgrounds who have become apart of, or friends of, the Maronite Church.

AWARDS AND SERVICES The continued growth of NAM has provided for the following:

SILVER AND GOLD MASSABKI AWARDS from 1975
FAITH OF THE MOUNTAIN AWARD from 1995

MYO SCHOLARSHIP PROGRAM AWARDS from 1998 including:

John A. Solomon Memorial

Naomi & Paul Kassouf - from 2000

Thomas & Jennie Ayoob - from 2005

VOCATION AWARENESS PROGRAM

REGIONAL RETREATS

EDUCATIONAL LIAISON WITH NOTRE DAME UNIVERSITY IN
LEBANON

RECOGNITION In 2006, the 43rd National Apostolate of Maronites Convention in Chicago was honored by the presence of the Maronite Patriarch Nasrallah Peter Cardinal Sfeir who addressed those attending and appeared at many functions. The conventions have a worldwide reputation with noted individuals attending and addressing NAM. They have attracted Bishops from other countries and from local Catholic dioceses. There have been numerous messages to, and recognition of, NAM by Bishops, noted individuals, prominent newspapers, and Presidents to mention but a few. The National Apostolate of Maronites has grown and has served the hopes and wishes of its founders and that of all Maronites in the United States to the best of its ability. The conventions have been covered by the International Telemunier/Noursat Network for many years. The proceedings have been shown in Lebanon, the Middle East and worldwide. The growth continues!



Within NAM, the Aboujaoudes are well represented by our friend Kamal Jowdy from Buffalo, who is on the executive committee and also supports the printing of NAM's brochures and publications through his Printing Business.

THE MARONITES IN NEW JERSEY

Saint Sharbel Parish History (2008)

In the early 1900's, Maronites from Mount Lebanon began to immigrate to New Jersey. They fled the repressive Ottoman Empire, its persecution and occupation of Lebanon. Those Maronites were scattered across Central New Jersey, but the majority settled in the New Brunswick area.

These first "settlers" in New Jersey worked very hard in establishing a new community, yet they were determined that, as exiles, their children would know about the beautiful land called Lebanon which they had been forced to leave.

One of the most striking features of Lebanese immigrants has been their conviction that education leads to success. These early Maronite immigrants identified strongly with their religious heritage.

Dedicated to the preservation of their Maronite heritage the new generation's goal was to establish a church. In 1980 a group of about 35 families petitioned the H.E. Bishop Francis M. Zayek) to appoint a priest to serve Mass in the Maronite rite in New Brunswick on a regular basis. The group also asked the Reverend Louis Leyh, pastor of Sacred Heart, for the use of his Church. They later obtained Bishop's approval to form a Church Council.

On July 13, 1980, Bishop Zayek conducted the first Maronite mass at Sacred Heart Church in New Brunswick. Following the mass, a meeting was held in the Church hall, at which plans were made to continue a weekly Maronite liturgy at Sacred Heart, conducted by a priest sent by Bishop Zayek. In addition, and most important to the community, it was agreed upon that the Bishop would authorize the community to obtain a church of their own, and that, in the interim, the new parish would be called "Saint Sharbel Mission of New Jersey".

In July of 1980, Maronite mass was conducted every Saturday evening, usually by Monsignor George Webby, Vicar General. With Monsignor Webby at the helm, the community strengthened and began to attract many Lebanese and Maronites to attend liturgy and actively participate with the Maronite community.

The following two years witnessed tremendous growth in parish families and the Council began to identify a number of possibilities for the establishment of the First Maronite church in New Jersey. An ideal property was found in Somerset County, central to the large majority of Lebanese people. The St. Sharbel Mission of New Jersey purchased the church in 1982.

The first priest to serve the Mission of St. Sharbel and St. Sharbel's church was Msgr. Fahed Azar, from 1981 to 1990. He was followed by Father Sharbel Semaan, 1990-1992, and by Chorbishop Michael Thomas, 1992-1994. Our current pastor, Msgr. Maroun Asmar became pastor in 1994 and in a bold move paid off the rectory and the church's mortgage using interest free bonds purchased by parishioners and supporters. Since then, three additional homes, adjacent to the church have been purchased, giving the church more space for activities and opportunities for future expansion.

Over the years the organizations of St. Sharbel's church have steadily grown: Maronite Youth Organization (MYO), Ladies Sodality, and the Knights, and Order of St. Sharbel members. Last year a new chapter of Maronite Outreach has been established. One of the major annual events is the Lebanese cultural festival, which brings all Lebanese and many non-Lebanese together under the pretext of celebrating Lebanon's rich and historic culture.

Another major milestone was the establishment of St. Sharbel's Cemetery. Many parishioners expressed the need for a Maronite Cemetery. Msgr. Maroun thoroughly researched this idea and was met with many obstacles from city government and the community to establish a new Maronite Cemetery. He found the best way to proceed would be to request a section inside of the Catholic Resurrection, Cemetery of the Diocese of Metuchen. He sent a letter to H.E. Bishop Hues requesting a section for Maronites at the Resurrection Cemetery. One week later, Bishop Hues granted six acres of land to St. Sharbel's Church at no cost to the parish. In the center is a replica of Our Lady of Lebanon Harissa, donated by Mr. Salah Hayek and family. It is surrounded by the symbols of Lebanon, the eternal cedar trees.

In 2004 St. Sharbel's church raised enough funding to help TeleLumiere broadcast to the US. Msgr. Maroun called upon everyone to help bring TeleLumiere's message to the US. Parishioners now enjoy watching TeleLumiere bring the shining light and spirit of Jesus Christ. Since then the parish has had three more successful fundraisers to ensure the message of Christ is heard globally.

After hearing the calls of many Christian communities in Lebanon, Msgr. Maroun Asmar and the Saint Sharbel parish family could not turn a deaf ear. Thus they undertook the task of starting many initiatives to help rebuild war torn churches some of which are: Saint John the Baptist in Jwar al-Hawz; Saint Takla in Bmariam and the Saint Rafka Shrine in Batroun.

The parish of St. Sharbel's had adoration for vocations since its inception. From the beginning there were prayers before the Blessed Sacrament for an increase in vocations. Their prayers were answered in 1989 when, their very own, Msgr. Sharbel Maroun was ordained to the Holy Priesthood. Msgr. Sharbel is a source of inspiration to our parishioners.

Realizing the potential of the next generation, St. Sharbel's Church keeps focus on our youth. Special attention has been given to them, specifically when the church awards the top high school graduates with annual scholarships. The establishment of several scholarship funds has been very successful and continues to grow. "Love begins by taking care of the closest ones, the ones at home" Mother Theresa

Last but not least, our next generation deserves the most attention, therefore Confraternity of Christian Doctrine (Catholic religious education) most commonly referred to as CCD, Maronite heritage, and Arabic Language classes has grown to 150 students. One of the homes purchased by the church was renovated for this purpose and is being used solely for education. This will help develop our children's understanding of their Maronite heritage and culture.

St. Sharbel's parish and Msgr. Maroun are proud to be a part of the new mission established in Pleasantville, NJ, Our Lady Star of the East. They hope to purchase a church soon and recently celebrated their fourth anniversary.

THE BEST IS YET TO COME! (Father Maroun's favorite slogan ☺).

Update 2013 Our St Charbel Church in Somerset, New Jersey has been established since the Early Eighties of the last Century. Father Fahed Azar (now in Pennsylvania) was succeeded by Father Maroun Asmar, an ex-labor leader who became a priest after being widowed. Father Maroun helped expand the Church and added to the land and properties by the Church, but more importantly to the growing community of around 600 families. After his retirement a few years ago, his "Miracle" purchase of the "Our Lady of the East" Church in Pleasantville (near Atlantic City) has added another community to our fold in that area (the \$15M historic property obtained for \$1M- Stained Glass alone estimated at \$4M).

Our current Priest Father Tony Aqouri continues the push for growing the community and Church. Our annual Festivals bring the family together and strengthen our communities. Many Aboujaoudes are active in the Church, including Sleiman & Mireille Aboujaoude (Maska), Salim and Karime Aboujaoude (Maska), Minerva, Sandra, Jennifer and Sammy Aboujaoude, Elie Aboujaoude (Maska), Sassine Aboujaoude (Brummana), Rochdi Aboujaoude (Zalka), Roger Aboujaoude, Riad Aboujaoude, and others.

Our church Community in NJ has already born fruit through Monsignor Charbel Maroun, who has become a Church leader in Minnesota, and is very active in TeleLumiere and other outlets. Monsignor Maroun is related to the Aboujaoudes from his Mother's side.



Father Maroun & the St Charbel Church he loves

Of special interest to the Aboujaoude is Father Nasser Gemayel, priest of St Takla in Maska, who has become our Bishop in Europe based in Paris, France. He recently visited the US (Cleveland), where he was met by the Maska Aboujaoude expatriates.



Father Tony Aqoury



Msgr Charbel Maroun



Bishop Roland Aboujaoude and Bishop Nasser Gemayel

Giuseppe Simone Assemani *Titular Archbishop of Tyre*



Consecration 7 December 1766

Born 27 August 1687 - [Hasroun](#), [Lebanon](#)

Died 13 January 1768 - Rome

Giuseppe Simone Assemani (or *Yusuf ibn Sim'an as-Sim'ani*, English: Joseph Simon Assemani, [Latin](#): *Ioseph Simonius Assemanus*), 1687–1768, was a [Lebanese Maronite orientalist](#).

Life: Giuseppe Simone Assemani was born on 27 August 1687 in [Hasroun](#), [Mount Lebanon](#). When very young he was sent to the [Maronite College](#) in [Rome](#), and was transferred thence to the [Vatican library](#). He was ordained [priest](#) on 21 September

1710. In 1717 he was sent to Egypt and Syria to search for valuable manuscripts, and returned with about 150 very choice ones. In 1735 [Pope Clement XII](#) sent him again to the East where he presided over the [1736 Maronite Synod of Mount-Lebanon](#), which laid the foundations for the modern [Maronite Church](#). He returned with a still more valuable collection.

On his return he was made, in 1739, First Librarian of the [Vatican library](#). As reward of his activity he was consecrated [titular archbishop](#) of [Tyre](#) on 7 December 1766 by Prince Henry Cardinal Stuart, Duke of York. He died in Rome on 13 January 1768.

His [brother](#) and [nephew](#) were also noted orientalists.

Works: When appointed librarian of the Vatican library he instantly began to carry into execution most extensive plans for editing and publishing the most valuable manuscript treasures of the Vatican. His main work is:

Bibliotheca Orientalis Clementino-Vaticana in qua manuscriptos codices Syriacos, Arabicos, Persicos, Turcicos, Hebraicos, Samaritanos, Armenicos, Aethiopicos, Graecos, Aegyptiacos, Ibericos, et Malabaricos, jussu et munificentia Clementis XI Pontificis Maximi ex Oriente conquistatos, comparatos, et Bibliothecae Vaticanae addictos Recensuit, digessit, et genuina scripta a spuriis secrevit, addita singulorum auctorum vita, Joseph Simonius Assemanus, Syrus Maronita (Rome, 1719–1728), 9 vols folio.

Of the *Bibliotheca* the first three vols only were completed. The work was to have been in four parts:

Syrian and allied manuscripts, orthodox, [Nestorian](#) and [Jacobite](#)

Arabian manuscripts, [Christian](#) and [Islamic](#)

[Coptic](#), Aethiopic, Persian and Turkish manuscripts

Syrian and Arabian manuscripts not distinctively theological

Only the first part was completed, but extensive preparations were made for the others. There is a German abridgment by August Friedrich Pfeiffer (Erlangen 1770-77) and a Reprint (Hildesheim, New York: Olms o.J. ca. 1990).

Other works include:

(1) *Ephraemi Syri opera omnia quae extant, Gr., Syr., et Lat.*, 6 vols. folio (Rome, 1737–1746); (2) *Italicæ historiae scriptores ex bibliothecae Vaticanae aliarumque insignium Bibliothecarum manuscriptis codicibus collegit, e praefationibus, notisque illustravit Joseph Simonius Assemanus*. (3) Romae, ex typographia Komarek apud Angelum Rotilium, 1751. (4) *Codex canonum Ecclesiae graecae*. Romae, ex typographia Komarek, 1762. *De scriptoribus Syris orthodoxis*. Romae, typis Sacrae Congregationis de Propaganda Fide, 1719. (5) *Bibliotheca juris orientalis canonici et civilis auctore Josepho Simonio Assemano*. (5 vols.) Romae, ex typographia Komarek, 1762-1766. (6) *Italicæ historiae scriptores ex Bibliothecae Vaticanae, aliarumque insignium bibliothecarum manuscriptis codicibus collegit & praefationibus, notisque illustravit Joseph Simonius Assemanus ... De rebus Neapolitanis et Siculis, ab anno Christi quingentesimo ad annum millesimum ducentesimum*. (4 vols.) Romae, ex typographia Komarek, apud Angelum Rotilium, Linguarum Orientalium Typographum, 1751-1753. (7) *Josephi Simoni Assemani De Syris monophysitis dissertatio*. Romae, ex typographia Sacrae Congregationis de propaganda fide, 1730. (8) *Josephi Simonii Assemani Quae hactenus typis prodierunt opera omnia*. Romae, ex typographia Angeli Rotilii, & Philippi Bacchelli, e regione domus PP. Theatinorum S. Andreae de Valle, 1751. (9) *Kalendaria Ecclesiae universae, in quibus tum ex vetustis marmoribus, tum ex codicibus, tabulis, parietinis, pictis, scriptis, scalptisve, sanctorum nomina, imaagines, et festi per annum dies Ecclesiarum Orientis, et Occidentis praemissis uniuscujusque Ecclesiae originibus recensentur, describuntur, notisque illustrantur*. (6 vols.) Roma, sumptibus Fausti Amidei ..., 1755. (10) *Rudimenta linguae Arabicae cum catechesi christiana...* Romae, typis Sacrae Congregationis de Propaganda Fide, 1732. (11) *Nuova grammatica per apprendere agevolmente la lingua greca composta da monsignor Giuseppe Simonio Assemani*. (2 vols.) In Urbino, nella stamperia della Ven. Cap. del SS. Sacramento per lo stampator Camerale, 1737. (12) *Oratio de eligendo summo Pontifice ad E. mos & R. mos Principes S.R.E. Cardinales habita in SS. Basilica Vaticana a Josepho Simonio Assemano, die 18 Februarii 1740*. Romae, ex typographia Apostolica Vaticana, apud Joannem Mariam Salvioni, 1740. (13) *Oratio habita in Basilica principis apostolorum de vrbe sie 22. februarii 1733. A Josepho Simonio Assemano ... dum a capitulo, et canonicis Benedicto XIII pontifici maximo solenne exequiae celebrarentur, antequam ejus corpus inde ad ecclesiam Sanctae Mariae supra Mineruam efferretur*. Romae, & Ferrariae, Typis Bernardini Pomatelli impressoris episcopalis, 1733. (14) *Bibliothecae apostolicae vaticanae codicum manuscriptorum catalogus in tres partes distributus in quarum prima orientales in altera graeci in tertia latini italici aliorumque europaeorum idiomatum codices Stephanus Evodius Assemanus archiepiscopus apamensis et Joseph Simonius Assemanus*. Paris, Maisonneuve, 1926.

As soon as sporadic cases of violence in mixed districts began in April 1860, the flare-up spread. Within weeks more than sixty Maronite villages lay in ashes. The turn of the towns came next. The butchery followed a general procedure, the Ottoman garrisons would offer the Maronites protection and disarm them, then they would leave them to the mercy of the Druze and even actively take part in the slaughter. Such was the fate of Deir al Qamar, Jezzine, Hasbaya, Rashaya and Zahle.

By the end of May the Maronites of Deir al Qamar found that their town was in a state of blockade as the Druze surrounded the town, cut-off the supplies and even reaped and carried away the corn in the nearby fields. On the 1st of June 1860, the forces of the Jumblatts, Abou Nakads, Amads, and the Hamadis, amounting to some 4000 troops set upon the town in furious onslaught. The Maronites made a desperate defence, in the words of Colonel Churchill:

'The battle raged till sunset, the Christians gallantly keeping their enemies at bay, and inflicting on them a considerable loss; upwards of one hundred were killed besides large numbers of wounded. They themselves only lost twelve. Several Turkish soldiers belonging to the garrison fought in the Druze ranks.'

Despite the Maronite success of the first day, they realized that they had no chance and decided that in order to minimize loss of life their best course would be to surrender. The next day Deir al Qamar surrendered to the Druze. On the 3rd of June 400 Turk soldiers arrived with Tahir Pasha from Beirut to 'keep the peace', and after a brief conference with the Druze on the edge of town, the Druze burnt 130 houses and withdrew. The Pasha then accused the inhabitants of being rebels, intriguers, and disturbers of public peace. The Druze then cut off the town's water supply and prevented food from entering. It was far from over for Deir al Qamar.

On the same day as the attack on Deir al Qamar, Said Jumblatt sent a messenger with a letter of protection to Jezzine. As soon as the messenger left the Jezzine, 2000 Druze, headed by Selim Jumblatt, attacked. The Maronites, before they had a chance to arm themselves, were overwhelmed. The majority of the population of the town made a rapid panic stricken run towards the nearest ravine with the Druze chasing them with sword in hand, Jezzine in flames behind them. Over 1200 Maronites were massacred over a space of two miles. A large body of women and children took the road to Sidon and were pursued to the very gates by Kassim Amadi. The Sunni Muslims of Sidon would not let them in and some joined the Druze in the slaughter that followed. Upwards of 300 bodies littered the beach and

the gardens, many had been raped. Young girls were carried off by a mixed horde of Sunnis and Shiites that had mysteriously appeared and pounced upon them.

On the 3rd of June Druze forces attacked Hasbeya and after a brief battle with 200 defenders the Druze took the town and within two hours it was wrapped in flames. The surviving Christians took cover in the town barracks where the Ottomans had offered them protection. Over the next two hours the town was wrapped in flames. Naisie Jumblatt, Said's sister, demanded that the Christians surrender, which they did on the following morning. After their weapons were removed the Christians were imprisoned in the barracks and given very little food or water. Tenants on lands belonging to the Jumblatts were removed to her palace. Were they to be killed the Jumblatt lands would go uncultivated.

At nearby Rashaya, Turkish troops prevented the Christian population from escaping and were told that if the need arose they would be protected. On the morning of the 4th of June Turkish soldiers fired a signal and shortly afterwards the town was attacked by 1500 Druze. The town maintained a resolute defence throughout the day and inflicted heavy losses on the Druze, but as night fell, and having expended their ammunition they abandoned their barricades and flocked to the Turkish barracks as the Turks swore to defend them to the death.

The next few days saw the Christians of nearby villages being assembled at Karaoun, by Druze and Turkish soldiers who promised them protection and safe passage to Damascus via Hasbaya. On the 10th of June they were brought to Hasbaya along with a Druze reinforcement of some 300 infantry and 150 cavalry. The Christians were all held together at the Turkish barracks and were told they would be in Damascus the following day. While the Christians prepared for the departure the Turks and the Druze chiefs met with Naisie Jumblatt and received their orders.

Trumpets sounded. Turks ran through the barracks gathering the Christians from its three floors and forcing them at bayonet point into the parade arena. After a few minutes to allow the Turks time to take to the terraces so as to be able to observe the forthcoming spectacle, the gates were thrown open and the Druze rushed in and the butchery began. After firing a volley, the Druze set on the Maronites with swords, hatchets and bill-hooks. Those who tried to escape by the gate were either cut down by the Turks or turned over to the Druze. Not a soul was spared. The orders were explicit, no Christian was to be left alive. At sunset, Naisie Jumblatt inspected the dead and congratulated her men on a job well done. **She had her Shisha (Hookah) set up among the dead, to enjoy the view.** An English traveler,

Mr. Graham, who was in Hasbaya after the massacre, in a letter to Lord Dufferin states: 'From the wounds I have seen, both on the living and the dead, it would appear that the assassins went to work with the most systematic cruelty; ten, twelve, and fourteen deep cuts on the body of a person are not unfrequent; some of the wounds show that they were made with blunt instruments. In short everything was used which came to hand; and, according to the nature of the weapon, hands and limbs were cut off, or brains dashed out, or bodies mangled.'

Druze from the Houran under Ismail-al-Atrash, amounting to 3,000 men including 1,500 horses, headed for Wadi-el-Tame. On the way they arrived at Kanakin where numerous Maronites peasants had taken shelter; the Druze slew them all. On the 11th of June as they headed towards Zahle these Druze passed by Rashaya and were summoned there by the Turks. For the past few days the Turks had been amusing themselves by stripping, robbing, and torturing those Christians that had turned to them for sanctuary. They were now ready for slaughter. What was to follow was a copy of what had happened at Hasbaya the day before. Mr. J. Lewis Farley, there present reports: 'The Christian inhabitants were put to the sword under circumstances of unparalleled barbarity; the assailants being Druze from Houran, under Ismail-al-Atrash. The aged Emir Effendi, with his entire family, was brutally murdered. Male children were slaughtered in their mother's arms; and women in many instances, were killed, while vainly endeavouring to save their offspring.'

The Druze of Houran now joined those of Wadi-el-Tame making around 5,000 and headed in the Bekaa where they were joined by local shiites. The Christians were hunted down, their houses were burnt, their men slain, their women violated. It was the turn of Zahle next. At the time Zahle had a population of some 10,000 Greek Catholics and amongst them some 500 Maronites. It was the shield of the Christians and terror for the Druze. Within a certain radius of Zahle, no Christian, no matter from where he came, could be insulted and degraded with impunity. In 1841 the Druze suffered a heavy defeat there, in the words of Col. Churchill 'the Druze forces broke upon it like waves upon a rock, to be scattered like spray.' Now it was payback time.

By the time the Druze forces reached Zahle on the 13th of June 1860 they numbered close to 9,000 whilst the defenders could only field 4,000 men. On the 14th and 15th the Christians made sorties against the Druze which ended in disaster. On the first day of action the Druze took seventy Christian heads to the camp. After the second day the Christians decided to confine their efforts to defence. The 16th and 17th passed without major incident but involved Turkish

attempts to disarm the Christians and offering them protection. It is not known if the people of Zahle knew of what had taken place at Hasbaya but they refused to disarm. On the morning of Monday the 18th of June the Druze launched an all out assault. For four hours they sent wave after wave against the defenders who fought with distinction and kept up a rapid fire on the Druze for as long as their ammunition lasted. When the Druze reached the town a desperate hand to hand struggle commenced with the Christians throwing away their musket and attacking their foe with sword and dagger. The Druze began to retreat after having lost some 1,500 dead. Christian losses numbered 700. At that point reports Mr. J. Lewis Farley, the Turks who were supposed to be defending Zahle, 'fired upon the victorious Zahliotes, even using it is said, a field piece they had brought with them from Beirut. The Christians retired in good order; but seeing that the Turks had joined their enemies, they gave up all hope, and, during the night, effected their retreat towards Kesrouen.' The next morning the Druze returned to the attack but only found a few old and infirm men and women whom they killed. Zahle was plundered and then burnt.

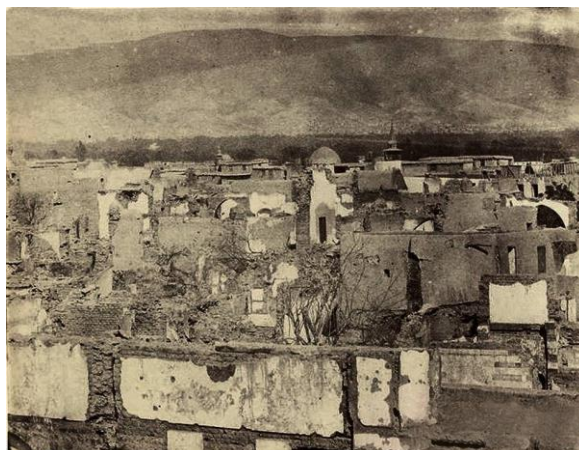
Zahle had fallen but Dier al Qamar still stood, and even though it had surrendered two weeks before, the Druze decided to destroy it. On the 19th the Druze started to slowly enter the town pretending to be protectors. The Turkish governor put his troops on the streets and told the Christians that they would not be harmed. As soon as the Druze in the town had numbered several hundred, trumpets recalled the Turks to the barracks. Pillage of the shops and houses soon followed and in the afternoon after the Turks signalled by means of a volley, Druze musketry was heard on all sides. The Christians were told by the Turkish governor to head to the barracks with their valuables where they would be protected until order was restored. The booty the Christians had brought with them was divided amongst the Turks. Next a general slaughter started, whenever a Christian was seen he was cut down. On the morning of the 20th, the Druze headed by Ali Hamadi gathered in front of the Turkish barracks which by now contained over 1200 Christian men and their families. The Druze entered the grand court where the Christians had been rounded up and ordered the women to be separated.

All the horrors of the previous butchery were now repeated again with swords, hatchets and axes being used to cut down the Christians. Col. Churchill states that 'for six long hours the infernal work went on. The blood at length rose above the ankles, flowed along the gutters, gushed out of the water spouts, and gurgled through the streets. Standing on their ghastly and mutilated pray, the Druze now turned to the women...**The Turkish colonel all the while sat at the gate smoking his pipe, the bowl resting on a corpse.'**

As the slaughter of Christians continued in the Shouf, the Christians of Beirut were being systematically disarmed by the Turkish police. Muslims, on the other hand, being joined and encouraged by the Druze, were allowed to carry their arms. On the 24th June a mob of 400 began shout that the time had come to murder the Christians. Fortunately a Turkish line-of-battle ship and six English, French, and Russian vessels of war gathered in the harbour. Their presence saved Beirut from the fate of Deir al Qamar. Whilst all eyes were on Beirut, the Christians of Baalbak were killed, their property pillaged, their houses and churches burnt. By the end of June the Druze had destroyed 300 villages leaving 80,000 Christian refugees to depend on charity for their daily bread. From Lebanon, the spark flew towards Damascus leading to the deaths of thousands of Christians.

It is not known exactly how many Christians were slaughtered in Lebanon but most sources put the figure between 7,000 to 11,000 and some well over 20,000. A letter in the English daily news in July 1860 states that between 7,000 and 8,000 had been murdered, 5,000 widowed and 16,000 orphaned. Mr Farley, in a letter, speaks of 326 villages, 560 churches, 28 colleges, 42 convents, and 9 other religious establishments, had been totally destroyed. Churchill puts the figures as 11,000 murdered, 100,000 refugees, 20,000 widows and orphans, 3,000 habitations burnt to the ground, and 4,000 perished of destitution.

Maska and Ghabeh in 1860: The Druze of Ras El Metn attacked our villages in large numbers. The population hid in the Maska Church, protected by its 3-ft thick wall, and the low 6-inch door. Their axes failed to break through, and they moved on eventually as the news came of a gathering Maronite force in Bekfaya. The door with its marks is still preserved. Father Ibrahim of Ghabeh was caught outside the Ghabeh Church (then being built) and killed on the spot. Many Aboujaoude escaped to Bkennaya (then an Aboujaoude new settlement near the sea) for safety, taking with them the original St Taqla picture from their Maska Church, later replaced by an Italian Artist's version.



Carnage of 1860

An extract from the Catholic Encyclopedia, dating from the late 19th Century.
Interesting read –Even Rome wouldn't give us a fair shake then.

This article will give the present state & history of the Maronite nation and [Church](#) with a special examination of the much discussed problem of the origin of the [Church](#) and the nation and their unvarying [orthodoxy](#).

Present state of the Maronites

Ethnographical and political

The Maronites (Syriac *Marunôye*; Arabic *Mawarinah*) number about 300,000 [souls](#), distributed in [Syria](#), Palestine, [Cyprus](#), and [Egypt](#). Of this number about 230,000 inhabit the Lebanon, forming nearly five-eighths of the population of that vilayet and the main constituent of the population in four out of seven *kāïmakats*, viz., those of Batrun, Kasrawan, Meten, and Gizzin (the Orthodox Greeks predominating in Koura, the [Catholic](#) Greeks in Zahlé, and the Druses in Shûf). They are of [Syrian](#) race, but for many centuries have spoken only Arabic, though in a dialect which must have retained many Syriac peculiarities. In the mountain districts manners are very simple, and the Maronites are occupied with tillage and cattle-grazing, or the silk industry; in the towns they are engaged in commerce. Bloody vendettas, due to [family](#) and clan rivalries, are still kept up in the mountain districts. The population increases very rapidly, and numbers of Maronites [emigrate](#) to the different provinces of the [Ottoman Empire](#), to [Europe](#), particularly [France](#), to the French colonies, but most of all to the [United States](#). The emigrants return with their fortunes made, and too often bring with them a taste for luxury and pleasure, sometimes also a decided indifference to religion which in some instances, degenerates into hostility.

For many centuries the Maronite mountaineers have been able to keep themselves half independent of the [Ottoman Empire](#). At the opening of the nineteenth century their organization was entirely [feudal](#). The aristocratic [families](#) — who, especially when they travelled in [Europe](#), affected princely rank — elected the emir. The power of the Maronite emir preponderated in the Lebanon, especially when the Syrian [family](#) of Benî Shibâb forsook [Islam](#) for [Christianity](#). The famous emir Beshîr, ostensibly a [Mussulman](#), was really a Maronite; but after his fall the condition of the Maronites changed for the worse. A merciless struggle against the Druses, commencing in 1845, devastated the whole Lebanon. Two emirs were then

created, a Maronite and a Druse, both bearing the title of Kaïmakam, and they were held responsible to the Pasha of Saïda. In 1860 the Druses, impelled by fanaticism, massacred a large number of Maronites at [Damascus](#) and in the Lebanon. As the [Turkish](#) Government looked on supinely at this process of extermination, [France](#) intervened: an expedition led by General de Beaufort d'Hautpoult restored order. In 1861 the present system, with a single governor for all the Lebanon, was inaugurated. This governor is appointed by the [Turkish](#) Government for five years. There are no more [feudal rights](#); all are equal before the [law](#), without distinction of race; each nation has its *sheik*, or mayor, who takes cognizance of communal affairs, and is a judge in the provincial council. Every Maronite between the ages of fifteen and sixty pays taxes, with the exception of the [clergy](#), though contributions are levied on monastic [property](#). In contrast to the rule among the other rites, the Maronite patriarch is not [obliged](#) to solicit his firman of investiture from the sultan; but, on the other hand, he is not the temporal head of his nation, and has no agent at the Sublime Porte, the Maronites being, together with the other [Uniat](#) communities, represented by the Vakeel of the Latins. Outside of the Lebanon they are entirely subject to the [Turks](#); in these regions the [bishops](#) — e.g., the [Archbishop](#) of [Beirut](#) — must obtain their *bérat*, in default of which they would have no standing with the civil government, and could not sit in the provincial council.

Like the other [Catholic](#) communities of the [Turkish](#) Empire, the Maronites are under the protection of [France](#), but in their case the protectorate is combined with more cordial relations [dating](#) from the connection between this people and the French as early as the twelfth century. This cordiality has been strengthened by numerous French interventions, from the Capitulations of [Francis I](#) to the campaign of 1861, and by the wide diffusion of the [French language](#) and French culture, thanks to the numerous establishments in the Lebanon under the direction of French missionaries — [Jesuits](#), [Lazarists](#), and religious [women](#) of different orders. It is impossible to foresee what changes will be wrought in the situation of the Maronites, national and international, by the accession to power of the "[Young Turks](#)".

The Maronite Church

The Maronite Church is divided into nine [dioceses](#): Gibail and Batrun (60,000 [souls](#)); Beirut and one part of the Lebanon (50,000); [Tyre](#) and Sidon (47,000); [Baalbek](#) and Kesraouan (40,000); Tripoli (35,000); [Cyprus](#) and another part of the Lebanon (30,000); Damascus and Hauran (25,000); Aleppo and Cilicia (5000); [Egypt](#) (7000). The last-named [diocese](#) is under a vicar patriarchal, who also has

charge of the Maronite communities in foreign parts — Leghorn, [Marseilles](#), [Paris](#) — and particularly those in America.

(1) *The Patriarch*

The official title is *Patriarcha Antiochenus Maronitarum*. The Maronite patriarch shares the title of Antioch with three other [Catholic patriarchs](#) — the [Melchite](#), the Syrian [Catholic](#), and the Latin (titular) — one [schismatical](#) (Orthodox), and one [heretical](#) (Syrian Jacobite). The question will be considered later on, whether, apart from the concession of the [Holy See](#), the Maronite patriarch can allege historical right to the title of Antioch. Since the fifteenth century his traditional residence has been the [cloister](#) of St. Mary of Kanôbin, where are the [tombs](#) of the [patriarchs](#). In winter he resides at Bkerke, below Beirut, in the district of Kesraouan. He himself administers the Diocese of Gibail-Batrun, but with the assistance of the titular Bishops of St-Jean d'Acre, [Tarsus](#), and [Nazareth](#), who also assist him in the general administration of the [patriarchate](#). He has the [right](#) to nominate others, and there are also several patriarchal vicars who are not [bishops](#). The patriarch is elected by the Maronite [bishops](#), usually on the ninth day after the [see](#) has been declared vacant. He must be not less than forty years of age, and two-thirds of the whole number of votes are required to elect him. On the next day the [enthronization](#) takes place, and then the solemn benediction of the newly elected patriarch. The proceedings of the assembly are transmitted to [Rome](#); the [pope](#) may either approve or disapprove the election; if he approves, he sends the [pallium](#) to the new patriarch; if not, he quashes the acts of the assembly and is free to name a candidate of his own choice. The chief prerogatives of the patriarch are: to convoke national councils; to choose and [consecrate bishops](#); to hear and judge charges against [bishops](#); to visit [dioceses](#) other than his own once in every three years. He [blesses](#) the [holy oils](#) and distributes them to the [clergy](#) and [laity](#); he grants [indulgences](#), receives the [tithes](#) and the taxes for [dispensations](#), and may accept legacies, whether personal or for the [Church](#). Before 1736 he received fees for ordinations and the blessing of [holy oils](#); this privilege being suppressed, [Benedict XIV](#) substituted for it permission to receive a *subsidium caritativum*. The distinctive insignia of the patriarch are the *masnaftô* (a form of head-dress), the *phainô* (a kind of cape or cope), the *orarion* (a kind of [pallium](#)), the [tiara](#), or [mitre](#) (other [bishops](#) wear only the orarion and the [mitre](#)), the [pastoral staff](#) surmounted with a cross, and, in the Latin fashion, the pastoral ring and the [pectoral cross](#). To sum up, the Maronite patriarch exercises over his subjects, virtually, the authority of a [metropolitan](#). He himself is accountable only to the [pope](#) and the [Congregation of Propaganda](#); he is bound to make his visit *ad limina* only once in every ten

years. The present (1910) occupant of the patriarchal throne is Mgr. Elias Hoysk, elected in 1899.

(2) *The Episcopate*

The [bishops](#) are nominated by the patriarch. The title of [Archbishop](#) (metropolitan), attached to the Sees of [Aleppo](#), [Beirut](#), [Damascus](#), [Tyre](#) and Sidon, and Tripoli, is purely honorary. A [bishop](#) without a [diocese](#) resides at Ehden. It has been said above that the patriarch nominates a certain number of [titular bishops](#). The [bishop](#), besides his spiritual functions, exercises, especially outside of the Vilayet of the Lebanon, a judicial and [civil jurisdiction](#).

The [bishops](#) are assisted by [chorepiscopi](#), [archdeacons](#), economi, and periodeutes (*bardût*). The [chorepiscopus](#) visits, and can also [consecrate](#), churches. The [chorepiscopus](#) of the episcopal residence occupies the first place in the [cathedral](#) in the absence of the [bishop](#). The periodeutes, as his name indicates, is a kind of vicar forane who acts for the [bishop](#) in the inspection of the rural [clergy](#). The economus is the [bishop's](#) coadjutor for the administration of [church property](#) and the episcopal mensa.

(3) *The Clergy*

Of the 300 [parishes](#) some are given by the [bishops](#) to regulars, others to seculars. Priests without [parishes](#) are [celibate](#) and dependent on the patriarch. The others are married — that is to say, they marry while in [minor orders](#), but cannot marry a second time. There are about 1100 [secular priests](#) and 800 regulars. The [education](#) of the [clergy](#) is carried on in five patriarchal and nine [diocesan seminaries](#). Many study at [Rome](#), and a great number in [France](#), thanks to the "Œuvre de St Louis" and the burses supported by the French Government. The [intellectual](#) standard of the Maronite [clergy](#) is decidedly higher than that of the [schismatical](#) and [heretical clergy](#) who surround them. The married [priests](#) of the rural [parishes](#) are often very simple men, still more often they are far from well-to-do, living almost exclusively on the *honoraria* received for Masses and the presents of farm produce given them by the country people. Most of them have to eke out these resources by cultivating their little portions of land or engaging in some modest industry.

(4) *The Religious*

These number about 2000, of whom 800 are [priests](#). They all observe the rule known as that of St. Anthony, but are divided into three congregations: the oldest, that of St. Anthony, or of Eliseus, was approved in 1732. It was afterwards divided

into Aleppines and peasants, or Baladites, a division approved by [Clement XIV](#) in 1770. In the meantime another Antonian congregation had been founded under the patronage of Isaias, and approved in 1740. The Aleppines have 6 [monasteries](#); the Isaians, 13 or 14; the Baladites, 25. The Aleppines have a [procurator](#) at [Rome](#), residing near S. Pietro in Vincoli. The [lay brothers](#) give themselves up to manual labour; the [priests](#), to [intellectual](#), with the care of [souls](#), having charge of a great many [parishes](#). The monastic habit consists of a black tunic and a girdle of leather, a cowl, mantle, and sandals. — There are also seven [monasteries](#), containing about 200 religious, under a rule founded by a former [Bishop](#) of [Aleppo](#). At Aintoura, also, there are some Maronite sisters following the Salesian Rule.

(5) *The Liturgy*

The Maronite is a [Syrian](#) Rite, Syriac being the [liturgical](#) language, though the Gospel is read in Arabic for the benefit of the people. Many of the [priests](#), who are not sufficiently learned to perform the Liturgy in Syriac, use Arabic instead, but Arabic written in Syriac characters (*Karshuni*). The liturgy is of the Syrian type, i.e., the liturgy of St. James, but much disfigured by attempts to adapt it to Roman usages. Adaptation, often useless and servile, to Roman usages is the distinguishing characteristic of the Maronite among [Oriental Rites](#). This appears, not only in the Liturgy, but also in the administration of all the Sacraments. The Maronites [consecrate](#) unleavened bread, they do not mingle warm water in the Chalice, and they celebrate many Masses at the same altar. [Communion under both kinds](#) was discouraged by [Gregory XIII](#) and at last formally forbidden in 1736, though it is still permitted for the [deacon](#) at high Mass. [Benedict XIV](#) forbade the communicating of newly [baptized](#) infants. Baptism is administered in the Latin manner, and since 1736 confirmation, which is reserved to the [bishop](#), has been given separately. The formula for [absolution](#) is not deprecatory, as it is in other [Eastern Rites](#), but indicative, as in the Latin, and Maronite [priests](#) can validly absolve [Catholics](#) of all rites. The orders are: [tonsure](#), *psalte*, or chanter, [lector](#), sub-deacon, [deacon](#), [priest](#). Ordination as *psalte* may be received at the age of seven; as [deacon](#), at twenty-one; as [priest](#), at thirty, or, with a [dispensation](#), at twenty-five. Wednesday and Friday of every week are days of abstinence; a fast lasts until midday, and the abstinence is from meat and eggs. [Lent](#) lasts for seven weeks, beginning at [Quinquagesima](#); the fast is observed every day except Saturdays, [Sundays](#), and certain feast days; fish is allowed. There are neither [ember days](#) nor vigils, but there is abstinence during twenty days of [Advent](#) and fourteen days preceding the feast of Sts Peter and Paul. Latin devotional practices are more customary among the Maronites than in any other [Uniat Eastern Church](#) —

benediction of the [Blessed Sacrament](#), the Way of the Cross, the [Rosary](#), the devotion to the Sacred Heart, etc.

(6) *The Faithful*

In the interior of the country the [faithful](#) are strongly attached to their [faith](#) and very respectful to the [monks](#) and the other [clergy](#). Surrounded by [Mussulmans](#), schismatics, and [heretics](#), they are proud to call themselves [Roman Catholics](#); but [education](#) is as yet but little developed, despite the laudable efforts of some of the [bishops](#), and although [schools](#) have been established, largely through the efforts of the Latin missionaries and the support of the [society](#) of the Ecoles d'Orient, besides the Collège de la Sagesse at [Beirut](#). Returning emigrants do nothing to raise the moral and religious standard. The influence of the Western press is outrageously bad. Wealthy Maronites, too often indifferent, if not worse, do not concern themselves about this state of affairs, which is a serious cause of anxiety to the more intelligent and enlightened among the [clergy](#). But the Maronite nation as a whole remains faithful to its traditions. If they are not exactly the most important community of Eastern Uniats in point of numbers, it is at least [true](#) to say that they form the most effective fulcrum for the exertion of a [Catholic](#) propaganda in the Lebanon and on the [Syrian](#) coast.

History of the Maronites

All competent authorities agree as to the history of the Maronites as far back as the sixteenth century, but beyond that period the unanimity ceases. They themselves assert at once the high antiquity and the perpetual [orthodoxy](#) of their nation; but both of these pretensions have constantly been denied by their [Christian](#) — even [Catholic](#) — rivals in [Syria](#), the [Melchites](#), whether [Catholic](#) or Orthodox, the [Jacobite Syrians](#), and the [Catholic](#) Syrians. Some [European](#) scholars accept the Maronite view; the majority reject it. So many points in the primitive history of the nation are still obscure that we can here only set forth the arguments advanced on either side, without drawing any conclusion.

The whole discussion gravitates around a text of the twelfth century. [William of Tyre](#) (De Bello Sacro, XX, viii) relates the conversion of 40,000 Maronites in the year 1182. The substance of the leading text is as follows: "After they [the nation that had been converted, in the vicinity of [Byblos](#)] had for five hundred years adhered to the [false](#) teaching of an heresiarch named Maro, so that they took from him the name of Maronites, and, being separated from the [true](#) Church had been following their own peculiar liturgy [ab ecclesia fidelium sequestrati seorsim

sacramenta conficerent sua], they came to the [Patriarch](#) of [Antioch](#), Aymery, the third of the Latin [patriarchs](#), and, having [abjured](#) their [error](#), were, with their patriarch and some [bishops](#), reunited to the [true](#) Church. They declared themselves ready to accept and observe the prescriptions of the [Roman Church](#). There were more than 40,000 of them, occupying the whole region of the Lebanon, and they were of great use to the Latins in the [war](#) against the [Saracens](#). The [error](#) of Maro and his adherents is and was, as may be read in the Sixth Council, that in [Jesus Christ](#) there was, and had been since the beginning only one will and one energy. And after their separation they had embraced still other pernicious doctrines."

The Maronite position

Maro, a [Syrian monk](#), who died in the fifth century and is noticed by Theodoret (*Religionis Historia*, xvi), had gathered together some disciples on the banks of the Orantes, between Emesa and [Apamea](#). After his death the faithful built, at the place, where he had lived, a [monastery](#) which they named after him. When [Syria](#) was divided by [heresies](#), the [monks](#) of Beit-Marun remained invariably faithful to the cause of [orthodoxy](#), and rallied to it the neighbouring inhabitants. This was the cradle of the Maronite nation. The Jacobite chroniclers bear witness that these populations aided the Emperor Heraclius in the struggle against [Monophysitism](#) even by force (c. 630). Moreover, thirty years later when Mu'awyah, the future caliph, was governor of [Damascus](#) (658-58), they disputed with the [Jacobites](#) in his presence, and the [Jacobites](#), being worsted, had to pay a large penalty. The Emperor Heraclius and his successors having meanwhile succumbed to the [Monothelite heresy](#), which was afterwards condemned in the Council of 681, the Maronites, who until then had been partisans of the Byzantine emperor (Melchites), broke with him, so as not to be in communion with a [heretic](#). From this event dates the national independence of the Maronites. Justinian II (Rhinotmetes) wished to reduce them to subjection: in 694 his forces attacked the [monastery](#), destroyed it, and marched over the mountain towards Tripoli, to complete their conquest. But the Maronites, with the [Catholic Patriarch](#) of [Antioch](#), St. John Maro, at their head, routed the Greeks near Amiun, and saved that autonomy which they were able to maintain through succeeding ages. They are to be identified with the Mardaïtes of [Syria](#), who, in the Lebanon, on the frontier of the Empire, successfully struggled with the [Byzantines](#) and the [Arabs](#). There the [Crusaders](#) found them, and formed very close relations with them. [William of Tyre](#) relates that, in 1182, the Maronites to the number of 40,000, were converted from [Monothelitism](#); but either this is an [error](#) of information, due to William's having copied, without critically examining, the Annals of [Eutychius](#), an [Egyptian Melchite](#) who [calumniated](#) the Maronites, or else these 40,000 were only a very

small part of the nation who had, through [ignorance](#), allowed themselves to be led astray by the [Monothelite](#) propaganda of a [bishop](#) named Thomas of Kfar-tas. Besides, the Maronites can show an unbroken list of [patriarchs](#) between the time of St. John Maro and that of [Pope Innocent III](#); these [patriarchs](#), never having [erred](#) in [faith](#), or strayed into [schism](#), are the only legitimate heirs of the Patriarchate of Antioch, or at least they have a claim to that title certainly not inferior to the claim of any rival. — Such is the case frequently presented by Maronites, and in the last place by Mgr. Debs, [Archbishop](#) of [Beirut](#) (Perpétuelle orthodoxie des Maronites).

Criticism of the Maronite position

(1) The Monastery of St. Maro before the Monothelite Controversy

The existence since the sixth century of a [convent](#) of St. Maro, or of Beit-Marun, between Apamea and Elmesa, on the right bank of the Orontes, is an established fact, and it may very well have been built on the spot where Maro the solitary dwelt, of whom Theodoret speaks. This [convent](#) suffered for its devotion to the [true faith](#), as is strikingly evident from an address presented by its [monks](#) to the [Metropolitan](#) of [Apamea](#) in 517, and to Pope Hormisdas, complaining of the [Monophysites](#), who had massacred 350 [monks](#) for siding with the [Council of Chalcedon](#). In 536 the apocrisarius Paul appears at Constantinople subscribing the Acts of the Fourth Œcumenical Council in the name of the [monks](#) of St. Maro. In 553, this same [convent](#) is represented at the Fifth Œcumenical Council by the [priest](#) John and the [deacon](#) Paul. The [orthodox](#) emperors, particularly Justinian (Procopius, "De Œdific.", V, ix) and Heraclius, gave liberal tokens of their regard for the [monastery](#). The part played by the [monks](#) of St. Maro, isolated in the midst of an almost entirely [Monophysite](#) population, should not be underrated. But it will be observed that in the texts cited there is mention of a single [convent](#), and not by any means of a population such as could possibly have originated the Maronite nation of later times.

(2) St. John Maro

The [true](#) founder of the Maronite nation, the patriarch St. John Maro, would have lived towards the close of the seventh century, but, unfortunately, his very existence is extremely [doubtful](#). All the Syriac authors and the Byzantine [priest](#) Timotheus derive the name *Maronite* from that of the [convent](#) Beni-Marun. The words of Timotheus are: *Maronîtai dè kèklentai àpò toû monasteríon aútôn Marò kalonménou èn Suría* (in P.G. LXXXVI, 65 and note 53). [Renaudot](#) absolutely denies the existence of John Maro. But, supposing that he did exist, as may be

inferred from the testimony of the tenth-century [Melchite](#) Patriarch [Eutychius](#) (the earliest text bearing on the point), his identity has baffled all researches. His name is not to be found in any list of [Melchite](#) Patriarchs of Antioch, whether Greek or Syriac. As the [patriarchs](#) of the seventh and eighth centuries were [orthodox](#), there was no reason why St. John Maro should have been placed at the head of an alleged [orthodox](#) branch of the [Church of Antioch](#). The episcopal records of Antioch for the period in question may be summarized as follows: 685, election of Theophanes; 686, probable election of Alexander; 692, George assists at the [Trullan Council](#); 702-42, vacancy of the See of Antioch on account of [Mussulman](#) persecutions; 742, election of Stephen. But, according to Mgr Debs, the latest Maronite historian, St. John Maro would have occupied the patriarchal See of Antioch from 685 to 707.

The Maronites insist, affirming that St. John Maro must have been [Patriarch of Antioch](#) because his works present him under that title. The works of John Maro referred to are an exposition of the Liturgy of St. James and a treatise on the Faith. The former is published by Joseph Aloysius Assemani in his "Codex Liturgicus" and certainly bears the name of John Maro, but the present writer has elsewhere shown that this alleged commentary of St. John Maro is no other than the famous commentary of Dionysius bar-Salibi, a [Monophysite](#) author of the twelfth century, with mutilations, additions, and accommodations to suit the changes by which the Maronites have endeavoured to make the Syriac Liturgy resemble the Roman (Dionysius Bar Salibi, "expositio liturgiæ", ed. Labourt, pref.). The treatise on the Faith is not likely to be any more authentic than the [liturgical](#) work: it bears a remarkable resemblance to a [theological](#) treatise of [Leontius of Byzantium](#), and should therefore, very probably, be referred to the second half of the sixth century and the first half of the seventh — a period much earlier than that which the Maronites assign to St. John Maro. Besides, it contains nothing about [Monothelism](#) — which, in fact, did not yet exist. John Maro, we must therefore conclude, is a very problematic [personality](#); if he existed at all, it was as a simple [monk](#), not by any means as a [Melchite Patriarch of Antioch](#).

(3) Uninterrupted Orthodoxy of the Maronites

It is to be remembered that before the rise of [Monothelism](#), the [monks](#) of St. Maro, to whom the Maronites trace their origin, were faithful to the [Council of Chalcedon](#) as accepted by the Byzantine emperors; they were [Melchites](#) in the full sense of the term — i.e., Imperialists, representing the Byzantine creed among populations which had abandoned it, and, we may add, representing the Byzantine language and Byzantine culture among peoples whose speech and manners were

those of [Syria](#). There is no reason to think that, when the Byzantine emperors, by way of one last effort at union with their Jacobite subjects, Syrian and [Egyptian](#), endeavoured to secure the triumph of [Monothelitism](#) — a sort of compromise between Monophysitism and Chalcedonian [orthodoxy](#) — the [monks](#) of St. Maro abandoned the Imperialist party and faithfully adhered to [orthodoxy](#). On the contrary, all the documents suggest that the [monks](#) of Beit-Marun embraced [Monothelitism](#), and still adhered to that [heresy](#) even after the Council of 681, when the emperors had [abjured](#) it. It is not very difficult to produce evidence of this in a text of Dionysius of Tell-Mahré (d. 845) preserved to us in the chronicle of Michael the Syrian, which shows Heraclius forcing most of the Syrian [monks](#) to accept his Ecthesis, and those of Beit-Marun are counted among the staunchest partisans of the emperor.

One very instructive passage in this same chronicle, referring to the year 727, recounts at length a quarrel between the two branches of the Chalcedonians, the [orthodox](#) and the [Monothelites](#), where the former are called Maximists, after St. Maximus the confessor, the uncompromising adversary of the [Monothelites](#), while the latter are described as the "party of Beit-Marun" and "monks of Beit-Marun". We are here told how the [monks](#) of St. Maro have a [bishop](#) in their [monastery](#), how they convert most of the [Melchites](#) of the country districts to [Monothelitism](#) and even successfully contend with the Maximists (i.e., the [Catholics](#)) for the possession of a church at [Aleppo](#). From that time on, being cut off from communion with the [Melchite](#) (Catholic) [Patriarch](#) of [Antioch](#), they do as the [Jacobites](#) did before them, and for the same reasons: they set up a separate Church, eschewing, however, with equal horror the [Monophysites](#), who reject the [Council of Chalcedon](#), and the [Catholics](#) who condemn the [Monothelite](#) Ecthesis of Heraclius and accept the Sixth Œcumenical Council.

Why the [monks](#) of Beit-Marun, hitherto so faithful to the Byzantine emperors, should have deserted them when they returned to [orthodoxy](#), we do not [know](#); but it is [certain](#) that in this defection the Maronite Church and nation had its origin, and that the name *Maronite* thenceforward becomes a synonym for [Monothelite](#), as well with Byzantine as with [Nestorian](#) or [Monophysite](#) writers. Says the Chronicle of Michael the Syrian, referring to this period: "The Maronites remained as they are now. They ordain a patriarch and [bishops](#) from their [convent](#). They are separated from Maximus, in that they confess only one will in Christ, and say: 'Who was crucified for us'. But they accept the Synod of Chalcedon." [St. Germanus of Constantinople](#), in his treatise "De Hæresibus et Synodis" (about the year 735), writes: "There are some [heretics](#) who, rejecting the Fifth and Sixth Councils, nevertheless contend against the [Jacobites](#). The latter treat them as men without

sense, because, while accepting the Fourth Council, they try to reject the next two. Such are the Maronites, whose [monastery](#) is situated in the very mountains of [Syria](#)." (The Fourth Council was that of Chalcedon.) [St. John Damascene](#), a [Doctor of the Church](#) (d. 749), also considered the Maronites [heretics](#). He reproaches them, among other things, with continuing to add the words *staurotheis di emâs* (Who didst suffer for us on the Cross) to the Trisagion, an addition susceptible of an [orthodox](#) sense, but which had eventually been prohibited in order to prevent misunderstanding [*maronísomen prosthéménōi tō trisagíō tēn staúrosin* ("We shall be following Maro, if we join the Crucifixion to our Trisagion" — "De Hymno Trisagio", ch. v). Cf. *perì òrthoû phronematos*, ch. v.].

A little later, Timotheus I, [Patriarch](#) of the [Nestorians](#), receives a letter from the Maronites, proposing that he should admit them to his communion. His reply is extant, though as yet unpublished, in which he felicitates them on rejecting, as he himself does, the [idea](#) of more than one energy and one will in Christ ([Monothelitism](#)), but lays down certain conditions which amount to an acceptance of his [Nestorianism](#), though in a mitigated form. Analogous testimony may be found in the works of the [Melchite](#) controversialist Theodore Abukara (d. c. 820) and the Jacobite [theologian](#) Habib Abu-Raïta (about the same period), as also in the treatise "De Receptione Hæreticorum" attributed to the [priest](#) Timotheus (P.G., 86, 65). Thus, in the eighth century there exists a Maronite Church distinct from the [Catholic Church](#) and from the [Monophysite](#) Church; this Church extends far into the plain of [Syria](#) and prevails especially in the mountain regions about the [monastery](#) of Beit-Marun. In the ninth century this Church was probably confined to the mountain regions. The destruction of the [monastery](#) of Beit-Marun did not put an end to it; it completed its organization by setting up a patriarch, the first known Maronite patriarch [dating](#) from 1121, though there may have been others before him.

The Maronite mountaineers preserved a relative autonomy between the Byzantine emperors, on the one hand, who reconquered Antioch in the tenth century, and, on the other hand, the [Mussulmans](#). The [Crusaders](#) entered into relations with them. In 1182, almost the entire nation — 40,000 of them — were converted. From the moment when their influence ceased to extend over the hellenized lowlands of [Syria](#), the Maronites ceased to speak any language but Syriac, and used no other in their liturgy. It is impossible to assign a date to this disappearance of hellenism among them. At the end of the eighth century the Maronite Theophilus of [Edessa](#) [knew](#) enough Greek to translate and comment on the Homeric poems. It is very likely that Greek was the chief language used in the [monastery](#) of Beit-Marun, at least until the ninth century; that [monastery](#) having been destroyed, there remained

only country and mountain villages where nothing but Syriac had ever been used either colloquially or in the liturgy.

It would be pleasant to be able at least to say that the [orthodoxy](#) of the Maronites has been constant since 1182, but unfortunately, even this cannot be asserted. There have been at least partial defections among them. No [doubt](#) the patriarch Jeremias al Amshîti visited [Innocent III](#) at [Rome](#) in 1215, and he is known to have taken home with him some projects of [liturgical](#) reform. But in 1445, after the [Council of Florence](#), the Maronites of [Cyprus](#) return to [Catholicism](#) ([Hefele](#), "Histoire des conciles", tr. Delare, XI, 540). In 1451, [Pius II](#), in his letter to Mahomet II, still ranks them among the [heretics](#). Gryphone, an illustrious [Flemish Franciscan](#) of the end of the fifteenth century, converted a large number of them, receiving several into the Order of St. Francis, and one of them, Gabriel Glai (Barclaiûs, or Benclaiûs), whom he had caused to be [consecrated Bishop](#) of Lefkosia in [Cyprus](#), was the first Maronite scholar to attempt to establish his nation's claim to unvarying [orthodoxy](#): in a letter written in 1495 he gives what purports to be a list of eighteen Maronite [patriarchs](#) in succession, from the beginning of their Church down to his own time, taken from documents which he assumes to come down from the year 1315. — It is obvious to remark how recent all that is. — The [Franciscan](#) Suriano ("Il trattato di Terra Santa e dell' Oriente di fr. Fr. Suriano", ed. Golubovitch), who was [delegated](#) to the Maronites by [Leo X](#), in 1515, points out many traits of [ignorance](#) and many abuses among them, and regards Maro as a [Monothelite](#). However, it may be asserted that the Maronites never relapsed into [Monothelitism](#) after Gryphone's mission. Since James of Hadat (1439-48) all their [patriarchs](#) have been strictly [orthodox](#).

The Maronite Church since the sixteenth century

The Lateran Council of 1516 was the beginning of a new era, which has also been the most brilliant, in Maronite history. The letters of the patriarch Simon Peter and of his [bishops](#) may be found in the eleventh session of that council (19 Dec., 1516). From that time the Maronites were to be in permanent and uninterrupted contact with [Rome](#). Moses of Akbar (1526-67) received a letter from [Pius IV](#). The patriarch Michael sought the intervention of [Gregory XIII](#) and received the [pallium](#) from him. That great pontiff was the most distinguished benefactor of the Maronite Church: he established at [Rome](#) a [hospital](#) for them, and then the Maronite College to which the [bishops](#) could send six of their subjects. Many famous *savants* have gone out of this college: George Amira, the grammarian, who died patriarch in 1633; Isaac of Schadrê; Gabriel Siouni, professor at the Sapienza, afterwards interpreter to King Louis XIII and collaborator in the Polyglot Bible (d. 1648);

[Abraham of Hakel \(Ecchelensis\)](#), a very prolific writer, professor at [Rome](#) and afterwards at [Paris](#), and collaborator in the Polyglot Bible; above all, the Assemani — Joseph Simeon, editor of the "Bibliotheca Orientalis", Stephanus Evodius, and Joseph Aloysius. Another Maronite college was founded at [Ravenna](#) by [Innocent X](#), but was amalgamated with that at [Rome](#) in 1665. After the [French Revolution](#) the Maronite College was attached to the [Congregation of Propaganda](#).

In the [patriarchate](#) of Sergius Risius, the successor of Michael, the [Jesuit](#) Jerome Dandini, by order of [Clement VIII](#), directed a [general council](#) of the Maronites at Kannobin in 1616, which enacted twenty-one canons, correcting abuses and effecting reforms in [liturgical](#) matters; the [liturgical](#) reforms of the council of 1596, however, were extremely moderate. Other [patriarchs](#) were: [Joseph II](#) Risius, who, in 1606, introduced the Gregorian Calendar; John XI (d. 1633), to whom [Paul V](#) sent the [pallium](#) in 1610; Gregory Amira (1633-44); Joseph III of Akur (1644-47); John XII of Soffra (d. 1656). The last two of these [prelates](#) converted a great many [Jacobites](#). Stephen of Ehdem (d. 1704) composed a history of his predecessors from 1095 to 1699. Peter James II was deposed in 1705, but Joseph Mubarak, who was elected in his place, was not recognized by [Clement XI](#), and, through the intervention of [Propaganda](#), which demanded the holding of another council, Peter James II was restored in 1713.

Under Joseph IV (1733-42) was held a second national council, which is of highest importance. [Pope Clement XII](#) delegated Joseph Simeon Assemani, who was assisted by his nephew Stephanus Evodius, with an express mandate to cause the [Council of Trent](#) to be [promulgated](#) in the Lebanon. The [Jesuit](#) Fromage was appointed synodal orator. According to the letter which he sent to his superiors (published at the beginning of Mansi's thirty-eighth volume), the chief abuses to be corrected by the ablegate were: (1) The Maronite [bishops](#), in virtue of an ancient custom, had in their households a certain number of religious [women](#), whose lodgings were, as a rule, separated from the [bishop's](#) only by a door of communication. (2) The patriarch had reserved to himself exclusively the [right](#) to [consecrate](#) the [holy oils](#) and distribute them among the [bishops](#) and [clergy](#) in consideration of money payments. (3) Marriage [dispensations](#) were sold for a money price. (4) The [Blessed Sacrament](#) was not reserved in most of the country churches, and was seldom to be found except in the churches of [religious](#) communities. (5) Married [priests](#) were permitted to remarry. (6) Churches lacked their becoming ornaments, and "the members of Jesus Christ, necessary succour", while, on the other hand, there were too many [bishops](#) — fifteen to one hundred and fifty [parishes](#). (7) The Maronites of [Aleppo](#) had, for ten or twelve years past, been singing the Liturgy in Arabic only.

With great difficulty, J. S. Assemani overcame the ill will of the patriarch and the intrigues of the [bishops](#): the Council of the Lebanon at last convened in the [monastery](#) of St. Mary of Luweiza, fourteen Maronite [bishops](#), one Syrian, and one [Armenian](#) assisting. The abuses enumerated above were reformed, and measures were taken to combat [ignorance](#) by establishing [schools](#). The following decisions were also taken: the Filioque was introduced into the Creed; in the Synaxary, not only the first six councils were to be mentioned, but also the Seventh (Nicæa, 787), the Eighth (Constantinople, 869), the [Council of Florence](#) (1439), and the [Council of Trent](#); the [pope](#) was to be named in the Mass and in other parts of the liturgy; confirmation was reserved to the [bishop](#); the [consecration](#) of the [holy chrism](#) and the [holy oils](#) was set for [Holy Thursday](#); the altar bread was to take the circular form in use at [Rome](#), must be composed only of flour and water, and must contain no oil or salt, after the Syrian tradition; the wine must be mixed with a little water; communion under both species was no longer permitted except to [priests](#) and [deacons](#); the [ecclesiastical hierarchy](#) was definitely organized, and the ceremonial of [ordination](#) fixed; the number of [bishoprics](#) was reduced to eight.

The publication of the decrees of this council did not, of course, completely transform Maronite manners and customs. In 1743, two candidates for the [patriarchate](#) were chosen. [Clement XIV](#) was [obliged](#) to annul the election: he chose Simon Euodius, [Archbishop](#) of [Damascus](#) (d. 1756), who was succeeded by Tobias Peter (1756-66). In the next patriarchal reign, that of Joseph Peter Stefani, a certain Anna Agsmi founded a congregation of religious [women](#) of the Sacred Heart; the [Holy See](#) suppressed the congregation and condemned its foundress, who, by means of her reputation for [sanctity](#), was disseminating grave [errors](#). Joseph Peter, who defended her in spite of everything, was placed under [interdict](#) in 1779, but was reconciled some years later. After him came Michael Fadl (d. 1795), Peter Gemail (d. 1797), Peter Thian (1797-1809), and Joseph Dolci (1809-23). The last, in 1818, abolished, by the action of a synod, the custom by which, in many places, there were pairs of [monasteries](#), one for men, the other for [women](#). Under Joseph Habäisch the struggles with the Druses (see I, above) began, continuing under his successor, Joseph Ghazm (1846-55). Peter Paul Massaad (1855-90) during his long and fruitful term on the patriarchal throne witnessed events of extreme gravity — the revolt of the people against the sheikhs and the massacres of 1860. The Maronite Church owes much to him: his firmness of character and the loftiness of his aims had the utmost possible effect in lessening the [evil](#) consequences and breaking the shock of these conflicts. The immediate predecessor of the present (1910) patriarch, Mgr. Hoyek, was John Peter Hadj (1890-99).

FIRST CATHEDRAL

St. Paul was in Patara, an important city in southern ancient Asia Minor (modern Turkey) on his way to Jerusalem. At Patara he found a ship bound for Phoenicia (modern Lebanon). He boarded the ship and it stopped at Tyre, an important city of Phoenicia, where the ship had to unload cargo. Paul stayed with the Christian disciples in Tyre for a week. The Tyrians did not want Paul to go to Jerusalem, but Paul went anyway. Everybody came out of the city to see Paul's departure. They knelt down on the beach of the Mediterranean Sea and prayed, said goodbye and Paul boarded the ship.

Tyre is mentioned in the Old Testament. Hiram, the king of Tyre, allied himself with Solomon, the king of Jerusalem in Israel. In Phoenicia were the famous cedars of Lebanon, good for building ships and temples.

S. Jenkins says later on Tyre became one of the first Lebanese towns to adopt Christianity and was the seat of an archbishopric with 14 bishoprics under its control. By the 4th century, a basilica was built on the site of the former Temple of Melkart. In the 12th century, the Catholic Crusaders captured the city of Tyre and the surrounding fertile land. Tyre remained in Crusader hands for 167 years.

A. Jousiffe mentions some of the sites of Tyre. There is the ancient marketplace, a colonnaded road, marble Roman pavement, a rectangular arena with five rows of terraced seating cut into limestone, and an extensive Roman bathhouse. Nearby are the ruins of the Crusader Cathedral. Foundations and granite columns are all that remain. The king of Jerusalem was once crowned within the walls of this cathedral. The remains of the German king Frederick Barbarossa are reputed to be buried here. Further away is a Roman cemetery with decorated marble and stone tombs. In this area is a huge triumphal arch, an aqueduct, the largest and best-preserved Roman stadium in the world, seating 20,000 spectators. It was used for chariot races. In the Christian quarter of the city there are six churches reflecting Lebanon's multitude of Christian denominations.

L. Keen says the Tyre cathedral was built by a bishop called Paulinus. This Christian church was laid out in the same pattern as the temples to Astarte and Baal. In the cathedral was supposed to have been a large marble stone on which Jesus sat during his visit to Tyre when He cured the daughter of the Phoenician woman. The body of the theologian-martyr Origen, who died in 253, is said to be buried behind the altar in the cathedral.



RABBULA GOSPEL

One of the greatest treasures of Church Art still preserved, a Maronite contribution that influenced Byzantine art and medieval tastes.

The **Rabbula Gospels**, or **Rabula Gospels**, (Florence, Biblioteca Mediceo Laurenziana, cod. Plut. I, 56) is a 6th-century [illuminated Syriac Gospel Book](#). One of the finest Byzantine works produced in [Asia](#), and one of the earliest Christian manuscripts with large miniatures, it is distinguished by the miniaturist's predilection for bright colours, movement, drama, and [expressionism](#). Coming from a period from which little art survives, and which saw great development in Christian [iconography](#), the manuscript has a significant place in art history, and is very often referred to.



The earliest crucifixion in an [illuminated manuscript](#)

The Gospel was completed in 586 at Monastery of St. John of Zagba (Syriac: ܕܡܢܝܐ ܕܝܫܘܥ, *Bēṭ Zaḡbā*), which, although traditionally thought to have been in Northern Mesopotamia, is now thought to have been in the hinterland between [Antioch](#) and [Apamea](#) in modern [Syria](#). It was signed by its scribe, Rabbula (ܪܒܘܠܐ, *Rabbulā*) about whom nothing else is known. In their current condition the folios are 34 cm (13.4 in) by 27 cm (10.6 in). Their original size is unknown because they were trimmed during previous rebindings. The text is written in black or dark brown ink in two columns of a variable number of lines. There are footnotes written in red ink at the bottom of many of the columns. The text is the [Peshitta](#) version of the [Syriac](#) translation of the Gospels.

The manuscript is illuminated, with the text framed in elaborate floral and architectural motifs. The Gospel canons are set in [arcades](#) ornamented with flowers and birds. The miniaturist obviously drew

some of his inspiration from [Hellenistic](#) art (draped figures), but relied mainly on the ornamental traditions of [Persia](#). The miniatures of the Rabbula Gospels, notably those representing the [Crucifixion](#), the [Ascension](#) and [Pentecost](#), are real pictures with a decorative frame formed of [zigzags](#), [curves](#), [rainbows](#) and so forth. The scene of the Crucifixion is the earliest to survive in an illuminated manuscript, and shows the Eastern form of the image at the time. There is a miniature of the [Apostles](#) choosing a new twelfth member (after the loss of [Judas](#)); this is not an event found in the [Canonical Gospels](#) (though it is mentioned in Chapter 1 of [Acts](#)) and is almost never seen in later art. The artist was trained in the classical illusionist tradition, and is a competent and practiced hand rather than an outstanding talent; but surviving images from this period are so rare that his are extremely valuable for showing the style and [iconography](#) of his age.



The French Orientalist Edgard Blochet (1870–1937) argued that some of the folios of the manuscript, including the pictorial series, were an interpolation no earlier than the 10th or 11th century. Since the original [legend](#) accompanying the miniatures is of the same paleographic character as the main text of the manuscript, this theory was rejected by Giuseppe Furlani and by Carlo Cecchelli in the commentary of the facsimile edition of the miniatures published in 1959.

The history of the manuscript after it was written is vague until the 11th century when it was at [Maipuc](#). In the late 13th or early 14th century it came to [Kanubin](#). In the late 15th or early 16th century, the manuscript was taken by the [Maronite](#) Patriarch to the [Laurentian Library](#) in [Florence](#), where it is today.



Folio 13v of the Rabbula Gospels contains a miniature of the [Ascension](#)

	NAME	ARRIVED	LAST PLACE OF RESIDENCE / BIRTH PLACE	SHIP NAME
①	Sawma, Tafe	1953	U S	Vulcania
①	Sawma, Sawma Mansour	1935	Cincinnati O	Byron
①	Sawma, Toufic	1935	N/A	Byron
①	Sawma, Catherine	1954	N/A	Maiquetia
①	Sawma, Vincent M	1945	N/A	Ta - 191
①	Sawma, HouneinÃ©	1953	N/A	Trajan
①	Sawma, Rosaline	1935	N/A	Byron
①	Sawma, Nahim	1932	N/A	Byron
①	Sawma, Mansour	1935	N/A	Byron
①	Sawma, Chafica	1910	Hamana, Turkey	Floride
①	Sawma, Naeme	1911	Liverpool, England	Laurentic
①	Sawma, Said	1910	Hamana, Turkey	Floride
①	Sawma, Laurs	1911	Liverpool, England	Laurentic

Type	Abjad
Languages	Aramaic (Classical Syriac , Assyrian Neo-Aramaic , Chaldean Neo-Aramaic , Turoyo , Christian Palestinian Aramaic), Arabic (Garshuni)
Period	~200 BC to the present
Parent systems	Proto-Sinaitic alphabet ; Phoenician alphabet ; Aramaic alphabet ; Syriac alphabet
Child systems	Sogdian → Orkhon (Turkic) → Old Hungarian ; → Old Uyghur ; → Mongolian ; Nabataean alphabet → Arabic alphabet ; → N'Ko alphabet ; Georgian (<i>disputed</i>)
ISO 15924	Syrc, 135; Syre (138, 'Estrangēlā variant) ; Syrj (137, Western variant); Syrn (136, Eastern variant)
Direction	Right-to-left Unicode Syriac

The **Syriac alphabet** is a [writing system](#) primarily used to write the [Syriac language](#) from the 1st century AD. It is one of the [Semitic abjads](#) directly descending from the [Aramaic alphabet](#) and shares similarities with the [Phoenician](#), [Hebrew](#), [Arabic](#), and the traditional [Mongolian alphabets](#).

Syriac is written from right to left. It is a [cursive](#) script where some, but not all, letters connect within a word. The alphabet consists of 22 letters, all of which are consonants. The vowel sounds are supplied by the reader's memory or by pointing (a system of diacritical marks to indicate the correct reading).

In fact, three letters act as [matres lectionis](#): rather than being a consonant, they indicate a vowel. ['Ālap̄](#) (ܐ), the first letter, represents a [glottal stop](#), but it can also indicate a vowel at the beginning or the end of a word. The letter [Waw](#) (ܘ) is the consonant *w*, but can also represent the vowels *o* and *u*. Likewise, the letter [Yōd](#) (ܝ) represents the consonant *y*, but it also stands for the vowels *i* and *e*.

In addition to the sounds of the language, the letters of the Syriac alphabet can be used to represent numbers in a system similar to [Hebrew](#) and [Greek numerals](#).



11th century book in Syriac Sertā.

Forms of the Syriac alphabet: There are three major variants of the Syriac alphabet.

Classical 'Estrangēlā: The oldest and classical form of the alphabet is 'Estrangēlā (ܐܪܡܝܐ); the name is thought to derive from the Greek adjective *στρογγύλη* (*strongylē*, 'rounded'), though it has also been suggested to derive from *ܣܪܬܐ ܡܕܢܗܝܐ* (*serṭā 'ewangēlāyā*, 'gospel character')). Although 'Estrangēlā is no longer used as the main script for writing Syriac, it has received some revival since the 10th century. It is often used in scholarly publications (for instance, the [Leiden University](#) version of the [Peshitta](#)), in titles and inscriptions. In some older [manuscripts](#) and [inscriptions](#) it is possible for any letter to join to the left, and older Aramaic letter forms (especially of [Heth](#) and the [lunate Mem](#)) are found. Vowel marks are usually not used with 'Estrangēlā.

ܠܠܐ ܐܠܗܐ ܐܡܝܢ ܕܡܠܟܐ ܕܥܠܡܐ
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

Sertō
Madnḥāyā
Estrangēlā

Brēšit itaw[hy]-[h]wā melṭā.

In the beginning was the Word.

The opening words of the [Gospel of John](#)

East Syriac Madnḥāyā: The Eastern script resembles 'Estrangēlā more closely than the Western script, being somewhat a midway point between the two. The Eastern script uses a system of dots above or below letters, based on an older system, to indicate vowels.

It is thought that the Eastern method for representing vowels influenced the development of the [Niqqud](#) markings used for writing Hebrew.

West Syriac Serṭā: Most of the letters are clearly derived from 'Estrangēlā, but are simplified, flowing lines. A cursive, [chancery hand](#) is evidenced in the earliest Syriac manuscripts, but important works were written in 'Estrangēlā. From the 8th century, the simpler Serṭā style came into fashion, perhaps because of its more economical use of [parchment](#). The [Nabataean alphabet](#) (which gave rise to the [Arabic alphabet](#)) was based on this form of Syriac handwriting. The Western script is usually vowel-pointed with miniature Greek vowel letters above or below the letter which they follow.

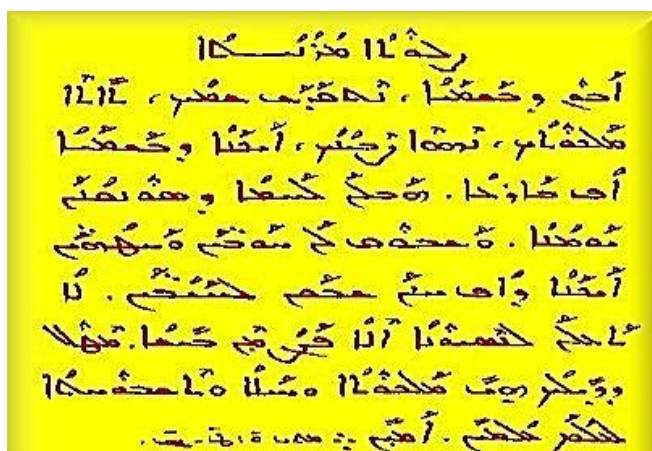
Summary table: The Syriac alphabet consists of the following letters, shown in their isolated (non-connected) forms. When isolated, the letters *Kāp̄*, *Mīm*, and *Nūn* are usually shown with their initial form connected to their final form. The letters *Ālap̄*, *Dālat̄*, *Hē*, *Waw*, *Zayn*, *Ṣādē*, *Rēš*, and *Taw* (and, in early 'Estrangēlā manuscripts, the letter *Semkaṭ*) do not connect to a following letter within a word when written. These are marked with an asterisk (*).

Name	Letter			Sound Value		N u m	Hebrew Equivalen t	Arabic Equivalen t
	'Eṣṭran gēlā	Maḏn ḥāyā	Serṭ ā	Transliteration	IPA			
Ālap̄ * (ܐܠܦ)				' or nothing	[ʔ] or silent	1	א	ا
Bēt (ܒܬܐ)				hard: <i>b</i> soft: <i>b̄</i> (also <i>bh</i> , <i>v</i> , <i>β</i>)	hard: [b] soft: [v] or [w]	2	ב	ب
Gāmal (ܓܡܠܐ)				hard: <i>g</i> soft: <i>ḡ</i> (also <i>ǧ</i> , <i>gh</i> , <i>ḡ</i> , <i>γ</i>)	hard: [g] soft: [ɣ]	3	ג	ج, غ
Dālat̄ * (ܕܠܬܐ)				hard: <i>d</i> soft: <i>d̄</i> (also <i>dh</i> , <i>ḏ</i> , <i>ḍ</i>)	hard: [d] soft: [ð]	4	ד	ذ
Hē * (ܚܐ)				<i>h</i>	[h]	5	ה	ه
Waw * (ܘܐ)				consonant: <i>w</i> mater lectionis: <i>ū</i> or <i>ō</i> (also <i>u</i> or <i>o</i>)	consonant: [w] mater lectionis: [u] or [o]	6	ו	و
Zayn * (ܙܐ)				<i>z</i>	[z]	7	ז	ز
Hēt (ܚܬܐ)				<i>ḥ</i>	[h], [x], or [χ]	8	ח	ح, خ
Tēt (ܬܐ)				<i>t̄</i>	[tʰ]	9	ט	ط
Yōd (ܝܐ)				consonant: <i>y</i> mater lectionis: <i>ī</i> (also <i>i</i>)	consonant: [j] mater	10	י	ي

					lectionis: [i] or [e]			
<u>Kāp</u> (ܟܦ)	ܟ	ܟ	ܟ	hard: <i>k</i> soft: <i>k̄</i> (also <i>kh, x</i>)	hard: [k] soft: [x]	20	ܟܦ	خ, ك
<u>Lāmad</u> (ܠܡܕ)	ܠ	ܠ	ܠ	<i>l</i>	[l]	30	ܠܡܕ	ل
<u>Mīm</u> (ܡܡܡ)	ܡ	ܡ	ܡ	<i>m</i>	[m]	40	ܡܡܡ	م
<u>Nūn</u> (ܢܢܢ)	ܢ	ܢ	ܢ	<i>n</i>	[n]	50	ܢܢܢ	ن
<u>Semkat</u> (ܫܡܟܬܐ)	ܫ	ܫ	ܫ	<i>s</i>	[s]	60	ܫܡܟܬܐ	س
<u>Ē</u> (ܐܝܬܐ)	ܐ	ܐ	ܐ	‘	[ʕ]	70	ܐܝܬܐ	ع
<u>Pē</u> (ܦܦܦ)	ܦ	ܦ	ܦ	hard: <i>p</i> soft: <i>p̄</i> (also <i>ṗ, p̈, ph, f</i>)	hard: [p] soft: [f]	80	ܦܦܦ	ف
<u>Sādē</u> * (ܫܝܕܐ)	ܫ	ܫ	ܫ	<i>ṣ</i>	[sʕ]	90	ܫܝܕܐ	ص
<u>Qōp̄</u> (ܩܩܩ)	ܩ	ܩ	ܩ	<i>q</i>	[q]	100	ܩܩܩ	ق
<u>Rēš</u> * (ܪܝܫܐ)	ܪ	ܪ	ܪ	<i>r</i>	[r]	200	ܪܝܫܐ	ر
<u>Šīn</u> (ܫܝܢܐ)	ܫ	ܫ	ܫ	<i>š</i> (also <i>sh</i>)	[ʃ]	300	ܫܝܢܐ	ش
<u>Taw</u> * (ܬܐܘܐ)	ܬ	ܬ	ܬ	hard: <i>t</i> soft: <i>t̄</i> (also <i>th, θ</i>)	hard: [t] soft: [θ]	400	ܬܐܘܐ	ث, ت

Karshuni: When [Arabic](#) began to be the dominant spoken language in the [Fertile Crescent](#), texts were often written in Arabic with the Syriac script. These writings are usually called *Karshuni* or *Garshuni* (ܩܪܫܘܢܐ). Garshuni is often used today by Neo-Aramaic speakers in written communication such as letters and fliers. Garshuni originated in the seventh century AD, when Arabic script was not yet fully developed and widely read. There is evidence that writing Arabic in Garshuni influenced the style of modern Arabic script. After this initial period, Garshuni writing has continued to the present day among some [Syriac Christian](#) communities in the Arabic-speaking regions of the [Levant](#) and [Mesopotamia](#).

ABON DBASHMAYO: OUR LORD'S PRAYER IN SYRIAC LANGUAGE (ARAMAIC)



<u><i>Syriac Pronunciation</i></u>	<u><i>English Version</i></u>
Aboon Dbashmayo	Our Father who art in Heaven
Nethcadash shmokh	hallowed be thy name.
teethe malkoothokh,	thy Kingdom come,
nehwe sebyonokh,	thy will be done;
aykano Dbashmayo off bar'o.	as in heaven, so on earth.
Hab lan lahmo dsoonconan yawmono,	Give us our needful bread this day.
washbook lan howbain wahtohain	And forgive us our debts (offences and sins),
aykano doff hnan shbakn il hayobain	as we also have forgiven our debtors (debtors in sin).
lo thaalan il nessyoono elo fasson men beesho	And bring us not into temptation, but deliver us from evil.
metool ddeelokhee malkootho,	For thine is the kingdom
ou haylo ou Teshbohto,	and the power, and the glory,
loalam olmen Amen.	for ever and ever. Amen.

ST EPHREM

Hundreds of our chants that we still sing today in our Church were composed by St Ephrem, and called “Ephremiet” in his memory.



Icon from Meryem Ana Kilisesi, Diyarbakır

Deacon, Confessor and Doctor of the Church; Venerable Father

Born c. 306; Nisibis (modern-day Turkey)

Died 9 June 373; Edessa (modern-day Turkey)

Honored in All Christianity

Feast 28 January (Eastern Orthodox Church, Eastern Catholic Churches)
7th Saturday before Easter (Syriac Orthodox Church)
June 9 (Roman Catholic Church, Church of England)
June 10 (Episcopal Church (USA)); June 18 (Maronite Church)

Attributes Vine and scroll, deacon's vestments and thurible; with Saint Basil the Great; composing hymns with a lyre

Patronage Spiritual directors and spiritual leaders

Ephrem the Syrian (Syriac: ܡܪ ܝܗܪܝܡ ܫܘܪܝܝܐ, *Mār Efrēm Šūryāyā*; Greek: Ἐφραίμ ὁ Σϋρος; [Latin](#): *Ephraem Syrus*; ca. 306 – 373) was a [Syriac](#) deacon and a prolific Syriac-language hymnographer and theologian of the 4th century from the [region of Syria](#). His works are hailed by Christians throughout the world, and many denominations venerate him as a saint. He has been declared a Doctor of the Church in Roman Catholicism. He is especially beloved in the Syriac Orthodox Church.

Ephrem wrote a wide variety of hymns, poems, and sermons in verse, as well as prose biblical exegesis. These were works of practical theology for the edification of the church in troubled times. So popular were his works, that, for centuries after his death, Christian authors wrote hundreds of pseudepigraphal works in his name. Ephrem's works witness to an early form of Christianity in which Western ideas take little part. He has been called the most significant of all of the fathers of the Syriac-speaking church tradition.

Life

Ephrem was born around the year 306 in the city of Nisibis (the modern Turkish town of Nusaybin, on the border with Syria, in the Roman province of Mesopotamia, which had come into Roman hands only in 298). Internal evidence from Ephrem's hymnody suggests that both his parents were part of the growing Christian community in the city, although later hagiographers wrote that his father was a pagan priest. Numerous languages were spoken in the Nisibis of Ephrem's day, mostly dialects of Aramaic. The Christian community used the Syriac dialect. The culture included pagan religions, Judaism and early Christian sects.

Jacob, the second bishop of Nisibis, was appointed in 308, and Ephrem grew up under his leadership of the community. Jacob of Nisibis is recorded as a signatory at the First Council of Nicea in 325. Ephrem was baptized as a youth and almost certainly became a son of the covenant, an unusual form of Syrian proto-monasticism. Jacob appointed Ephrem as a teacher (Syriac *malpānā*, a title that still carries great respect for Syriac Christians). He was ordained as a deacon either at his baptism or later. He began to compose hymns and write biblical commentaries as part of his educational office. In his hymns, he sometimes refers to himself as a "herdsman" (ܠܠܐܢܐ, *'allānā*), to his bishop as the "shepherd" (ܪܥܝܐ, *rā'yā*), and to his community as a 'fold' (ܕܝܪܐ, *dayrā*). Ephrem is popularly credited as the founder of the School of Nisibis, which, in later centuries, was the center of learning of the Syriac Orthodox Church.



Newly excavated Church of Saint Jacob in Nisibis, where Ephrem taught and ministered

In 337, Emperor Constantine I, who had legalised and promoted the practice of Christianity in the Roman Empire, died. Seizing on this opportunity, Shapur II of Persia began a series of attacks into Roman North Mesopotamia. Nisibis was besieged in 338, 346 and 350. During the first siege, Ephrem credits Bishop Jacob as defending the city with his prayers. In the third siege, of 350, Shapur rerouted the River Mygdonius to undermine the walls of Nisibis. The Nisibenes quickly repaired the walls while the Persian elephant cavalry became bogged down in the wet ground. Ephrem celebrated what he saw as the miraculous salvation of the city in a hymn that portrayed Nisibis as being like Noah's Ark, floating to safety on the flood.

One important physical link to Ephrem's lifetime is the baptistery of Nisibis. The inscription tells that it was constructed under Bishop Vologeses in 359. In that year, Shapur attacked again. The cities around Nisibis were destroyed one by one, and their citizens killed or deported. Constantius II was unable to respond; the campaign of Julian in 363 ended with his death in battle. His army elected Jovian as the new emperor, and to rescue his army, he was forced to surrender Nisibis to Persia (also in 363) and to permit the expulsion of the entire Christian population.

Ephrem, with the others, went first to Amida (Diyarbakır), eventually settling in Edessa (modern Şanlıurfa) in 363. Ephrem, in his late fifties, applied himself to ministry in his new church and seems to have continued his work as a teacher, perhaps in the School of Edessa. Edessa had always been at the heart of the Syriac-speaking world, and the city was full of rival philosophies and religions. Ephrem comments that orthodox Nicene Christians were simply called "Palutians" in Edessa, after a former bishop. Arians, Marcionites, Manichees, Bardaisanites and various gnostic sects proclaimed themselves as the true church. In this confusion, Ephrem wrote a great number of hymns defending Nicene orthodoxy. A later Syriac writer, Jacob of Serugh, wrote that Ephrem rehearsed all-female choirs to sing his hymns set to Syriac folk tunes in the forum of Edessa. After a ten-year residency in Edessa, in his sixties, Ephrem succumbed to the plague as he ministered to its victims. The most reliable date for his death is 9 June 373.

Writings

Over four hundred hymns composed by Ephrem still exist. Granted that some have been lost, Ephrem's productivity is not in doubt. The church historian Sozomen credits Ephrem with having written over three million lines. Ephrem combines in his writing a threefold heritage: he draws on the models and methods of early Rabbinic Judaism, he engages skillfully with Greek science and philosophy, and he delights in the Mesopotamian/Persian tradition of mystery symbolism.



The interior of the Church of Saint Jacob in Nisibis

The most important of his works are his lyric, teaching hymns (ܡܕܪܫܐ, *madrāšê*). These hymns are full of rich, poetic imagery drawn from biblical sources, folk tradition, and other religions and philosophies. The *madrāšê* are written in stanzas of syllabic verse and employ over fifty different metrical schemes. Each *madrāšâ* had its *qālâ* (ܩܠܐ), a traditional tune identified by its opening line. All of these *qālê* are now lost. It seems that Bardaisan and Mani composed *madrāšê*, and Ephrem felt that the medium was a suitable tool to use against their claims. The *madrāšê* are gathered into various hymn cycles. Each group has a title — *Carmina Nisibena*, *On Faith*, *On Paradise*, *On Virginity*, *Against Heresies* — but some of these titles do not do justice to the entirety of the collection (for instance, only the first half of the *Carmina Nisibena* is about Nisibis). Each *madrāšâ* usually had a refrain (ܐܢܬܐ, *ʾunîṭâ*), which was repeated after each stanza. Later writers have suggested that the *madrāšê* were sung by all-women choirs with an accompanying lyre.

Particularly influential were his *Hymns Against Heresies*. Ephrem used these to warn his flock of the heresies that threatened to divide the early church. He lamented that the faithful were "tossed to and fro and carried around with every wind of doctrine, by the cunning of men, by their craftiness and deceitful wiles." He devised hymns laden with doctrinal details to inoculate right-thinking Christians against heresies such as docetism. The *Hymns Against Heresies* employ colourful metaphors to describe the Incarnation of Christ as fully human and divine. Ephrem asserts that Christ's unity of humanity and divinity represents peace, perfection and salvation; in contrast, docetism and other heresies sought to divide or reduce Christ's nature and, in doing so, rend and devalue Christ's followers with their false teachings.

Ephrem also wrote verse homilies (ܡܡܪܐ, *mêmre*). These sermons in poetry are far fewer in number than the *madrāšê*. The *mêmre* were written in a heptosyllabic couplets (pairs of lines of seven syllables each).

The third category of Ephrem's writings is his prose work. He wrote a biblical commentary on the Diatessaron (the single gospel harmony of the early Syriac church), the Syriac original of which was found in 1957. His *Commentary on Genesis and Exodus* is an exegesis of Genesis and Exodus. Some fragments exist in Armenian of his commentaries on the Acts of the Apostles and Pauline Epistles.

He also wrote refutations against Bardaisan, Mani, Marcion and others.

Ephrem wrote exclusively in the Syriac language, but translations of his writings exist in Armenian, Coptic, Georgian, Greek and other languages. Some of his works are only extant in translation (particularly in Armenian). Syriac churches still use many of Ephrem's hymns as part of the annual cycle of worship. However, most of these liturgical hymns are edited and conflated versions of the originals.

The most complete, critical text of authentic Ephrem was compiled between 1955 and 1979 by Dom Edmund Beck, OSB, as part of the *Corpus Scriptorum Christianorum Orientalium*.

Greek Ephrem

Ephrem's artful meditations on the symbols of Christian faith and his stand against heresy made him a popular source of inspiration throughout the church. This occurred to the extent that there is a huge corpus of Ephrem pseudepigraphy and legendary hagiography. Some of these compositions are in verse, often a version of Ephrem's heptosyllabic couplets. Most of these works are considerably later compositions in Greek. Students of Ephrem often refer to this corpus as having a single, imaginary author called "Greek Ephrem", or *Ephraem Graecus* (as opposed to the real Ephrem the Syrian). This is not to say that all texts ascribed to Ephrem in Greek are by others, but many are. Although Greek compositions are the main source of pseudepigraphal material, there are also works in Latin, Slavonic and Arabic. There has been very little critical examination of these works, and many are still treasured by churches as authentic.

The best known of these writings is the *Prayer of Saint Ephrem*, which is recited at every service during Great Lent and other fasting periods in Eastern Christianity.

Veneration as a saint

Soon after Ephrem's death, legendary accounts of his life began to circulate. One of the earlier "modifications" is the statement that Ephrem's father was a pagan priest of Abnil or Abizal. However, internal evidence from his authentic writings suggest that he was raised by Christian parents. This legend may be anti-pagan polemic or may reflect his father's status prior to converting to Christianity.



Icons of St. Ephrem (right), together with St. George (top) and St. John Damascene

The second legend attached to Ephrem is that he was a monk. In Ephrem's day, monasticism was in its infancy in Egypt. He seems to have been a part of the members of the covenant, a close-knit, urban community of Christians that had "covenanted" themselves to service and had refrained from sexual activity. Some of the Syriac terms that Ephrem used to describe his community were later used to describe monastic communities, but the assertion that he was monk is anachronistic. Later hagiographers often painted a picture of Ephrem as an extreme ascetic, but the internal evidence of his authentic writings show him to have had a very active role, both within his church community and through witness to those outside of it. Ephrem is venerated as an example of monastic discipline in Eastern Christianity. In the Eastern Orthodox scheme of hagiography, Ephrem is counted as a Venerable Father (i.e., a sainted Monk). His feast day is celebrated on 28 January and on the Saturday of the Venerable Fathers (Cheesefare Saturday), which is the Saturday before the beginning of Great Lent.

Ephrem is popularly believed to have taken legendary journeys. In one of these he visits Basil of Caesarea. This links the Syrian Ephrem with the Cappadocian Fathers and is an important theological bridge between the spiritual view of the two, who held much in common. Ephrem is also supposed to have visited Saint Pishoy in the monasteries of Scetes in Egypt. As with the legendary visit with Basil, this visit is a theological bridge between the origins of monasticism and its spread throughout the church.

On 5 October 1920, Pope [Benedict XV](#) proclaimed Ephrem a Doctor of the Church. This proclamation was made before critical editions of Ephrem's authentic writings were available.

The most popular title for Ephrem is *Harp of the Spirit* (Syriac: ܟܢܪܐ ܕܪܗܐ, *Kenārâ d-Rûhâ*). He is also referred to as the Deacon of Edessa, the Sun of the Syrians and a Pillar of the Church.

His Roman Catholic feast day of 9 June conforms to his date of death. For 48 years (1920–1969), it was on 18 June. Ephrem is honored with a [feast day](#) on the [liturgical calendar of the Episcopal Church \(USA\)](#) on June 10.

Quotations - About Ephrem:

- "The greatest poet of the patristic age and, perhaps, the only theologian-poet to rank beside Dante." — Robert Murray.
- "This (Efrem) who became a **crown of glory for all the Arameans**, and through him they became near the spiritual splendors. He who became a great orator among the Syrians." & "He who gazed diligently in his mind on the great Moses, and after the model of the Hebrew women he taught the **Aramaean women** to give praise with their *madrashê*" — [James of Sarugh](#)

Quotations - By Ephrem:

- "The boldness of our love is pleasing to you, O Lord, just as it pleased you that we should steal from your bounty." — Ephrem the Syrian, *Hymns on Faith* 16:5.
- "Remember me, ye heirs of God, ye brethren of Christ; supplicate the Savior earnestly for me, that I may be freed through Christ from him that fights against me day by day." — *The Fear at the End of Life*
- "You (Jesus) alone and your Mother are more beautiful than any others, for there is no blemish in you nor any stains upon your Mother. Who of my children can compare in beauty to these?" — Ephraim the Syrian, *Nisibene Hymns* 27:8; ca. 361 AD.

LEBANON

¶ *Come with me from Lebanon (my spouse,) with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the Lions dens, from the mountains of the Leopards.*

Song of Solomon 4:8



For 6000 years, Guardian of Civilization



“EGYPT HAS ONE MAN (MOHAMMED ALI); LEBANON HAS A PEOPLE”.

LAMARTINE, 1832.

(Extract from Canadian LGIC)
(Edited and augmented by author)

PRE-HISTORIC

(50,000 BC – 10,000 BC) PALEOLITHIC PERIOD

The evidence of tools found in caves along the coast of Lebanon shows that it was inhabited all through the classic stages of human development: Paleolithic, Neolithic, the bronze, and the iron working periods. Neanderthal and Cro-Magnon people were making flint tools in this region around 50,000 years ago.

(10 000 BC- 4000 BC) NEOLITHIC PERIOD

Village life followed the domestication of plants and animals with the Neolithic Revolution starting around 10,000 BC. The traces of the coastal settlements in Lebanon date back to around 9000 BC in Byblos, favoring its founding among the earliest ‘communities’ during this period.

PHOENICIANS - GREEK - ROMANS (4000 BC - 600 AD)

(4000 BC) THE PHOENICIANS/ CANAANITES

The recorded history shows a group of coastal cities and heavily forested mountains inhabited by the Canaanites around 4000 BC. These early inhabitants referred to themselves according to their city of origin, and called their nation Canaan. They lived in the narrow East-Mediterranean coast and the parallel strip of mountains of Lebanon. Around 2800 BC Canaanites traded cedar timber, olive oil and wine from Byblos for metals and ivory from Egypt. The Coastal cities fell to Amorites around 2000 BC, and to Egyptians from round 1800 until 1200 BC when they recovered independence.

The Canaanites who inhabited that area were called Phoenicians by the Greeks (from the Greek word phoinos, meaning ‘red’) in a reference to the unique purple dye the Phoenicians produced from murex seashells. The Phoenicians mastered the art of navigation and dominated the Mediterranean Sea trade for over 500 years. They excelled in producing textiles, carving ivory and working with metal and glass. The Phoenicians built several local cities East of the Mediterranean among which are: Byblos, Tyre, Sidon, Berytus (Beirut), Tripoli, Arvad Island-City, Baalbek and Caesarea.

They established trade routes to Europe and Western Asia. Phoenician ships circumnavigated Africa two thousand years before those of the Portuguese. They founded colonies wherever they ventured on the North and South of the Mediterranean in Cyprus, Rhodes, Crete, Malta, Sicily, Sardinia, Marseilles, Cadiz, and Carthage around the first Millennium B.C.



Phoenician Colonies around the Mediterranean Sea (first Millennium B.C.)

INVENTING THE ALPHABET

Around 1600 B.C. the Phoenicians invented the alphabet, and passed them onto the world. The Greeks adopted the 22-letter alphabet from the Phoenicians which has led to the Latin letters of present day.

Constructing Kings David and Solomon Palaces and Temple

The Phoenician king Hiram of Tyre (989-936 BC) built a palace for David and two palaces and a temple for Solomon. The Bible provides a vast amount of information about them. The Phoenicians built David's Palace and Solomon's Temple. They also built King Solomon two palaces, of which one was called 'Forest of Lebanon'. Craftsmen of Phoenicia used Lebanon's cedar and metal to accomplish the work around the middle of the tenth century BC.

The Phoenicians adjusted to successive conquerors later and managed to keep their trade business ongoing, and kept a sort of political independence.

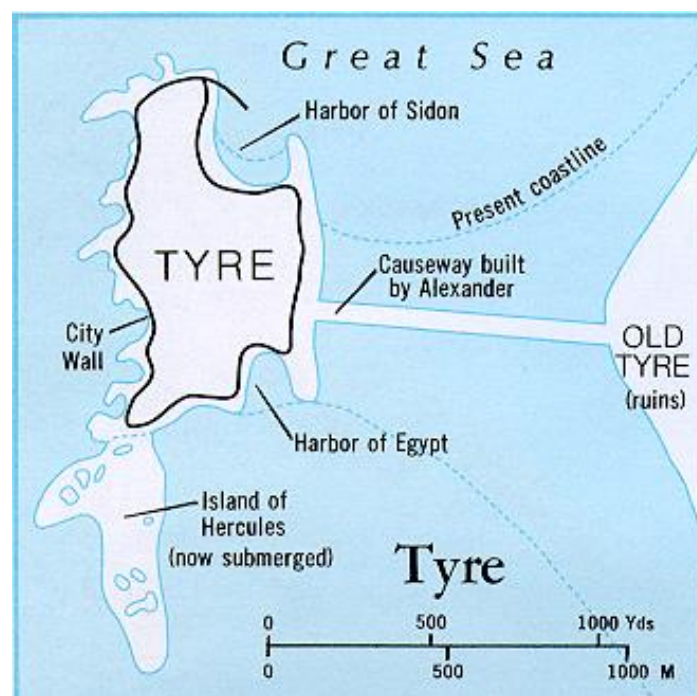
(875-608 BC) The powerful **Assyrians** invaded Phoenicia in 875 BC and deprived the Phoenicians of their independence. Byblos, Tyre and Sidon rebelled several times and the Assyrians brought total destruction to the cities in response.

(585-538 BC) The **Babylonians** became the new power and occupied Phoenicia. Phoenician cities rebelled and Tyre was destroyed, again

(538 BC-333 AD) The **Persians** occupied the region including Phoenicia. The Phoenician navy supported Persia during the Greco-Persian war (490-449 BC). Phoenicians revolted when overburdened with heavy tributes imposed by the Persians in the fourth century BC.

(333 - 64 BC) The **Greeks** defeated the Persian troops when Alexander the Great attacked Asia Minor in 333 BC. The Phoenician cities made no attempt to resist and acknowledged Alexander's suzerainty. However, when he tried to offer a sacrifice to Melkart, Tyre's god, the city resisted and he besieged it.

The city fell after 7 months of resistance. Alexander's conquest left a Greek imprint on the area. The Phoenicians, being a cosmopolitan civilization amenable to outside influences, adopted aspects of Greek civilization and continued with their trade business.



(64 BC-600 AD) ROMANS AND CHRISTIANITY

The Romans added Lebanon to their Empire. Economic and intellectual activities flourished in Lebanon during the Pax Romana. The inhabitants of the principal Phoenician cities of Byblos, Sidon and Tyre were granted Roman citizenship.

These cities were centers of the pottery, glass and purple dye industries; their harbors also served as warehouses for products imported from Syria, Persia and India. They exported cedar, perfume, jewelry, wine and fruit to Rome.

Economic prosperity led to a revival in construction and urban development; temples, palaces and the first School of Law in history were built throughout the country, as well as paved roads that linked the cities. Ruins of Roman temples and monuments are found all around Lebanon with the largest in Baalbek.

The Bible states that the first woman who believed in Christianity, and became the first convert outside the Jews was a Phoenician woman. From the Northern Phoenician ports Saint Peter left to Rome and built the first church.

After the Roman Empire divided, the economic and intellectual activities continued to flourish in Beirut, Tyre and Sidon for more than a century.

The fifth century witnessed the birth of **Maronite Christianity**. Saint Maroun (also Maron) found a refuge in the northern mountains of Lebanon. A great portion of the Phoenicians became Christians, and their faith was named for him. Maronite Catholics later made great contributions to Lebanese history, independence and culture.



ROMAN BERYTUS

Some fun and some sad stuff from those days:

Saint Matrona in Beit Mery

During the late fifth century AD Saint Matrona visited the area near Berytus and stayed in a pagan temple now inhabited only by demons, according to her hagiographers. The idoleon is more fully described thus: ‘in the region of Berytus...a temple of the idols.’ Matrona was visited by a series of disguised demons who offered her information about the temple and her situation. Eventually one of these demons was made visible in the form of an old woman beggar who spoke to her thus:

‘If I was not able to defeat you, the brave one, while you are a young woman, in old age, I shall bring upon you the most painful of things. Now I will set against you those who are in Beirut, for you dishonor their temple and, as much as you can, you neglect it.’



It seems quite likely that the temple site was either Deir el Qalaa where a Christian monastery was built upon the foundations of the temple to Jupiter (as Baal) and to Juno or Beit Meri where there has been a Maronite convent for many centuries. The conversion of a temple site to a church or monastery is a continuing motif in the hagiographic literature.

The site is described as deserted. Now, it happened once, as she performed the nightly psalmody, that demons sang most fervently in response, for she heard the voices of many men singing. Taking fright and fortifying herself with the sign of the cross, she completed the psalmody, considering within herself and saying, ‘this place is deserted and the house unhallowed; there is no village in this place, nor have any passersby approached; whence, then, come these voices?’



In another visitation by a demon who has transformed himself into ‘a woman fair of face and of solemn and noble bearing,’ Matrona was told: ‘What are you doing here, madam, you who are young and quite fair of form? This is no place [the temple] for you: it is a dwelling of idols and demons. Come to Beirut, for it is a beautiful and hospitable city, which provides for all people. It is desolate here: there is no provision for the necessities of life. Furthermore, heaven forbid that any of those men who often come here should do you harm, desirous of committing sin with you.’

Matrona made a reputation for herself by combating these demons and by public teaching. She attracted a number of women converts from Berytus and the surrounding areas. Among these converts was a pagan priestess. The account of her duties as a priestess and the reactions of the pagans when she ceased

performing these duties provides a rare window into the praxis of paganism in or near Late Antique Berytus and perhaps by extension into paganism of the larger world of Phoenicia or Syria or even the Greek East.

Aqueduct Near Brummana – Nahr El Je’emani



Je’emani River

Churchill and Uruqhart mention visiting and seeing this Aqueduct and bridge below Brummana in the 1860s. The water is drawn from inside the mountainside, through a tunnel, in a stone duct, carved meticulously with a covering stone fit into its grooves. The bridge for the duct was in ruins then, and must have been scavenged since.

From “Roman Berytus” by Linda Jones Hall:

“The city of Berytus received, perhaps from imperial donation, the typical structures deemed appropriate for urban life. The aqueduct may date from the reign of Nero and the improvements made by his envoy in 56 AD. The aqueduct crossed the Magoras River (Nahr Beirut) just to the north of the city by a bridge which measured 240 meters in length and was composed of three ranges of arches. The ruins which survive are impressive and have been compared to those

of the Pont du Gard. The water was dispersed within the city by a series of canalizations. A canal cut from rock which then allowed water to flow into rockcut basins has been found in the city. A system of sewer pipes which removed wastes from the city has also been discovered.”

From E. Robinson, “Biblical Researches in Palestine and the Adjacent Regions: A Journal of Travels in the Year 1838.”:

“Passing over the higher ground southeast of the city we forded Nahr Beirut at some distance south of the bridge; and crossing two low ridges, which here lie between the river and the foot of the mountain, we began to ascend along the projecting buttress or angle of the mountain, formed between the western declivity and that towards the south along the deep gorge of the Beirut river. The way led up by el-Mansuriyeh and some other smaller villages. It was steep, rough, and difficult, passing often over tracts of naked rock, sometimes smooth and slippery, sometimes rising by steps and layers. In some places the road was a narrow lane between parallel walls, filled in nearly or quite to the top with loose round stones, and presenting the worst possible footing for the horses. Such roads are not unfrequent in Lebanon; but we nowhere found them worse.

The sides of the mountain are laid off into terraces, wherever there is soil enough to permit it; and even where only a few feet of soil can be scraped together, it is cultivated. Tracts of land, which at first seem wholly covered with stones and rocks, are thus reclaimed; and the rude narrow terraces, rising in steps and covered above with strong mountain soil, become verdant with grain and the foliage of mulberry and fig trees. These terraces constitute a very striking feature in the agriculture of the mountains. They prevail especially along the western slopes of Lebanon, and mark these as the home of a hardy, industrious, and thrifty population.

The gorge of the river was on our right, as we continued to ascend; and we could see in it the remains of an ancient aque- duct along its southern side, by which the water of a large fountain not far above was once conveyed to Beirut. At one point the aqueduct crossed a

branch of the gulf in a double tier of arches; and further down is said to have been carried for some distance through a tunnel in the rock."

"We returned home by another route; passing first to Beit Mery, a large village just back of the Deir northeast, on a higher point of the ridge. It lies in part straggling upon the steep eastern side, looking down into the deep gulf below. Across this gulf, the inhabitants are able to make themselves heard by the people of the villages on the other side in the Upper Gharb; a distance of nearly or quite two miles in an air line. A portion of the village lies in a saddle of the ridge, beyond the higher point just mentioned. Here we were obliged to apply to the Bitar or horse-shoer of the village, to fasten the shoes of one of our horses. This was done in a primitive way. The hoof is pared by an instrument drawn towards the operator; and the nails clinched after first placing the animal's foot firmly upon a smooth flat stone. The Bitar is strictly a horse-doctor, who includes shoeing as a portion of his art. He is not a black-smith; but procures the shoes and nails from the latter.

*Beyond Beit Mery we came upon the **remains of an ancient aqueduct**, which ran along the saddle above mentioned, and also **along another still lower neck or saddle nearer to Brummana**. In some parts it is like a wall of large stones, laid up in an orderly manner to cover and protect a line of perforated stones or tubes, through which the water flowed. Some of these perforated stones remain along the way. They are about two feet long, with a hole nearly a foot in diameter. By this contrivance, the water was conveyed across the low neck to the higher site of Beit Mery; precisely as the Croton aqueduct is carried over the Harlem river on the high bridge. Whether the water was anciently carried beyond Beit Mery to the temple, is doubtful. Similar perforated stones are said to have been found nearer the convent; but this needs confirmation. There is nothing now in or around the ruins, that indicates a former abundant supply of water. ***The water was brought from the great fountain Ar'ar near Mar Musa, two hours distant in the northeast.****

Brummana is also a large village, lying upon the crest of the ridge, with a wide prospect west and east. An immense oak tree stands in

the middle of the village, and the palaces of the Emirs, are seen at a great distance in all directions.”



Earthquake and Greed

“In the 14th indiction a severe and tremendous earthquake occurred throughout the land of Palestine, in Arabia and in the land of Mesopotamia, Antiochia, Phoenice Maritima and Phoenice Libanensis. In this terror the following cities suffered: Tyre, Sidon, Beirut, Tripolis, Byblos, Botrys and parts of other cities. Large numbers of people were trapped in them. In the city of Botrys part of the mountain called Lithoprosopon, which is close to the sea, was broken off and fell into the sea. It made a harbour, so that very large ships were able to anchor in the harbour formed by the ruptured mountain. This city had not had a harbor in the past. The emperor sent money to all the provinces and restored parts of these cities. At the time of the earthquake the sea retreated out to the deep for a mile and many ships were destroyed. At God’s command the sea was restored again to its original bed.

The effects of the tidal wave associated with the earthquake were of particular interest to many of the chroniclers.”

“The sea also along the whole Phoenician coast retreated and went back nearly two miles. But we have decided to report for posterity a terrible disaster and a great and remarkable portent which happened in the city of Beirut in Phoenicia during the earthquake which destroyed the cities. For in the terrible confusion, when the sea at God’s will had retreated and withdrawn from Beirut and the other coastal cities of Phoenicia for a distance of nearly two miles, the dreadful depths of the sea became visible. Suddenly, wonderful, varied and amazing sights could be seen—sunken ships full of different cargoes, and other things too when the waters had retreated from the land. Some ships which were moored in the harbours settled on the sea-bottom since at God’s command they had been left high and dry as the water flowed away. Therefore men, moved by that disaster and led to grief and penitence by the brutal spectacle of wrath, would have felt contempt not only for the impious world but also for their own lives, had their hearts not been hardened like Pharaoh’s—not by God as was written about him but by the devil. For the inhabitants of the cities and towns on the coast immediately rushed into the sea on a bold and determined impulse, to steal with wicked avarice the huge overturned treasures which were at the bottom of the sea—an impulse which cost them their lives.”

“Therefore when many thousands of people, rushing into the depths of the sea on a deadly impulse, had begun to take the treasures and remove them quickly and others, seeing them laden with deadly wealth, had rushed up with great enthusiasm so as not to be deprived of the hidden treasures which had suddenly been revealed by the earthquake, when some of them had rushed down to the bottom others were hastening above, others were trying their utmost in the middle, and all were rushing around in confusion, then a tremendous surge of the sea, rushing up unobserved to return to its original depth, overwhelmed and consumed in the depths of its eddying waters all those wretched people who had rushed to find wealth from the bottom of the sea and, like Pharaoh, they went down to the depths and were drowned, as it is written, like stones, and God rolled the waters of the sea over them, as the flood burst forth and flowed back to its former abundance.”

“Those who had lingered on the edge of the shore in these places, and were now hurrying to go down, and those who were closest to the land, fled to the shore when they saw the deep sea rushing back to its former position. But after they had escaped, as if from hunters, a violent earthquake took place which overturned houses in the cities, especially Beirut. The houses as they

fell crushed those who had escaped from the sea, and so nobody survived. For with the sea rising up against them from behind and the earthquake bringing down the city in front of them because of their evil greed, they were caught between two disasters. This happened to them in accordance with the priestly saying, ‘though saved from the sea Justice would not let them live.’

Therefore those who had sought wealth were delivered up to total destruction and lost their lives, and their bodies were found floating on the waves like rubbish. Then in the rubble of the destroyed city, at God’s command, fire broke out and for almost two months the flames burned and flared up among the ruins, till even the stones were burnt and turned to lime. Then the Lord sent down rain from heaven for three days and nights, and so the fire burning in the city of Beirut was put out. Any who had been saved from the sea’s return and the collapse of the city, lay in the city wounded and injured and consumed by thirst, since the city’s aqueduct had been destroyed. When this report was received the emperor Justinian sent gold through several noblemen, who removed and carried out innumerable human bodies and restored the city to some extent.”



(Extract from Wikipedia. Edited and augmented by author)



Nejmeh square and the [Saint George Greek Orthodox Cathedral](#) in the background. The vestiges of Law school of Berytus are thought to lie to the north of the square.

Part of [Colonia Julia Augusta Felix / Berytus](#)

History

Abandoned	551 CE
Periods	Roman - Byzantine
Cultures	Phoenician, Roman, Byzantine
Satellite of	Rome , Constantinople

The **Law School of Beirut** was one of the most significant law schools of [classical antiquity](#). It flourished under the patronage of the [Roman emperors](#) and functioned

as the [Roman Empire](#)'s preeminent center of jurisprudence until its destruction in 551 CE.

The law schools of the Roman Empire established organized repositories of imperial constitutions, and institutionalized the study and the practice of jurisprudence to relieve the busy royal courts. Jurisconsults began archiving imperial constitutions thus facilitating the task of jurists in referring to archived legal precedents.

The origins of the law school of [Beirut](#) are obscure. The earliest written mention of the school dates to 239 CE, when its reputation had already been established. The school attracted young affluent Roman citizens, and its professors made major contributions to the [Codex of Justinian](#). The school achieved such wide recognition throughout the Empire that Beirut was known as the "Mother of Laws". Beirut was one of the few schools allowed to continue teaching jurisprudence when [Justinian I](#) shut down other provincial law schools.

The course of study at Beirut lasted for five years and consisted of the revision and analysis of classical juridic texts and imperial constitutions in addition to case discussions. Justinian took a personal interest in the teaching process, and charged the teachers, the bishop of Beirut, and the governor of [Phoenicia Maritima](#) with maintaining discipline in the school.

The school's facilities were destroyed in the aftermath of a [massive earthquake](#) that hit the [Phoenician](#) coastline. It was moved to [Sidon](#), but did not survive the [Arab conquest](#) of 635 CE.

Ancient texts attest that the school was located next to the ancient Anastasis church, vestiges of which lie beneath the [Saint George Orthodox Cathedral](#) in [Beirut's historic center](#).

Background In his role as guarantor of justice, the [Roman emperor](#) was expected to devote substantial amounts of time to dealing with judicial matters. From a legal point of view, he was the [chief magistrate](#) whose major prerogative (*jus*) was the ordering of all public affairs, for which he could demand assistance from anyone at any time. In dealing with legal appeals and petitions from subjects, and judicial queries of from magistrates and [governors](#), the emperors were careful to consult with the jurisconsults (*iuris consulti*) who were usually secretaries drafted from the [equestrian order](#). From the reign of [Augustus](#) and onward, jurisconsults began compiling organized repositories of imperial [edicts](#) (*constitutiones*), and juristic

scholarship became an imperially sponsored function of administration. These archives formed the foundation of every new judicial decision based on the archived [legal precedents](#) and earlier deliberations. The repositories of edicts and the imperially sponsored juristic scholarship gave rise to the earliest law school system of the [Occident](#) aimed specifically to training professional jurists.

History During the reign of [Augustus](#), [Beirut](#) was established under the name *Colonia Iulia Augusta Felix* and granted the status of [Ius Italicum](#) as a [colony](#) for veterans of [Actium](#) from the 5th Macedonian and the 3rd Gallic legions. It was chosen as a regional center instead of the more prominent [Phoenician](#) cities of [Tyre](#) and [Sidon](#), which had a history of belligerence against Rome.



St. George's Cathedral sits on the axis of Beirut's ancient [Cardo Maximus](#). The law school used to be located next to the Byzantine Anastasis church, a precursor of the cathedral

Beirut was first named as a major center for the study of law and jurisprudence in 239 CE, in the writings of [Gregory Thaumaturgus](#), the bishop of [Neo-Caesarea](#). Other early written sources do not mention when the law school was established, and the date is much debated among later historians and scholars. In the early 17th century, the Italian jurist [Scipione Gentili](#) attributed the foundation of the school to

Augustus, while the later 17th-century French scholar [Gilles Ménage](#) argued for [Septimius Severus](#). In the 19th century, [Karl Hase](#) thought the school was established shortly after the victory at Actium, Adolf Friedrich Rudorff dated it to the reign of [Hadrian](#), and F.P. Bremer suggested that it opened around 200 CE, based on the reference in Gregory.

[Theodor Mommsen](#) linked the establishment of the law school in Beirut with the need for jurists, since the city was chosen to serve as a repository for Roman imperial edicts dealing with the eastern provinces. Imperial *constitutiones* arriving in Beirut were translated to [Greek](#), published and then archived. This function is first recorded for 196 CE, the date of the earliest constitutions contained in the [Gregorian Codex](#), but the city is thought to have served as a depository since earlier times. The proximity of the repository to the law school gave the Beirut jurists the opportunity to consult archived edicts and to keep the students updated with the most recent imperial constitutions—an advantage that the law schools of [Caesarea Maritima](#) and [Alexandria](#) lacked.

The 3rd-century emperors [Diocletian](#) and [Maximian](#) issued constitutions exempting the students of the law school of Beirut from compulsory service in their hometowns. In the 4th century, the Greek rhetorician [Libanius](#) reported that the school attracted young students from affluent families, and deplored the school's instructional use of Latin, which was gradually abandoned in favor of Greek in the course of the century. By the 5th century, Beirut had established its leading position and repute among the Empire's law schools; its teachers were highly regarded and played a chief role in the development of juristic learning in the East, to the point that they were dubbed the "Oecumenical Masters". From 425 onward, [Constantinople](#) became a rival center of law study and was the only school, along with Beirut, to be maintained after [Justinian I](#) closed those of [Alexandria](#), [Caesarea Maritima](#) and [Athens](#).

On July 9, 551, the [Phoenician](#) coastal cities were devastated by a high magnitude [earthquake](#). In Beirut the earthquake was followed by a [tsunami](#) and a fire that obliterated the city. 30,000 people lost their lives, including many students from abroad. Justinian allocated funds to rebuild Beirut, and the law school was temporarily moved to the southern Phoenician city of [Sidon](#), pending reconstruction. The best teachers, however, moved to Constantinople. Misfortune hit Beirut again in 560 CE when a massive fire ravaged the recovering city. The law school was not reopened, and all prospect of its return was abandoned with the [Arab conquest](#) in 635 CE.

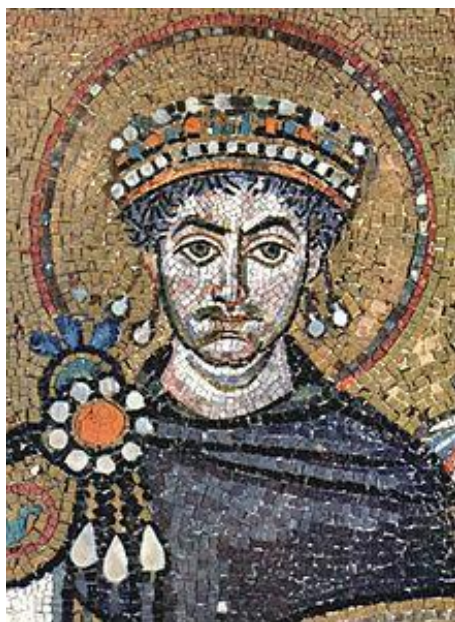
Academia The study course at the law school of Beirut did not comprise the provincial laws of Phoenicia; it only included Roman law. Ancient texts provide an idea of the curriculum, the teaching method, the course languages and the duration of the study.

Future students at the law school of Beirut were expected to have undergone grammar, [rhetoric](#) and encyclopedic sciences studies. Another prerequisite was the mastery of Greek but also of the [Latin](#) language given that the classical juridic references and the imperial constitutions used in the teaching program were written in Latin. The aspirants could pursue their preparatory studies in public schools or have private tutors.

The study of the works of classical jurists and of the imperial constitutions provided the basis of legal education at Beirut's law school. The [Scholia Sinaitica](#) and the [Scholia](#) to the [Basilika](#) give glimpses of the school's [teaching method](#) which is comparable to the one used in the rhetoric schools. Juridic texts were discussed and analyzed and the lecturer would add his comments consisting of references to analogous passages from imperial constitutions or from the works of prominent Roman jurists of the like of Ulpian. He would then formulate the general legal principles and use these to resolve legal problems inspired from actual practical cases. This method differed from the scheme of classical times where the student had to master the law basics before engaging in case studies in the later part of his studying course.

Jurisprudence was taught in [Latin](#) even in the law schools of the East, but towards the end of the 4th and the beginning of the 5th century, it was supplanted by [Greek](#) at Beirut. A similar shift probably occurred at the school of Constantinople about the same time.

Little is known about the study curriculum before the fifth century. Justinian's *Omnem* constitution at the beginning of the [Digest](#) is the only source of information about the existing system of study in the fifth century and up until the Justinian reforms of 533 CE. The old program was a four-year course to be completed before the age of 25. The courses were based on the works of [Gaius](#), [Ulpian](#), [Papinian](#) and [Paul the jurist](#). Students attended lectures for three years and spent the fourth in private study of Paul's [Responsa](#); they had the option to stay for a fifth year to study imperial constitutions. The students of each year were distinguished by special names: 1st year, *Dupondii*; 2nd, *Edictales*; 3rd, *Papinianistae*; 4th, *Lytae*.



Justinian I who instigated the rewriting of Roman law

After his 533 *Omnem* constitution, [Justinian I](#) fixed the duration of the legal course in the schools of Beirut and Constantinople at 5 years. The courses consisted of taught elements and self-study using materials advanced in his [Corpus Juris Civilis](#), namely the Institutes, Digest and Code. Freshmen were to be lectured on the [Institutiones](#) and on the first part of the Digest. Second year students were taught the greater part of the Digest. Third year students had to learn various texts from Papinian and the *leges singulares*. There were no lectures during the fourth year of study but the pupils studied the rest of the Digest up to Book 36. The students were still given cognomens according to their year of study but Justinian changed the name of the freshmen students from the frivolous *dupondii* which means "two-pennies". First year students were henceforth designated *Iustiniani novi* and fifth year students were dubbed *Prolytae*; the other names remained unchanged.

At the end of the course, graduands were given certificates allowing them to work as court advocates or in the imperial civil service.

Professorial body Ancient texts reveal the names and deeds of some of the most notable law professors at the Beirut school; the scarce sources include historical accounts, juridic works, anthological compilations, ancient correspondences and funerary inscriptions.

Rhetoric teacher [Libanius](#) wrote many letters of correspondence to a fourth-century law school professor called Domninus (the Elder). In 360 CE, Libanius attempted

to recruit Domninus in the school of Antioch where he taught but Domninus apparently declined since later letters sent to him by Libanius between 361 and 364 CE served as recommendations for law school candidates.

The most brilliant era for the law school of Beirut was that which became known as the era of the Ecumenical Masters (τῆς οἰκουμένης διδάσκαλοι) spanning a century between 400 and 500 CE. The seven revered masters who were praised and cited by sixth century scholars are Cyrillus, Patricius, Domninus, Demosthenes, Eudoxius, Leontius and Amblichus.

[Cyrillus](#) was the founder of the ecumenical school of jurists he is believed to have taught from 400-410 CE to 538 CE. He was styled "the great" because of his reputation as a teacher and was known for his direct use of ancient sources of law and in interpreting the best jurists such as Ulpian and Papinian. Cyrillus wrote a precise treatise on definitions (υπομνημα των δεφινιτων) which supplied the materials for many important scholia appended to the first and second titles of the eleventh book of the [Basilica](#).

[Patricius](#) is a fifth-century teacher who garnered praise in the third preface of the Justinian Digest (*Tanta-Dedoken*) as a distinguished professor of the Beirut law school. Archaeological excavations done in Beirut at the turn of the 20th century revealed a funerary monument which is believed to belong to the deceased Patricius. Later came Domninus the Younger, Demosthenes and Eudoxius who were coevals.

[Leontius](#) was another Ecumenical master, a son of Eudoxius and the father of Anatolius who was called after by the imperial court to assist with the writing of the Justinian Code. [Zacharias Rhetor](#) wrote that his teacher, Leontius was of a great reputation in the legal field; Zacharias was Leontius' student in the first year of his legal course in the year 487 or 488 CE. Leontius was raised to the office of [Praetorian prefect of the East](#) under [Anastasius](#) between 503 and 504 CE and became [Magister militum](#) in 528 CE. Leontius was involved as a commissioner in the preparation of the first codex of Justinian.

The last of the ecumenical masters was Amblichus, a contemporary of Leontius who wrote about [Ulpian's](#) *Libri ad Edictum*.

Historical sources also tell of Euxenius, a teacher at the Beirut law school who taught during the times of the ecumenical masters. Euxenius was the brother of the city's bishop Eustathius, he was involved in the 460 CE religious controversy caused by [Timothy Aelurus](#).

The school professors who were contemporary to Justinian I are [Dortotheus](#), Anatolius and Julianus. Dorotheus and Anatolius (the son of Leontius) were summoned to the court of Justinian and commissioned to draft the [Digesta](#). Dorotheus also collaborated with [Theophilus](#) in drafting the [Institutiones](#) under the supervision of [Tribonian](#). Julianus Antecessor, the last known professor of Beirut is extolled by [Theaetetus](#) as "the light of the law". Julian left Beirut and settled in Constantinople where he authored the [Epitome Iuliani](#) in 555 CE.

Under Justinian there were 8 teachers in the law schools of the [Byzantine Empire](#), it is presumed that Beirut and Constantinople's schools had 4 teachers each. Justinian mandated the supervision and the enforcement of discipline in the school of Beirut to the teachers, the city's bishop and the [governor](#) of [Phoenicia Maritima](#).

Notable students Throughout its history, a number of Beirut's law school students have become notable in many varied fields; several ancient historians record the exploits of the students who became administrators and community leaders.

[Eusebius of Caesarea](#) who recorded the life and career of [Pamphilus of Caesarea](#) reports that he was born into a rich and honorable family in Beirut in the latter half of the 3rd century and attended its law school. Pamphilus later became the presbyter of [Caesarea Maritima](#) and founder its extensive Christian library. He is celebrated as a martyr by the [Roman Catholic Church](#) and the [Eastern Orthodox Church](#). Eusebius also tells of [Aphian](#) and his brother [Aedesius](#) born to a noble [Lycian](#) family. The brothers converted to Christianity while studying law in Beirut and were executed for their beliefs.

Fourth century historian [Eunapius](#) speaks of a high-ranking official of the Roman Empire called [Anatolius](#) who is known by his enemies as *Azutrio*. Anatolius occupied the office of consul of Syria, [vicarius](#) of the [Diocese of Asia](#), [proconsul](#) of Constantinople, [urban prefect of Constantinople](#) in 354 and finally [Praetorian prefect of Illyricum](#) until his death in 360. Eunapius wrote of Anatolius: "He reached the summit of the science of law. Nothing about this is surprising because Beirut, his homeland, is the mother and nurse of these studies". [Libanius'](#) correspondence with Gaianus of Tyre informs us about the latter's achievements after his graduation from the law school of Beirut. Gaianus became the [Consular governor of Phoenicia](#) in 362.

[Gazan](#) lawyer and church historian [Sozomen](#) who was himself a student at Beirut wrote in his [Historia Ecclesiastica](#) about [Triphyllius](#), a convert to Christendom who became the bishop of Nicosia. Triphyllius received juridic training in the

school at Beirut and was criticized by his teacher [Saint Spyridon](#) for his [atticism](#) and the use of legal vocabulary in favor of that of the bible.

Ecclesiastical historian [Zacharias Rhetor](#) studied law at Beirut between 487 and 492 and worked as a lawyer in Constantinople for a long time where he had good imperial contacts that won him the appointment as bishop of [Mytilene](#). Among Zacharias' works is the biography [Severus](#), the last [monophysite](#) patriarch of [Antioch](#) and one of the founders of the [Syriac Orthodox Church](#) who also had been a law student in Beirut as of 486. Another late 5th century student is [John Rufus](#), a vehement anti-[Chalcedonian](#) priest who moved to [Maiuma](#) after the expulsion of his master [Peter the Fuller](#) where he authored the [Plerophoriae](#) and the *Life of Peter the Iberian*.

Location Historically, Roman *stationes* or *auditoria* where teaching was done stood next to public libraries housed in temples; this arrangement was copied in the Roman colony at Beirut. The first mention of the school's premises date back to 350 AD but the description does not specify its location. In the fifth century, Zacharias Rhetor reports that the school stood next to the "Temple of God" the description of which permitted its identification with the [Byzantine](#) Anastasis cathedral. At the turn of the 20th century, archaeological excavations in the [souk](#) between the [Saint George Greek Orthodox cathedral](#) and [Saint George Cathedral of the Maronites](#) unearthed a funerary [stele](#) etched with an epitaph to Patricius "whose career was consecrated for the study of law". Patricius is identified as the famous 5th century law school professor. In 1994, [archaeological excavations](#) underneath the [Saint George Greek Orthodox Cathedral](#) in [Beirut Central District](#)'s Nejmeh Square identified structural elements of the Anastasis cathedral but they were restricted to a small area of 316 square metres (3,400 sq ft) and failed to unearth the interred school.

Legacy The law school of Beirut supplied the [Roman Empire](#) and especially its eastern provinces with [lawyers](#) and magistrates for three centuries until the school's destruction. The flow of students was abundant and persistent because the affluence, honor and the secured employment offered by the profession. A degree in law became highly sought after, an edict of [Emperor Leo I](#), issued in AD 460, ordered that candidates for the bar of the Eastern [praetorian prefecture](#) had to produce certificates of proficiency from the law professors who instructed them at one of the recognized law schools of the Empire.

The [Beirut](#) law school remained, along with the schools of [Rome](#) and [Constantinople](#) as an official center for the teaching of [jurisprudence](#) when emperor [Justinian I](#) ordered all the other provincial law schools to be closed.

The in-depth studies of the juridic classical works in Beirut and later on in Constantinople gave an unprecedented scientific dimension to jurisprudence; it was this academic movement that gave rise to the minds behind Justinian's juridic reforms. As a result of the new understanding of the classical juridic texts, the imperial laws of the late fifth and sixth centuries were more cognizable and of a superior style than those of the early [Postclassical Era](#).

Two school professors, [Dorotheus](#) and Anatolius were summoned by the emperor to collaborate with [Tribonian](#) in compiling the [Codex of Justinian](#), the Empire's body of civil laws that was issued between 529 and 534 CE.

The school garnered accolades throughout the course of its existence and was bestowed with the title *Berytus Nutrix Legum*, by [Eunapius](#), [Libanius](#) and [Zacharias Rhetor](#) and finally by [Justinian I](#) himself in his 533 CE *Omnem* constitution; the constitution reads:



The flag of [Beirut](#) features an open book with the motto "Berytus Nutrix Legum" and its [Arabic](#) translation "بيروت أم الشرائع".

“These three works which we have composed we desire should be put in their hands in royal cities as well as in the most fair city of Berytus, which may well be styled the nursing mother of law, as indeed previous Emperors have commanded, but in no other places which did not enjoy the same privilege in old times, as we have heard that even in the brilliant city of Alexandria, and in Caesarea and others, there have been ignorant men who, instead of doing their duty, conveyed spurious lessons to their pupils, and such as these we desire to make desist from that attempt by laying down the above limits, so that, if they should hereafter be guilty of such conduct and carry on their duties outside the royal cities and the metropolis Berytus, they may be punished by a fine of ten pounds of gold and be expelled from the city in which instead of teaching the law they transgress the law.”

Jursiprudence was not the school's sole area of influence; as of the third century, the school tolerated and assimilated [Christian](#) teachings so much that it produced a number of students who would become influential church leaders and bishops such as [Pamphilus of Caesarea](#), [Severus of Antioch](#) and [Aphian](#) who, along with his brother [Edesius](#) converted to Christianity during their studies in Beirut. Under Cyrillus, the first of the oecumenical masters, the Christian faith was consolidated as an integral element of the jursitic training.

The repute of Beirut as "mother of laws" reemerged in modern times. In 1913, [Paul Huvelin](#) the first dean of the newly established [Université Saint-Joseph](#)'s faculty of law dedicated the inaugural speech to the school of Beirut in an effort to confer legitimacy to the new academy. The epithet "*Berytus Nutrix Legum*" is used as a motto and as part of the emblem of the [Beirut Bar Association](#) which was founded in 1919. The title also figures as part of the Municipality of Beirut's seal and flag.



(636-750) ARAB RULE

The sixth century witnessed an increased feeling of nationalism in Mount Lebanon and the Phoenician coast that gradually gave way to the name of Lebanon for the entire territory. The seventh century started the shaping of the multi-cultural Lebanon we know. The mountains became more populated especially by the Maronites and Marada. Later, the Aramaic/ Assyrians and Cheldanites joined them, escaping persecution. The followers of the new religion of Islam fit coherently in the community since most of them were not migrants from the Arabian Peninsula, but locals who converted to Islam.

After the Arab Caliph Muawyah was appointed as governor of Syria, he garrisoned troops on the Lebanese coast. Historians mention that the Arab-Muslims neither could, nor were willing to, fight in the mountains of Lebanon. Hence, they captured only coastal lands. Lebanon maintained a special situation with special autonomy. Some Arab historians wrote that Lebanon sometimes was not even treated as a part of the Islamic Empire. It was the only region where most of the population did not enter into the new religion of Islam.

While the Roman Empire army fell facing the Muslim troops, the Mountains of Lebanon stood still. Muawyah had to pay financial tribute to the Lebanese-Maronites and Marada in order to stop their raids on Arab troops in 670 AD. Muawyah also sought the Lebanese ship builders' help to construct a navy. The Lebanese took care of the navigation while the Arabs led the troops in a successful battle against Cyprus in 649 AD.

The Lebanese adopted many aspects from the Arabic culture, and excelled in science and Arabic literature. It was the people who lived in the mountains of Lebanon, especially the Maronites and the Aramaic who translated the Greek books into Arabic and later on built with the Arabs the advanced Arabic science based on these books.

Later, under Umayyad Islamic rule, Mount Lebanon kept its characteristics; the Umayyads were not concerned much about converting people to Islam, especially those with farmlands, and are well fortified in the mountains.

(750-1110) THE ABBASIDS

The Abbasids succeeded the Umayyads in ruling the Islamic Empire in early 750. They treated Lebanon as a conquered country. Their harshness led to several

revolts, with the most famous being the rebellion of the Lebanese mountaineers in 759 AD. By the end of the tenth century the prince of Tyre proclaimed independence from the Abbasids and coined money with his own name. However, his rule was later terminated by the Fatimids.

One of the groups that came to seek refuge in Lebanon was a small Christian sect called the Melchites, who became known as **Greek Catholics**. The **Druze**, who were persecuted as a heretical Islamic-Shia group also found a refuge in Mount Lebanon around 1020.

Under the Abbasids, philosophy, literature and science received great attention. Lebanon made a notable contribution to this intellectual renaissance. Lebanese physician Rashid AdDine, jurist Al Awzai and philosopher Qusta ibn Luqa were leaders in their fields.

The country enjoyed an economic boom in which the harbors of Tyre and Tripoli were busy with shipping textile, ceramic and glass to-and –from the Arab regions and the rest of the Empire.

(1095-1291) THE CRUSADES

After capturing Jerusalem, the Crusaders turned to the Lebanese coast. Tripoli surrendered in 1109 while Beirut and Sidon fell in 1110. Tyre stubbornly resisted but finally fell in 1124 after a long siege. Although they failed to establish a permanent presence, the Crusaders left their imprint on Lebanon as is clear in the remains of many towers, castles and churches along the coast and in the mountains.

The Crusaders, the Mamluks and the Mongols' armies sought to master the region during the thirteenth century; however the victory came to the Mamluks.



(1282-1516) THE MAMLUKS

The Mamluk Islamic dynasty ruled Egypt for more than two centuries. They ruled Syria and parts of Lebanon in the late thirteenth century. Meanwhile, from the 11th to the 13th century, the **Shia** Muslims migrated from Syria, Iraq and the Arabian Peninsula to Lebanon seeking refuge. The Shias and Druze rebelled in 1321 while the Mamluks were busy fighting the Crusaders and Mongols. They turned later and crushed the rebellion in 1329.

Beirut became a center of intense trading activities between the Middle East and Europe. Intellectual life in Lebanon flourished, and economic prosperity continued until the end of Mamluk rule.

OTTOMANS – FRENCH - INDEPENDENCE (1516 AD - 1943 AD)

(1516 - 1916) THE OTTOMANS (TURKS) AND LEBANON

The Ottoman Empire who occupied the Middle East and Eastern Europe in the sixteenth century, ruled Lebanon through local leaders. Lebanon managed to get conditional or total independence several times under Ottoman rule.

INDEPENDENT LEBANON, FAKHR EDDINE REIGN

Prince Fakhr EdDine II was a Druze Lebanese who built a modern Lebanese community. In an effort to attain complete independence for Lebanon, he concluded a secret agreement with Ferdinand I, duke of Tuscany in Italy against the Ottomans. The Ottomans found out about that and sent him to exile in Tuscany in 1613. Fakhr EdDine returned to Lebanon in 1618 and built a regular army that reached 100,000 soldiers formed from the different religious sects of Lebanon. The Lebanese Army defeated the army of Mustafa Pasha, Ottoman-appointed governor of Damascus, in a historical battle at Anjar in 1623.

The Lebanese prince initiated several measures to modernize the country forming close ties with the dukes of Tuscany and of Florence. He brought architects, irrigation engineers and agricultural experts from Italy. He strengthened Lebanon's strategic position by expanding its territory. He ruled a land that extended North to Kilikia (Turkey); South to Arish (Egypt); and East to Damascus (Syria) with Beirut being the Capital. That area was more than three times larger than Lebanon today.

In order to stop Lebanon's progress toward complete independence, the Ottomans ordered the Governor of Damascus to attack the Lebanese ruler. Fakhr EdDine was defeated, and was executed in Constantinople in 1635.

LEBANESE IMMIGRATION OF THE NINETEENTH CENTURY

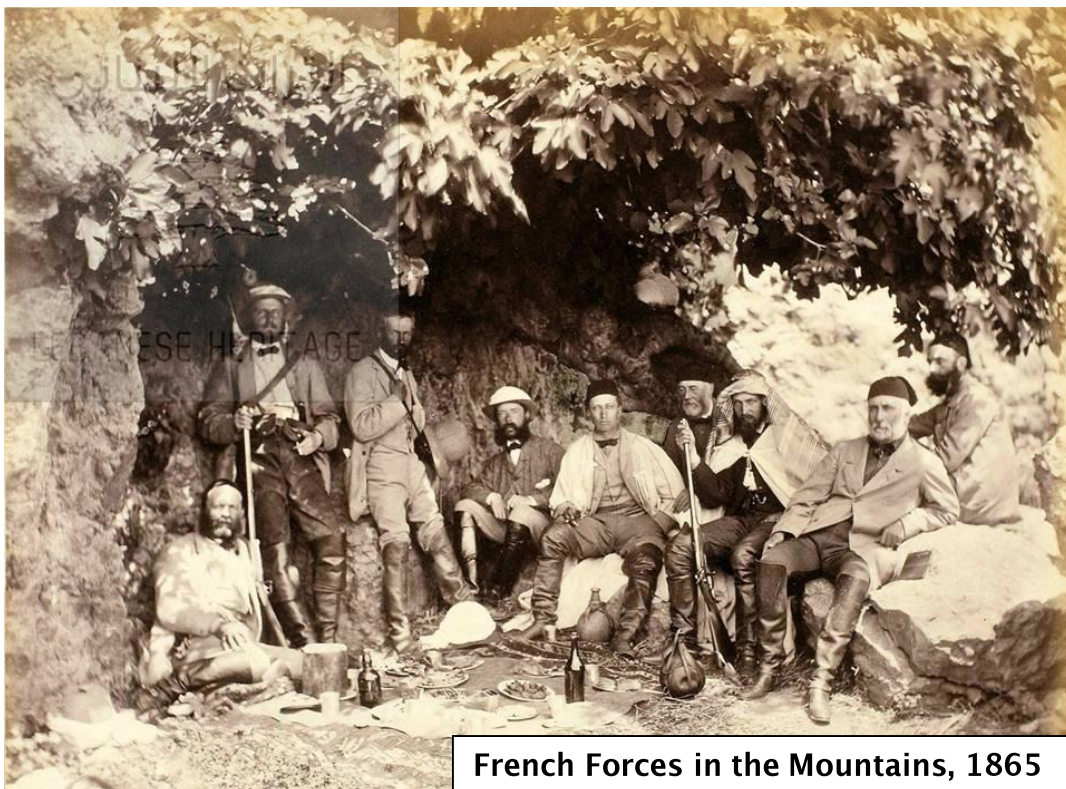
In general, the Lebanese felt oppressed and were not able to make their living under the Ottoman rule. Many Lebanese, especially Christians, emigrated to Egypt and other parts of Africa as well as North and South America. The remittances that these Lebanese emigrants sent to their relatives in Lebanon have enhanced the Lebanese economy until this day.

1860 EVENTS AND 1861 LEBANESE ADMINISTRATION

The Ottomans divided Lebanon into districts, segregating or adding regions as deemed convenient for them to weaken the country; they annexed part of it to Syrian districts in attempts to erase the Lebanese identity.

Furthermore, they encouraged sectarian divisions and appointed rulers accordingly, to create religious conflicts. In 1860 the feudal sectarian conflict between Druze and Christians led to thousands of victims.

European forces landed in Lebanon to quell the fighting. To solve the problem, the six powerful countries then forced the Ottomans to award Lebanon regional independence with Lebanese administration and armed forces.



French Forces in the Mountains, 1865

Lebanon became an intellectual and commercial center in the second half of the 19th century. Foreign missionaries established schools throughout the country. The American University of Beirut was founded in 1866, followed by the French St. Joseph's University in 1875. Arabic literature had a renaissance marked by numerous publications where Lebanese authors shined. It was the Lebanese prolific press, first in the East, that managed to preserve the Arabic literature from extinction under Ottoman oppression.

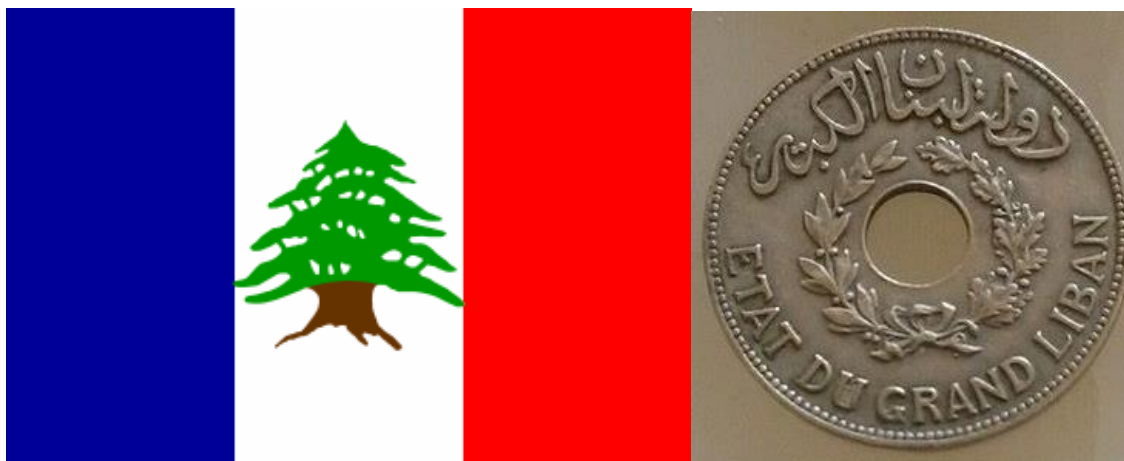
(1916-1920) WORLD WAR I

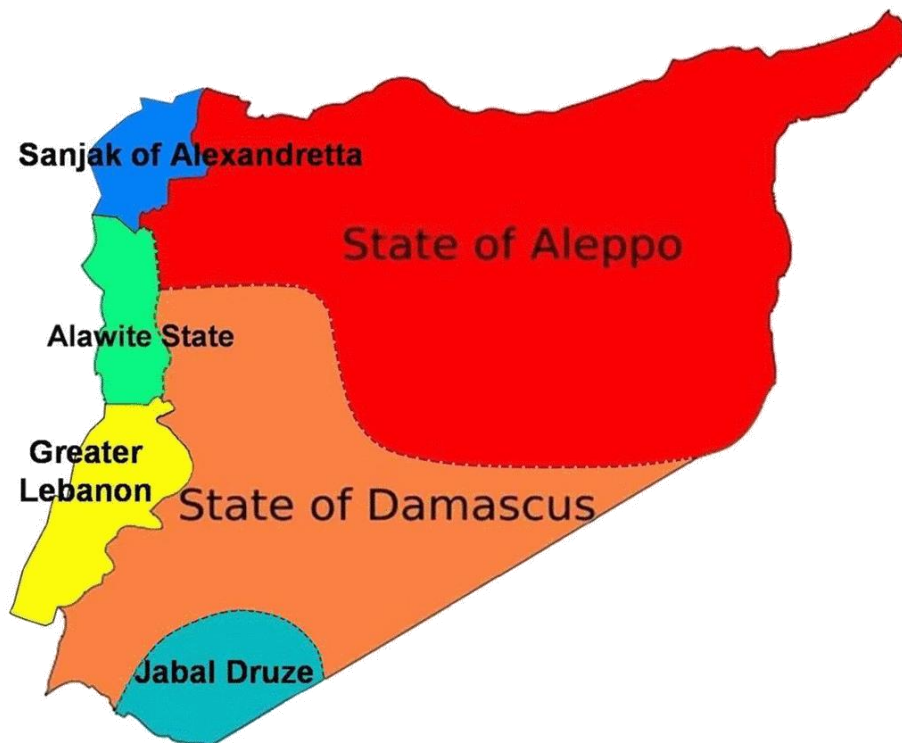
After the outbreak of World War I in August 1914, the Turkish (Ottoman) forces in Syria occupied Lebanon and appointed a Turkish ruler over the country. The Lebanese refused the occupation.

The Turks responded by commandeering Lebanon's food supplies causing famine and plagues. Lebanon lost more than one third of its population then. The Turks cut down Lebanon's trees to fuel their trains and military consuming more than half of Lebanon's forests. In 1916 the Turkish authorities executed Lebanese leaders in Beirut for alleged anti-Turkish activities. That date of May 6th is commemorated annually in Lebanon as Martyrs' Day. Lebanon was relieved in September 1918 when the British general Edmund Allenby and Faysal I, son of Sharif Husain of Mecca reached the region. In 1920, the League of Nations gave France a mandate over Lebanon.

(1920-1943) MANDATE PERIOD AND INDEPENDENCE

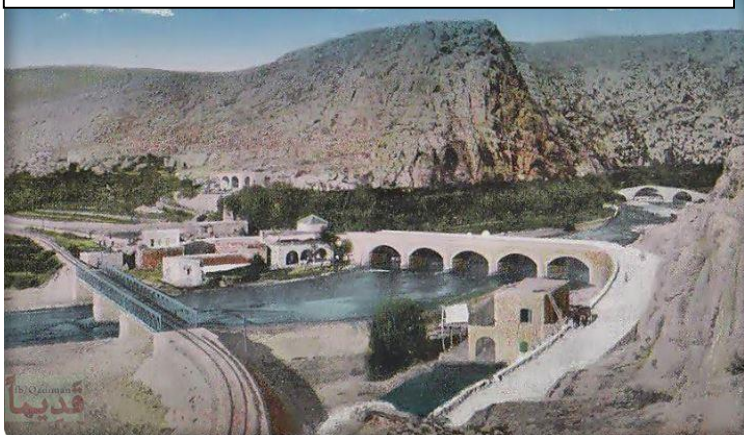
On September 1st, 1920, France proclaimed the establishment of Greater Lebanon with its present borders. In 1926, the Lebanese constitution was modeled after that of the French.





The constitution provided a parliament, a president and a cabinet. The president is elected by the parliament, which is popularly elected. After the allies won World War II, Lebanese national leaders asked France to end the mandate. France proclaimed the independence of Lebanon in 1941 but continued to exercise authority. In 1943, Lebanon formed its first democratic government of independence and amended the constitution ending the mandate. The French authorities responded by arresting and imprisoning the Lebanese president, prime minister and others. Lebanese Christian and Muslim leaders united their forces, taking advantage of international and regional influence, to pressure the French government that yielded by releasing the prisoners on November 22, 1943 and recognizing Lebanon's complete independence.

Nahr el Kalb (Doo River – Lvcus River)



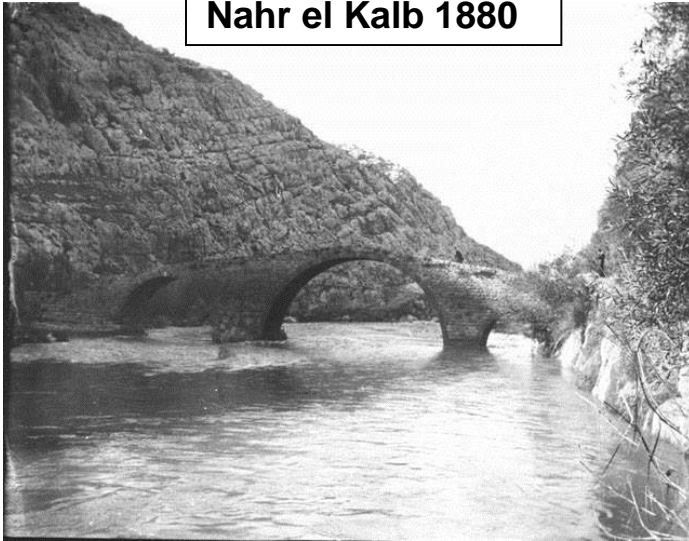
The French helped rebuild the Lebanese infrastructure, economy and social systems. They developed a network of roads linking major cities and enlarged the harbor of Beirut. The governmental and judicial systems were fundamentally developed while the educational, agricultural and public-health systems improved.



سيدة حاريسا - مطلع القرن الماضي

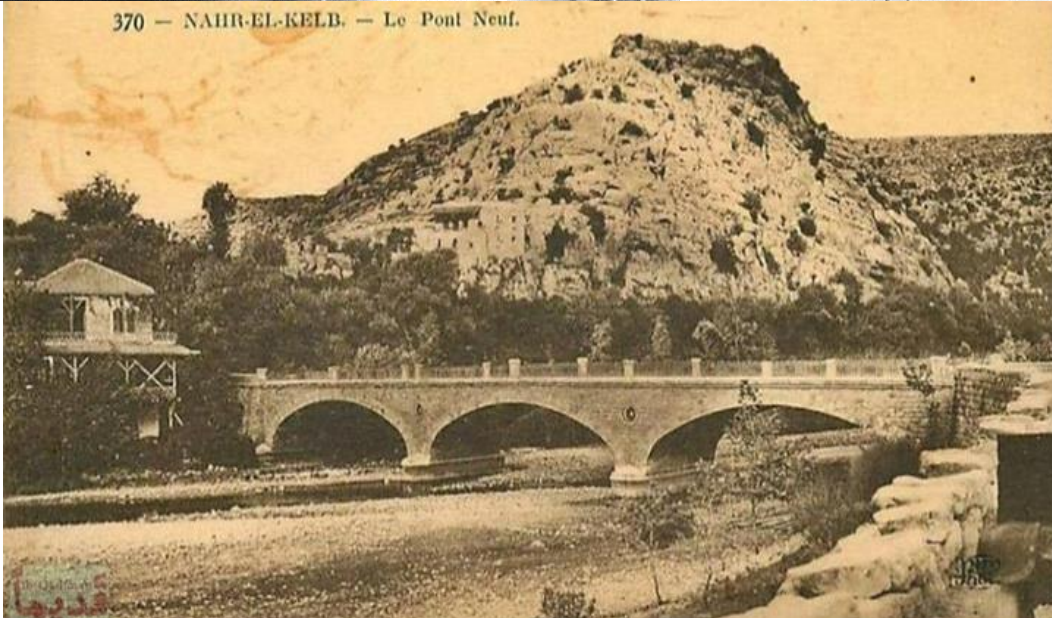


Nahr el Kalb 1880



MONT LIBAN (Syrie) L. M. 31.

370 — NAHR-EL-KELB. — Le Pont Neuf.



المعاملتين ، الطريق البحرية - ١٩٢٠

هلموا الى لبنان

جنة الله في الشرق

لبنان شامل ، جبل شاف ، هور طيل ، بايع جارية متعلقة - مياه باردة
خلية - مناطق فناء سامرة - قلات واحراج كثيفة مغطاة - لوط - قو - العسل

سافروا بقطارات وسيارات

ملك مدي فلسطين

الرحبة والمرجة في تسعة عشرة ساعة فقط

باسعار الصيف المنخفضة

ألك انفاك من القطرة الباردة التي يربو القطار والسيارة من اول مايو
الى آخر نوفمبر ١٩٢٢

درجة اولى	درجة ثانية	درجة ثالثة
ميل	ميل	ميل
٧٨٥	٥٢٥	٥٥٥
٨٨٥	٩٩٥	١٠٥٥

تحت تذكرو القوم لركب الدرجة الاولى والثانية للقطار واللاي ٣٥٠
تساهل عظم جدا في نقل الامتعة الشخصية

تطلب الايامات والفاكرك من جميع شركات الامطار والسماة ومن علة



1943 NATIONAL PACT

The Lebanese Christian and Muslim political leaders forged an unwritten National Pact post-independence in 1943. The pact was designed to promote cooperation among the rival religious groups starting a unique concept of a confessional democracy. The pact states that Lebanon is an independent country with Arabic and European cultures. The pact was partly grounded in the 1932 census implementing a distribution of seats in the parliament on a ratio of 6 to 5: Christians to Muslims. The Major administrative positions were also distributed among major sects: the President is to be a Maronite Christian, the Prime Minister a Sunni Muslim and the Speaker of the parliament a Shiite Muslim.



Georgina Rizk, Miss Universe 1971

Sabah

SWITZERLAND OF THE EAST

Lebanon enjoyed three decades of prosperity under a free-market economy. Tourism, agriculture, education and democracy flourished and advanced claiming for Lebanon the title 'Switzerland of the East', and for Beirut 'Paris of the Middle East'. Lebanon was known to be the most democratic country in the Arab league.

However, the golden decades of this tiny country of Lebanon did not continue to thrive with the surrounding regional and international events and discord of that era.



1948 AND 1959 EVENTS

The first Arab-Israeli war of 1948 sent about 150,000 Palestinians to refugee camps in Lebanon. Palestinians came to play an important part in Lebanese politics benefiting from the free political atmosphere that does not exist in other Arab states.

In 1958, the rising star of Egypt's Gamal Abdel-Nasser threatened to absorb Lebanon into a short-lived union of Syria and Egypt. Internal tensions were high, and a short rebellion erupted. Lebanese President Camille Chamoun invoked the protection of Lebanon under the Eisenhower doctrine and the three-month rebellion was ended with US intervention.

Christian and Muslim leaders tried to keep Lebanon neutral to maintain the economical and cultural boom that continued exceptionally till the end of the sixties. (1967-1969) Lebanon maintained a neutral role in the Six-Day War of 1967 between the Arab countries and Israel. The war sent another wave of Palestinian refugees to Lebanon. Al-Saiqa, the Syrian-Palestinian guerrilla group, and the PLO (Palestine Liberation Organization) militias were increasing in numbers and threatening the stability of Lebanon by controlling the civilian Palestinian refugee camps and other Lebanese territories. They gained sympathy and support from some groups of Muslims and from Arab-nationalists in Lebanon. The Arab countries prevented any Palestinian military activities in their lands.

LEBANON

The Marines Have Landed

Beirut was dozing in the midday sun, its odd little civil war out to lunch, when the unbelievable word raced across the city: "There's a fleet off the airport!" Curious crowds gathered on the sandy knobs along Lebanon's shore line; bikini-clad lasses turned over on the beach to peer out across the blue-green sea. Silhouetted against the sun that danced hazily on the choppy waters were three transports and two LSTs, flanked by two destroyers that moved in 500 yards from shore. In the classic pattern that precedes an amphibious assault, the beetlelike small craft that carry men to the beach were already circling their mother ships.

"They're coming in!" shouted the crowds on shore, still uncertain at that historic moment whether "they" were British or Americans. At 3:04 p.m. on a Tuesday, a small scout craft from LST 1164 churned past a welcoming party of three Arab youngsters, ground ashore. The mouth of the landing craft flew open, disgorging U.S. Marines in battle gear.

Marines in Wonderland. On "Red Beach" at Khalde, five miles south of Beirut, began one of the strangest of all Marine operations since the first leather-necks landed in the Bahamas back in 1776. As planes of the U.S. Sixth Fleet whizzed overhead, amphibious tracked vehicles mounting twin-turreted machine guns, their armored sides tightly buttoned, the drivers steering by periscope, lurched from the sea like hippopotamuses. Tension written on their young faces, sweat dripping from their brows in the 90° heat, marines in full 90-lb. battle pack, lugging an awesome array of Tommy guns, Garands, bazookas, mortars, machine guns and grenades, pounded waist-deep into the surf, regrouped at water's edge and pushed up the hill toward Beirut International Airport. Above the roar of the boat engines came the first historic growl of a Marine sergeant: "Come on, you bastards, get going up that beach!" A red-mustached sergeant waved his men on, shouted: "They're supposed to have mortars, and you're all bunched up. You don't want to live long."

The "they" to whom the sergeant referred were the pro-Nasser rebels who had been resisting for 60 days the legally elected pro-Western government of President Camille Chamoun. The marines—and their commanders—had no way of knowing when their operation began, whether U.S. forces would be opposed or not. All the normal precautions had to be taken, but Alice arriving in Wonderland could hardly have found the situation more confusing. The marines were met not by rebel fire but by ice-cream vendors selling Eskimo pies, and the renowned traders of Lebanon pushing soda pop at 50¢ a bottle, triple the morning price.

"Watch out for the kids swimming in the water," a U.S. naval officer warned his landing-craft coxswain. "How do you tell a rebel from a good guy?" asked a Marine corporal.

No sooner had tall, weathered, 38-year-old Lieut. Colonel Harry Hadd of St. Paul set up his command post (code name: "Sick Leave") and identified his unit as the 2nd Battalion of the 2nd Marine Regiment than one of his men appeared with a "Lebanese officer" in tow. Barked Colonel Hadd: "If he's not armed, let him loose." Thereupon the "officer" nervously identified his uniform as that of the Arab Airways and asked in English, "I know you're busy, sir, but could you tell us how long this will last? We have a lot of planes tied up."

"The General Says." No one, of course, had the slightest idea "how long it will last." The marines grimly took over the airport, and on the first night all was



Associated Press

PRESIDENT CHAMOUN

"How do you tell the good guys?"

quiet. Next morning, when the marines planned to move into Beirut proper, U.S. Ambassador to Lebanon Robert McClintock plunged into conference with handsome, stubborn President Chamoun, and elusive General Fuad Shehab, 56-year-old chief of Lebanon's armed forces. True to form, Shehab, who had steadfastly refused to commit his forces to an all-out assault against the pro-Nasser rebels, refused to commit himself firmly to cooperation with the Americans. President Chamoun reproached the general for this, and for stationing 23 tanks on the approaches to the city, as if to guard it against the marines. "Where did these tanks come from?" Chamoun asked Shehab, who had in the past pleaded that he was powerless to chase the rebels to their lair. There was no answer.

At the airport a half hour later, McClintock and Shehab linked up with the U.S. special commander in the Middle East, Admiral James L. ("Lord Jim") Holloway, newly arrived. McClintock interpreted Shehab's French for Lord Jim:

"The general says he is afraid his army will disintegrate or that some of his troops

will open fire if the entire column advances in one body . . . The general says he is willing to cooperate, but he wants you to proceed in small groups."

Admiral Holloway agreed to this odd request, shook Shehab's hand, and then added, to Shehab's puzzlement: "Lord Mountbatten [Britain's First Sea Lord] asked me to send his best wishes to you."

Breasts, Spears, Bullets. With that quaint ritual out of the way, the marines, led by Ambassador McClintock in a black Cadillac, marched (in small groups) into the capital, their arms as inconspicuous as possible, and took up posts around the city. Some Lebanese cheered, but most looked on expressionless. On the second night, marines stationed at an outpost two miles south of the airport returned small-arms fire from four rebels, with no casualties on either side. Two marines who took a wrong turn in their jeep were seized by rebels, questioned by a man who identified himself as a "schoolmaster," and after steadfastly saying "I don't know" to all questions about why they were there, were released three hours later. The impressive presence of nearly 10,000 U.S. troops, and the accessibility of 70 ships, three carriers and 25,000 men of the Sixth Fleet might make even the itchiest-fingered of Lebanese rebels hesitate. But the possibility of ambushes and stray shots remained.

After a rebel "council of war," Beirut Insurgent Leader Saeb Salam, ex-Prime Minister and graduate of the American University of Beirut, issued a ringing pronouncement to his men: "Repulse the enemy with your breasts! Fight them with your spears! Kill them with your bullets!" Salam promised a fight in "every block, every house, every room."

Salam, who had not done much fighting so far, might be talking only for the record. But if the marines (and the later arriving Army paratroopers) seemed to have the military situation in hand, as much could not be said for the political front. In the delicately balanced half-Christian, half-Moslem Arab nation, the Moslems began to solidify their opposition to Maronite Christian President Chamoun. Adel Osseyran, Speaker of the Lebanese Parliament, protested to the U.N. against Chamoun's failure to consult Deputies before calling for U.S. help. One pro-Western Deputy said that 40 of the 66 members of parliament were opposed to the U.S. landing. Chamoun's opponents threatened to boycott the parliamentary election of his successor, scheduled for this week.

Into Beirut flew the U.S.'s five-star Ambassador Robert Murphy, after a record eleven-hour nonstop flight from the U.S. To make certain that Chamoun does not use U.S. marines to keep himself in power, Murphy had behind him President Eisenhower's explicit statement that the U.S. accepts Chamoun's declaration that he will not try for a second term. It was Murphy's delicate, difficult mission to try to "orchestrate" a new solution among the squabbling Lebanese, so that the marines can go back to their ships.



However, they pressured the Lebanese Government into allowing the Palestinians to use Lebanese territory to mount raids on Israel in the Arab Cairo agreement of 1969. Lebanon started moving toward its darkest phase in modern history.

WAR IN LEBANON (1970 AD - 1982 AD)

WAR IN LEBANON

In 1970, Jordan expelled the PLO from its territories sending many civilian refugees and armed guerillas into Lebanon. Meanwhile, the communist countries were having economic problems.

Syria was a typical socialist country allied with the Soviet Union and adopting its economic and political systems. The flourishing free-market in its neighboring small country of Lebanon was an attraction and temptation for Syria. The dictator of Syria, Hafez Asad, clearly declared his intentions of annexing Lebanon on August 8, 1973 by announcing that 'Lebanon and Syria are one country and one people yet are run by two governments'.

Arms and funding were flowing to Lebanon and many political parties were turned into armed forces while the Lebanese army was getting weaker and unable to take control. In April 13, 1975, Palestinian gunmen killed four Christian Lebanese in

front of a church east of Beirut, while Christian militiamen ambushed a busload of Palestinians later the same day.

A brutal fight broke out, starting the Civil War in Lebanon. In 1976, the Syrian army invaded the Lebanese northern region of Akkar, and advanced into the Bekaa valley east of Lebanon. A month later, the Syrian dictator delivered his famous speech in the Syrian capital stating that he sent the Syrian army to Lebanon without permission from any authorities.

The League of Arab Countries tried to send peace-keeping troops to Lebanon, but they were forced to leave the country for the Syrian army later. The Syrian troops in Lebanon meanwhile worked on silencing the Lebanese voices that were criticizing its military interference by assassinating several Lebanese national and religious figures.

Palestinian militiamen kept launching attacks from the areas they controlled in South Lebanon against Northern Israel. The Israeli response was more severe and often impacted Lebanese civilians. The attacks developed into an Israeli invasion of Southern Lebanon in March 1978. The United Nations Truce Supervision Forces were deployed in South Lebanon to reduce the tension and the Israeli forces pulled back later.

The Syrian army continued gradually occupying more regions in Lebanon including parts of the capital 'Beirut'. The regions which were not under Syrian occupation were punished by continuous bombing while pro-Syrian guerillas were committing massacres against civilians.

In the early eighties, Lebanon was being destroyed with continuous fighting, while PLO militias occupied most of Beirut and kept launching attacks against Northern Israel.

OCCUPIED LEBANON (1982 AD - 1990 AD)

ISRAELI INVASION OF 1982

In June 1982, Israeli forces invaded Lebanon reaching into Beirut. A Multinational force made up of US and West European troops were deployed in Beirut after international mediation. The agreement called for PLO, Syrian and Israeli forces to pull out of Beirut. Thousands of PLO militiamen were deported from Lebanon while the Syrian and Israeli army were withdrawing from Beirut.

In September 1982, the Lebanese president-elect Bashir Gemayel was assassinated which disrupted the agreement. In the following year, Syrian-sponsored groups launched suicide bombing attacks against the peace-keeping US and French forces barracks killing 300 of them. The multinational forces were forced to leave Lebanon while the Syrian troops advanced in Beirut and launched several attempts to occupy the Lebanese ministry of defense and presidential palace.

In 1985 Israel withdrew most of its forces from Lebanon keeping a strip along its borders controlled by Israeli troops and proxy guerillas. Syria continued its policy of spreading its hegemony in Lebanon with violence against the Lebanese people, and through hostage-taking threatening American and West-European countries while encouraging communist and radical groups.

(1988-1990) – COMPLETE OCCUPATION

In 1988, Syrian troops and their allies worked on preventing the election of a new Lebanese president in order to completely paralyze the Lebanese authorities. The Lebanese president used his constitutional prerogative and appointed the Lebanese Army Commander, General Michel Aoun, as Prime Minister of an interim government before ending his term.

The Syrians opposed the Lebanese Government and shelled the Lebanese civilian areas with heavy bombs. Meanwhile, the Lebanese Prime Minister managed to gain popularity by enforcing the role of the Lebanese army over the militia, activating the governmental departments and working for political and economic reforms.



The Lebanese Government launched a war of liberation against the Syrian army demanding the scheduling of a Syrian withdrawal from Lebanon. The Syrian occupation troops pressured Lebanese politicians in the areas it occupies to oppose the Lebanese government; they assassinated the highest Sunni Muslim clerk, mufti of Lebanon Hassan Khaled, because of his rejection of the Syrian aggression against the Lebanese.

In August of 1990 Iraq invaded its neighboring country of Kuwait, and drew the international community's attention to the Iraqi occupation of the small oil-country and the threats to the world's largest oil reserve of Saudi Arabia.

The Syrian regime used the opportunity and promised not to side with Iraq in return for controlling Lebanon. On October 1990, the Syrian troops launched aerial and ground attacks and occupied the Lebanese presidential palace and the ministry of defense defeating the remainder of the Lebanese army.

The Syrian regime appointed a proxy government and president in occupied Lebanon and started a large scale persecution operation against the Lebanese people: arresting, abducting, torturing and killing whoever opposed its occupation.

SYRIAN OCCUPATION (1991 AD - 2000 AD)

The Syrian status quo imposed what became known as the "Taif Accord". The Arab-League-brokered "Taif Agreement" called for political reforms and for disarming all militias in Lebanon. On the other hand, it legitimized the Syrian army's occupation of Lebanon and mentioned only a partial redeployment of the Syrian troops upon the request of the (pro-Syrian) government in Lebanon.

The Syrian-appointed government in Lebanon exiled the Lebanese Premier to France and 'legitimized' the Syrian occupation of Lebanon. Syria took drastic measures to enforce its military and political presence in Lebanon by occupying more than 90% of Lebanese territory, including the capital, airport, harbors and all major cities.

Syria disarmed most Lebanese militia except for those affiliated with it, such as Hezbollah, Amal and the radical Palestinian militias. The Lebanese army was restrained from performing any major activities and was directed to internal security functions.

The puppet regime of Lebanon amended the Lebanese constitution to allow for the election and renewal of Syrian-imposed presidents in Lebanon. It also drew several

agreements with the Syrian regime giving Syria the rights to use Lebanese natural resources and abuse the free-market benefits in Lebanon.

The Lebanese community, especially university students, engineers, physicians, lawyers and workers, started a peaceful revolution to implement the UN Security Council Resolution 520 which calls for Syrian pullout from Lebanon.

90% of the Lebanese population eligible to vote boycotted the Syrian-arranged parliamentary elections that resulted in the puppet parliament of 1992.

This Lebanese popular refusal to legitimize the Syrian occupation of Lebanon was answered by Syrian measures aiming to change the ethnic and religious demography of Lebanon. Syrians forced their proxy government to naturalize around half of a million Syrians and Palestinians, and granted them the right to vote. That was equivalent to 15% of the population of Lebanon at the time.

This act was rejected by the highest Lebanese judiciary council in 2003, yet around half of a million non-Lebanese people still lived around the world, falsely holding Lebanese citizenship. Meanwhile, Syrian troops in Lebanon kept protecting 1.5 million illegal Syrian workers, about half the population of Lebanon, which forced more than 35% of the Lebanese to leave their country in search for work.

ISRAELI PULLOUT AND HIZBALLAH

In the 1990's, with Syria occupying 90% of Lebanon and Israel occupying the remaining 10%, Hezbollah guerrilla gained some popularity as a means of resistance against one of the two occupiers, fighting against the Israeli occupation of Lebanon.

In May 2000, Israel pulled out of South Lebanon under the UN resolution 425 regarding the Lebanese international borders. The Hezbollah militia refused to disarm and enroll in the civilian, social and political life after the Israeli withdrawal, which deprived it from most of its Lebanese popularity.

It occupied the Southern territories that were evacuated by the Israelis, while the Syrian regime prevented the Lebanese army from deploying in these territories. Post Israeli pullout, more national, regional and international voices pressured the Syrian regime to pull its troops out of Lebanon.

The Syrian Baath regime tried to cause conflicts with the United Nations and Israel over the 'Shebaa Farms' in order to keep tension between Lebanon and Israel and

to distract the international community from its occupation of Lebanon. Some radical and terrorist Palestinian groups who are protected by the Syrian army continued to practice their authority over Palestinian camps in Lebanon and terrorize Lebanese civilians while the Lebanese security forces lacked any power of control over them.

CONTEMPORARY LEBANON (2001 AD - 2004 AD)

In the new millennium, the Syrian army and intelligence apparatus continued to occupy Lebanon, devastating its people. Hundreds of Lebanese were arrested, abducted, tortured, imprisoned and killed; moreover, many of them were subjected to chemical and biological experiments in Syrian prisons.

In August 7 and 8, 2001, the Lebanese Maronite-Catholic Patriarch Nasrallah Peter Sfeir sponsored a historic reconciliation between Druze and Christian former militias that had confronted each other in fierce battles during the war in Lebanon. The Syrian regime and its proxy government in Lebanon were not pleased with the reconciliation, which was seen as a potential threat to the influence of the Syrian regime in Lebanon. Security forces in occupied Lebanon arrested hundreds of Lebanese opposition activists and leaders from their homes and businesses. Males and females aging between 16 and 77 were abducted and detained without legal charges. Around a hundred of them were sent to military courts with political charges; some spent years in jail.

People around the world were astonished by scenes of “civilians” protected by Syrian troops and their proxy regime in Lebanon, attacking Lebanese students who were protesting, in what later became known as the "Events of August 7 th".

Millions of Lebanese descendants around the world were moved by the devastation and the active Lebanese movements in occupied Lebanon. Lebanese organizations, the exiled Prime Minister and individuals around the world struggled to bring international attention to the small occupied country of Lebanon. Remarkable efforts were displayed in the United States of America, France, the United Kingdom, Canada and Australia.

SEPTEMBER 11 TH ATTACKS AND LEBANON

The terrorist attacks on the Twin Towers and other targets in the United States of America rearranged the priorities of the most powerful countries and drew attention to some previously neglected cases such as the Lebanese crisis.

The deterioration of democracy in Lebanon, the freedom that some extremist Palestinian militias enjoyed in protected zones, and the uncontrolled fund transactions in the free-market-Lebanon became major concerns in the global war against terrorism.

With more pressure from local and international groups, the Syrian regime tried to shape up its image in Lebanon; it announced partial redeployments from several areas around and north of Beirut. However, these steps were not convincing at any level to either local opposition groups or the international community.

The opposition groups and parties were growing stronger because of the illegal aspect of the continuous Syrian control over Lebanon, and the negative social and economic consequences it brought to Lebanon.

In 2002, after the death of a legislator in the Syrian-controlled parliament of Lebanon, a bi-election took place. The Syrian regime planned to appoint a legislator through a phony election process. However, the opposition groups wanted to prove their strength and planned to run Gabriel Murr against the Pro-Syrian candidate Mirna Murr, and since the elections were taking place in one district only, this would make it harder to manipulate the results.

The pro-Syrian regime was so confident of its victory because of the deceptive techniques it employs, such as forcing citizens to fill their voting ballots in public, and allowing the illegal naturalized citizens to vote. Despite all the illegal methods used, the Anti-Syrian candidate won the highest number of votes with about 45% while the pro-Syrian candidate received 43% of the votes.

The Pro-Syrian government in Lebanon annulled the results, and appointed a third candidate who got only 2% of the votes for the empty seat. Furthermore, it shut down completely the Murr television station (MTV) and Radio Mount-Lebanon, owned by the Anti-Syrian candidate, and sent hundreds of families to unemployment.

SYRIA ACCOUNTABILITY AND LEBANESE SOVEREIGNTY RESTORATION ACT OF 2003

The Lebanese lobbying groups in the United States managed to draft a bill with the American legislators supporting the freedom of Lebanon. The Syria Accountability and Lebanese Sovereignty Restoration Act was passed by the United States Congress, and signed by President George W. Bush in 2003.

The act called “*to halt Syrian support for terrorism, end its occupation of Lebanon, stop its development of weapons of mass destruction, and cease its illegal importation of Iraqi oil and illegal shipments of weapons and other military items to Iraq*”.

It finally restored the importance of supporting Lebanon’s independence by stating that “*the full restoration of Lebanon's sovereignty, political independence, and territorial integrity is in the national security interest of the United States.*” The French government and several other European states followed the United States’ steps calling for a full Syrian withdrawal of its army and security forces from Lebanon. However, the Syrian regime kept trying to release the pressure by announcing partial redeployments in Beirut suburbs.

UN SECURITY COUNCIL RESOLUTION 1559 OF 2004

The International community was growing convinced that the Syrian regime did not play any positive role in Lebanon, not to mention its negative role in supporting the ex-dictator regime of Saddam Hussein, and the insurgents in Iraq against the new Iraqi government.

The Syrian control of Lebanon was very obvious when the Syrian government wanted to renew the expired term of the Syrian-appointed president in Lebanon Emile Lahoud. The Syrian regime found in Lahoud an ally that no one could match, so they worked to amend the Lebanese constitution which prevents the re-election of presidents.

The United States and France drafted a resolution that was adopted by the United Nations Security Council on September 2, 2004 as Resolution 1559. It supported a free and fair presidential election in Lebanon to be conducted according to Lebanese constitutional rules, devised without foreign interference or influence, and called upon all forces to withdraw from Lebanon.

The resolution called also for the disbanding and disarmament of all Lebanese and non-Lebanese militias in the country. The Syrian regime ignored the resolution and forced the puppet parliament in Lebanon to amend the constitution of Lebanon and extend the Pro-Syrian’s president term for three more years despite the wide public opposition to Lahoud.

The Secretary General of the United Nations Kofi Annan reported to the Security Council at the end of September 2004. His report stated that the Syrian regime refuses to pull its troops and security forces from Lebanon, and that neither the

Syrian government nor its proxy government in Lebanon is working to disarm the militias in the country such as Hezbollah and the radical Palestinian militias.

GROWING OPPOSITION TO SYRIAN OCCUPATION

The United Nations Resolution showed a regional and international interest in the case of our small Lebanon. Arabic media sources from several Arabic countries broke the conventional taboo of criticizing other Arabic regimes. Terms such as “pro-Syrian government in Lebanon”, “Pro-Syrian president of Lebanon” and “Syrian-appointed president” were utilized in the Arabic media joining the international community in describing the Syrian hegemony over Lebanon. Voices from Jordan and the Arabian Gulf countries called openly on Syria to implement Resolution 1559.

By the end of 2004, the public opposition to the Syrian occupation and its proxy regime in Lebanon grew substantially and attracted many political leaders including even some of those who were previously allied with the Syrian regime such as prominent Muslim-Sunni leader Rafik Hariri, and Druze leader Walid Juomblat. The Lebanese opposition built a wide Christian-Muslim opposition front and decided to participate in the general elections expected in May 2005 benefiting from the international attention to the Lebanese cause.

The conflict regarding resolution 1559 in Lebanon remained ongoing between those who are hoping to implement it, and those who are afraid of losing their influence in the country and their military force. As the resolution calls for full withdrawal of Syrian forces, and the disarming of Hezbollah and radical militias, the latter three parties are striving to prevent its implementation so they can maintain exceptional power through the use of physical control.

The Lebanese who oppose the Syrian occupation and support the UN resolution 1559 faced physical and mental persecution from the pro-Syrian regime in Lebanon, and had to face the armed forces who oppose the resolution. The task was not easy with hundreds of Lebanese fearing the fate of those who were killed in Lebanon or those who have been in Syrian prisons for more than twenty years; imprisoned, tortured and killed.

THE CEDAR REVOLUTION OF 2005 AD

Syria kept persecuting the Lebanese leaders who resisted its occupation of Lebanon. Exiled Premier General Michel Aoun is threatened to be arrested if he

tries to return to Lebanon, while the leader of the Lebanese Forces ex-militia Samir Geagea is imprisoned in Lebanon since 1994.

Joumblat's aide Marwan Hamade escaped an assassination attempt by a car bomb in October 2004. Former premier Rafik Hariri was assassinated in Beirut on February 14, 2005 by a massive car bomb that killed sixteen other people.

The opposition met after Hariri's assassination later that night and publicly accused the pro-Syrian government and Damascus of being behind the assassination. They called for the Syrian troops to pullout of Lebanon, demanded an international protection for captured Lebanon, and called on the pro-Syrian illegal government to resign.

On February 18, 2005, the opposition launched the "Independence Peaceful Uprising" to liberate Lebanon, motivating the Lebanese masses to support its move. The Lebanese in occupied Lebanon and in Diaspora held mass rallies to support the freedom of their occupied motherland. The protests continued -- larger, louder and bolder -- until the pro-Syrian government in Lebanon resigned on February 28, 2005.

On March 5, 2005 the Syrian president bowed down to the national and international pressure, and announced that the Syrian army would pull out from Lebanon in two stages, without setting a timeline for the withdrawal, yet proclaiming the implementation of the UN resolution 1559. The Syrian troops started a partial withdrawal from Beirut and Northern Lebanon on March 8 th. The popular demonstrations continued and reached their peak on March 14, 2005 when the Lebanese people rallying against Syrian occupation held the largest demonstration in Lebanon's history with over a million demonstrators.

By the end of March 2005, the Syrian government pulled most of their troops and dismantled all of its intelligence stations in Beirut and north Lebanon. While the Lebanese were celebrating the withdrawal of the Syrian army in the areas they evacuated, pro-Syrian militants made several appearances as several bomb explosions took place around the country. The Lebanese opposition, the United Nations and the international community held the Syrian regime and its proxy government responsible for any security problems against the people of Lebanon.

On February 26, 2005, a United Nations fact-finding mission held Syria and its proxy regime in Lebanon responsible for the political events that led to Hariri's assassination. It also accused the pro-Syrian government in Lebanon of misleading the investigation and hiding evidence to cover up the crime. On April 7, 2005, the

United Nations Security Council ordered an international investigation into Hariri's assassination through resolution 1595. In response to the continuous United States-led pressure and in face of popular protests, the Syrian government pledged to pull out by April 30, 2005.

The peaceful “Cedar Revolution” continued in Lebanon and around the world, seeking the independence of Lebanon, and calling for general elections free from Syrian interference. The Syrian army withdrew its troops from Lebanon at the end of April 2005 after 30 years of occupation.

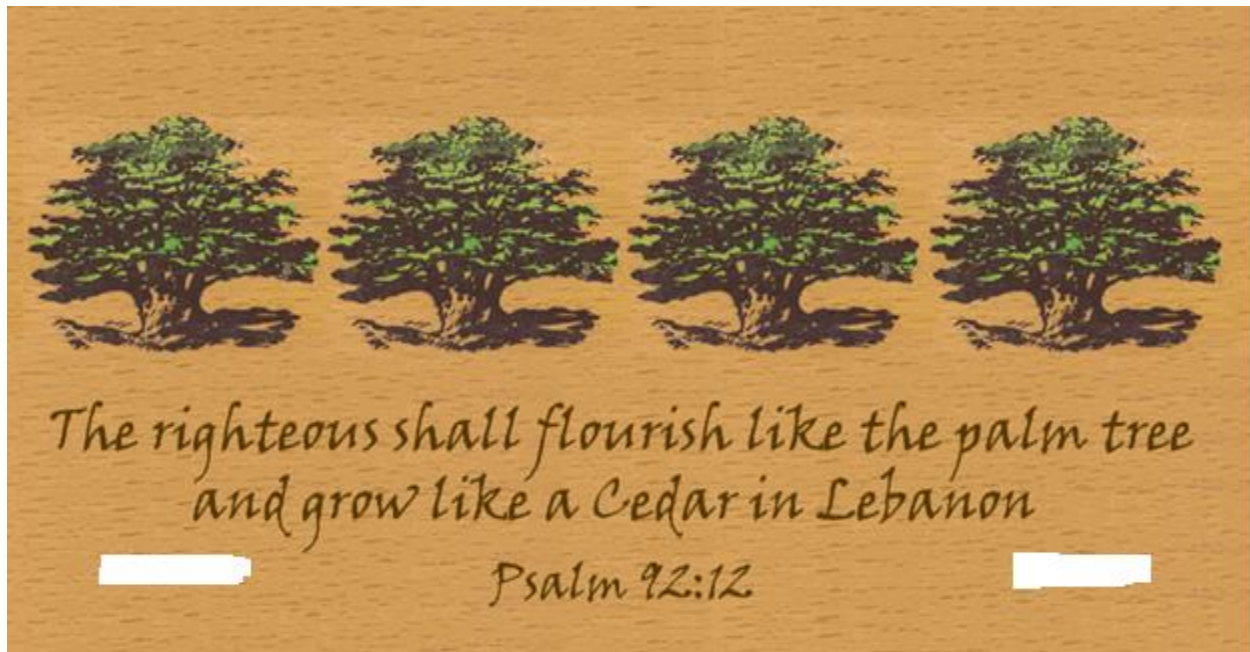
March 14, 2005



November 22, 1943. Mir Majid Ersan hoisting the Flag of Independence.



Psalm 92:12 "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon."



"Lebanon" means "the white one," probably referring to the snow-capped peaks of the Lebanon Mountains.

The Hittite word for cypress or juniper is close to the Hittite name for the Lebanon Mountains, so "Lebanon" could refer to the trees of Lebanon.

It is mentioned 71 times in the Old Testament.

Lebanon is mentioned 9 times in the Bible as either part of the Promised Land or the northern boundary of the Promised Land.

Both Temples were built with the cedars of Lebanon (1 Kings 5:15-24; Ezra 3:7).

Solomon sent 30,000 workers to Lebanon, 10,000 per month, to obtain the cedar for the Temple (1 Kings 5:13-14)

The "House of the Forest of Lebanon" was a public hall built by Solomon entirely of the cedars of Lebanon (1 Kings 7:2-5).

In the Old Testament, the Targums, and the Qumran texts, Lebanon is symbolically associated with the Temple, probably because the cedars of Lebanon were used to build it.

First-century Rabbi Yohanan ben Zakkai, the last survivor of the Great Sanhedrin, reported that 40 years prior to the Temple's destruction in AD 70, the Temple doors opened by themselves. He related the incident to Zechariah 11:1-2, in which he saw Lebanon as a symbol of the Temple.

Lebanon is mentioned 7 times in the Song of Solomon. The beloved comes from Lebanon (4:8).

In Hebrew, Lebanon and lebonah (incense) have the same root. Thus, could the words of Song of Solomon 4:11 refer to the fragrance of the believer's (the bride's) prayer to the Lord?

The "cedars of Lebanon" is often used as a symbol of strength (Psalm 29:5).

Ancient Tyre had inhabitants on the mainland, but most lived on an island not far offshore, which proved to be very hard for its enemies to conquer. It wasn't totally destroyed until AD 1291.

Jesus ministered in Tyre and Sidon in Lebanon (Matthew 15:21-28).

In Jesus's day, Lebanon was called Phoenicia. Some early Christians moved there to flee persecution (Acts 11:19).

Ezekiel 26 prophesies that Tyre will one day be destroyed forever, never to rise again, when "I shall bring up the deep over you and the great waters will cover you (V. 19).

Zechariah prophesies that one of the places that God will bring back the scattered children of Israel will be to Lebanon (10:6-10).

Lebanon was mentioned 71 times in the Holy Bible ...

Deuteronomy 1:7 ...turn and take your journey, and go to the hill country of the Amorites, and to all their neighbors in the Arabah, in the hill country and in the lowland, and in the Negeb, and by the seacoast, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphra'tes.

Deuteronomy 3:25 Let me go over, I pray, and see the good land beyond the Jordan, that goodly hill country, and Lebanon.'

Deuteronomy 11:24 Every place on which the sole of your foot treads shall be yours; your territory shall be from the wilderness and Lebanon and from the River, the river Euphra'tes, to the western sea.

Joshua 1:4 From the wilderness and this Lebanon as far as the great river, the river Euphra'tes, all the land of the Hittites to the Great Sea toward the going down of the sun shall be your territory.

Joshua 9:1 When all the kings who were beyond the Jordan in the hill country and in the lowland all along the coast of the Great Sea toward Lebanon, the Hittites, the Amorites, the Canaanites, the Per'izzites, the Hivites, and the Jeb'usites, heard of this

Joshua 11:17 ... from Mount Halak, that rises toward Se'ir, as far as Ba'al-gad in the valley of Lebanon below Mount Hermon. And he took all their kings, and smote them, and put them to death.

Joshua 12:7 And these are the kings of the land whom Joshua and the people of Israel defeated on the west side of the Jordan, from Ba'al-gad in the valley of Lebanon to Mount Halak, that rises toward Se'ir (and Joshua gave their land to the tribes of Israel as a possession according to their allotments,

Joshua 13:5 and the land of the Geb'alites, and all Lebanon, toward the sunrising, from Ba'al-gad below Mount Hermon to the entrance of Hamath,

Joshua 13:6 all the inhabitants of the hill country from Lebanon to Mis'rephoth-ma'im, even all the Sido'nians. I will myself drive them out from before the people of Israel; only allot the land to Israel for an inheritance, as I have commanded you.

Judges 3:3 These are the nations: the five lords of the Philistines, and all the Canaanites, and the Sido'nians, and the Hivites who dwelt on Mount Lebanon, from Mount Ba'al-her'mon as far as the entrance of Hamath.

Judges 9:15 And the bramble said to the trees, 'If in good faith you are anointing me king over you, then come and take refuge in my shade; but if not, let fire come out of the bramble and devour the cedars of Lebanon.'

1 Kings 4:33 He spoke of trees, from the cedar that is in **Lebanon** to the hyssop that grows out of the wall; he spoke also of beasts, and of birds, and of reptiles, and of fish.

1 Kings 5:6 Now therefore command that cedars of **Lebanon** be cut for me; and my servants will join your servants, and I will pay you for your servants such wages as you set; for you know that there is no one among us who knows how to cut timber like the Sido'nians."

1 Kings 5:9 My servants shall bring it down to the sea from **Lebanon**; and I will make it into rafts to go by sea to the place you direct, and I will have them broken up there, and you shall receive it; and you shall meet my wishes by providing food for my household."

1 Kings 5:14 And he sent them to **Lebanon**, ten thousand a month in relays; they would be a month in **Lebanon** and two months at home; Adoni'ram was in charge of the levy.

1 Kings 7:2 He built the House of the Forest of **Lebanon**; its length was a hundred cubits, and its breadth fifty cubits, and its height thirty cubits, and it was built upon three rows of cedar pillars, with cedar beams upon the pillars.

1 Kings 9:19 and all the store-cities that Solomon had, and the cities for his chariots, and the cities for his horsemen, and whatever Solomon desired to build in Jerusalem, in **Lebanon**, and in all the land of his dominion.

1 Kings 10:17 And he made three hundred shields of beaten gold; three minas of gold went into each shield; and the king put them in the House of the Forest of **Lebanon**.

1 Kings 10:21 All King Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of **Lebanon** were of pure gold; none were of silver, it was not considered as anything in the days of Solomon.

2 Kings 14:9 And Jeho'ash king of Israel sent word to Amazi'ah king of Judah, "A thistle on **Lebanon** sent to a cedar on **Lebanon**, saying, 'Give your daughter to my son for a wife'; and a wild beast of **Lebanon** passed by and trampled down the thistle.

2 Kings 19:23 By your messengers you have mocked the LORD, and you have said, 'With my many chariots I have gone up the heights of the mountains, to the far recesses of **Lebanon**; I felled its tallest cedars, its choicest cypresses; I entered its farthest retreat, its densest forest.

2 Chronicles 2:8 Send me also cedar, cypress, and algum timber from **Lebanon**, for I know that your servants know how to cut timber in **Lebanon**. And my servants will be with your servants,

2 Chronicles 2:16 and we will cut whatever timber you need from **Lebanon**, and bring it to you in rafts by sea to Joppa, so that you may take it up to Jerusalem."

2 Chronicles 8:6 and Ba'alath, and all the store-cities that Solomon had, and all the cities for his chariots, and the cities for his horsemen, and whatever Solomon desired to build in Jerusalem, in **Lebanon**, and in all the land of his dominion.

2 Chronicles 9:16 And he made three hundred shields of beaten gold; three hundred shekels of gold went into each shield; and the king put them in the House of the Forest of **Lebanon**.

2 Chronicles 9:20 All King Solomon's drinking vessels were of gold, and all the vessels of the House of the Forest of **Lebanon** were of pure gold; silver was not considered as anything in the days of Solomon.

2 Chronicles 25:18 And Jo'ash the king of Israel sent word to Amazi'ah king of Judah, "A thistle on **Lebanon** sent to a cedar on **Lebanon**, saying, 'Give your daughter to my son for a wife'; and a wild beast of **Lebanon** passed by and trampled down the thistle.

Ezra 3:7 So they gave money to the masons and the carpenters, and food, drink, and oil to the Sido'nians and the Tyrians to bring cedar trees from **Lebanon** to the sea, to Joppa, according to the grant which they had from Cyrus king of Persia.

Psalms 29:5 The voice of the LORD breaks the cedars, the LORD breaks the cedars of **Lebanon**.

Psalms 29:6 He makes **Lebanon** to skip like a calf, and Si'rion like a young wild ox.

Psalms 37:35 I have seen a wicked man overbearing, and towering like a cedar of **Lebanon**

Psalms 72:16 May there be abundance of grain in the land; on the tops of the mountains may it wave; may its fruit be like **Lebanon**; and may men blossom forth from the cities like the grass of the field!

Psalms 92:12 The righteous flourish like the palm tree, and grow like a cedar in **Lebanon**.

Psalms 104:16 The trees of the LORD are watered abundantly, the cedars of **Lebanon** which he planted.

Song of Solomon 3:9 King Solomon made himself a palanquin from the wood of **Lebanon**.

Song of Solomon 4:8 Come with me from **Lebanon**, my bride; come with me from **Lebanon**. Depart from the peak of Ama'na, from the peak of Senir and Hermon, from the dens of lions, from the mountains of leopards.

Song of Solomon 4:11 Your lips distill nectar, my bride; honey and milk are under your tongue; the scent of your garments is like the scent of **Lebanon**

Song of Solomon 4:15 a garden fountain, a well of living water, and flowing streams from **Lebanon**.

Song of Solomon 5:15 His legs are alabaster columns, set upon bases of gold. His appearance is like **Lebanon**, choice as the cedars.

Song of Solomon 7:4 Your neck is like an ivory tower. Your eyes are pools in Heshbon, by the gate of Bath-rab'bim. Your nose is like a tower of **Lebanon**, overlooking Damascus.

Isaiah 2:13 against all the cedars of **Lebanon**, lofty and lifted up; and against all the oaks of Bashan;

Isaiah 10:34 He will cut down the thickets of the forest with an axe, and **Lebanon** with its majestic trees will fall.

Isaiah 14:8 The cypresses rejoice at you, the cedars of **Lebanon**, saying, 'Since you were laid low, no hewer comes up against us.'

Isaiah 29:17 Is it not yet a very little while until **Lebanon** shall be turned into a fruitful field, and the fruitful field shall be regarded as a forest?

Isaiah 33:9 The land mourns and languishes; **Lebanon** is confounded and withers away; Sharon is like a desert; and Bashan and Carmel shake off their leaves.

Isaiah 35:2 it shall blossom abundantly, and rejoice with joy and singing. The glory of **Lebanon** shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the LORD, the majesty of our God.

Isaiah 37:24 By your servants you have mocked the Lord, and you have said, With my many chariots I have gone up the heights of the mountains, to the far recesses of **Lebanon**; I felled its tallest cedars, its choicest cypresses; I came to its remotest height, its densest forest.

Isaiah 40:16 **Lebanon** would not suffice for fuel, nor are its beasts enough for a burnt offering.

Isaiah 60:13 The glory of **Lebanon** shall come to you, the cypress, the plane, and the pine, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

Jeremiah 18:14 Does the snow of **Lebanon** leave the crags of Si'rion? Do the mountain waters run dry, the cold flowing streams?

Jeremiah 22:6 For thus says the LORD concerning the house of the king of Judah: "'You are as Gilead to me, as the summit of **Lebanon**, yet surely I will make you a desert, an uninhabited city.

Jeremiah 22:20 "Go up to **Lebanon**, and cry out, and lift up your voice in Bashan; cry from Ab'arim, for all your lovers are destroyed.

Jeremiah 22:23 O inhabitant of **Lebanon**, nested among the cedars, how you will groan when pangs come upon you, pain as of a woman in travail!"

Ezekiel 17:3 say, Thus says the Lord GOD: A great eagle with great wings and long pinions, rich in plumage of many colors, came to **Lebanon** and took the top of the cedar;

Ezekiel 27:5 They made all your planks of fir trees from Senir; they took a cedar from **Lebanon** to make a mast for you.

Ezekiel 31:3 Behold, I will liken you to a cedar in **Lebanon**, with fair branches and forest shade, and of great height, its top among the clouds.

Ezekiel 31:15 "Thus says the Lord GOD: When it goes down to Sheol I will make the deep mourn for it, and restrain its rivers, and many waters shall be stopped; I will clothe **Lebanon** in gloom for it, and all the trees of the field shall faint because of it.

Ezekiel 31:16 I will make the nations quake at the sound of its fall, when I cast it down to Sheol with those who go down to the Pit; and all the trees of Eden, the choice and best of **Lebanon**, all that drink water, will be comforted in the nether world.

Hosea 14:6 his shoots shall spread out; his beauty shall be like the olive, and his fragrance like **Lebanon**.

Hosea 14:7 They shall return and dwell beneath my shadow, they shall flourish as a garden; they shall blossom as the vine, their fragrance shall be like the wine of **Lebanon**.

Nahum 1:4 He rebukes the sea and makes it dry, he dries up all the rivers; Bashan and Carmel wither, the bloom of **Lebanon** fades.

Habakkuk 2:17 The violence done to **Lebanon** will overwhelm you; the destruction of the beasts will terrify you, for the blood of men and violence to the earth, to cities and all who dwell therein.

Zechariah 10:10 I will bring them home from the land of Egypt, and gather them from Assyria; and I will bring them to the land of Gilead and to **Lebanon**, till there is no room for them.

Zechariah 11:1 Open your doors, O **Lebanon**, that the fire may devour your cedars!



Cedars of Lebanon, Cedars of the Lord

The Cedar of Lebanon, *Cedrus Libani*, is an evergreen of the family Pinaceae. This coniferous plant was first found in Lebanon, on the Mount Lebanon range at Sannine, Barrouk, and the eastern and western mountain chains. The Mount Lebanon chain used to be almost completely covered with cedars.



The cedar represents eternity, strength, and endurance

These trees are the most renowned natural monuments in the universe; religion, poetry and history have all equally celebrated them. The Arabs entertain a traditional veneration for these trees, attributing to them a vegetative power which enable them to live eternally, and an 'intelligence' which causes them to manifest signs of wisdom and foresight they are said to understand the changes of the seasons as they stir their vast branches, inclining them towards heaven or earth

accordingly as the snow proposes to fall or melt. It is said that the snows have no sooner begun to fall than these Cedars turn their branches to rise insensibly, gathering their points upwards, forming, as it were, a pyramid or parasol. Assuming this new shape, they can sustain the immense weight of snow remaining upon them for so long.

The importance of the cedar of Lebanon to the various civilizations is conveyed through its uses. The Egyptians used its resin to mummify their dead and thus called it the "life of death", and cedar sawdust was found in the tombs of the Pharaohs as well. Pharaohs and Pagans had the tradition of burning the cedar coming from Lebanon with their offerings and in their ceremonies. Jew priests however, were ordered by Moses to use the peel of the Lebanese Cedar in circumcision and treatment of leprosy. According to the Talmud, Jews used to burn Lebanese cedar wood on the mountain of olives announcing the beginning of the new year.

The superb qualities of the cedar wood as beautiful color, hardness, exquisite fragrance, resistance to insects, humidity and temperature, incited Phoenicians, Egyptians, Greeks and many others to use it extensively. The Phoenicians built their trade ship and military fleets from cedar wood as well as the roofs of their temples, houses and doorsills. Kings of neighboring and distant countries asked for this wood to build their religious and civil constructs; the most famous of which are the temple of Jerusalem and David's and Solomon's Palaces. It was also used in the temples and furniture works of the Assyrians and Babylonians. Greeks, Latins and Romans had their share of Cedar wood which they praise and have pride in.

Cedrus Libani possesses an imposing trunk that may attain a height of 120 feet and a diameter of 9 feet. Such a trunk is often branching and having a dense crown with an inclined dark green head of characteristic flat growth in adult trees. Secondary branchlets are often ramified like a candelabra. Warberton, in his "Crescent and Cross", described a Cedar of Lebanon with a trunk of 45 feet in circumference. Burckhardt speaks of twelve very ancient trees called the "Saints". These had four, five, and even seven gigantic trunks "springing from the same base", bearing, like American Sequoias, leaves only at their very tops.

The bark of the Cedar of Lebanon is dark gray and exudes a gum of balsam which makes the wound so fragrant that to walk in a grove of cedars is an utmost delight. The wood is astonishingly decay resistant and it is never eaten by insect larvae. Unlike the red tone of the American cedar, it is of a beautiful light tone, solid, and free from knots.

The terminal shoots are erect or slightly inclined. The tree blossoms in September or October, which is peculiar to the genus *Cedrus* among the conifers. It bears cones that require three years to mature. The cone is initially tiny and pale green. The second year it reaches its full size that ranges between 3-4.5 inches in height and has a characteristic violet purple color. In the third season it turns into a rich brown and scatters its seeds, which are minute, considering the size of the tree. The cones are born upright on the upper side of the branches.

The cedar of Lebanon is a plant of cold high mountainous regions. It flourishes and easily regenerates its forests where the average rainfall ranges between 800 and 190 mm. The average temperatures that occur in the land of the cedar are as follows: as low as -4.5 to 5.4 C on the coldest month i.e. January, and as high as 21.8 to 34.3 C in the warmest month i.e. August. Growing cedars from seeds or seedlings is an incredibly easy task provided that favorable conditions for growth are available. These conditions can be limited to two: water and soil nutriment. Cedars favor rich soils with high organic matter; so poor soils must be enriched simply by adding livestock manure and ploughing it into the soil. This procedure can be repeated every year. Water on the other hand is the second critical growth factor, if limited growth will halt and dryness would occur leading to the death of branches or the whole tree. So water must be sufficiently supplied especially during the hot season. Sufficient watering means that water should reach the deep layers of soil where cedar roots reside and this can be accomplished by watering slowly for long periods of time. In conclusion, and contrary to the common beliefs, cedars can grow significantly fast but only when their water and nutrient requirements are answered.

Throughout history, cedar wood, and such byproducts as cedar oil, have proven to be worth far more money than living trees, however beautiful they were. At the time of Gilgamesh, Egypt has already cut (without replanting) large amounts of cedar for ship construction and for export. They continued the same tradition. Cedar cutting prevailed under various administrations, up through the time of the Ottomans. They finished off most of the remaining forests by using cedar wood as fuel for railway engines. They generally bypassed more easily obtainable oak wood, since cedar (because of its oil content) burned much better. The presently remaining cedar groves were spared mainly because their regions were relatively difficult to reach.

Cedrus Libani has been famous in Lebanon since early written history. Many writers throughout history have been highly impressed with the majestic aspects of the cedars, and have referred to them metaphorically to indicate such qualities as

strength, beauty, endurance, grandeur, majesty, dignity, lofty stature and noblesse. For instance, in the beautiful "Song of Songs" in the Bible, the poetic description that begins "My beloved is white and ruddy, the chiefest among ten thousand ...," finishes with "... His countenance is as Lebanon, excellent as the cedars." Cedar is mentioned 75 times in the Bible, and all are included in the Old Testament -Torah- distributed among 18 books. Some of these statements are: "The cedar in the heaven of God is unmatched by cypress and unressembling in its branches...", "the trees of God resemble the Cedars of Lebanon which he planted", "the righteous flourish like the palm tree and grows like the cedar in Lebanon", "my love is white and red... bright as Lebanon and young as the cedars". The cedar of Lebanon is also the main tool in the oldest epic ever written by man -The Epic of Gilgamesh- a story from the mesopotamia. The earliest reference is the Epic of Gilgamesh, which dates back at least four thousand years (Leonard Translation, slightly modernized): "On the Mountain the cedars uplift their abundance. Their shadow is beautiful, is all delight. Thistles hide under them, and the dark prick-thorn, sweet smelling flowers hide under the cedars ... In all directions, ten thousand miles stretches that forest ..."

From the above, one gets the impression that the cedar forests were extensive at that time. One reason for this might be found in the description of the monster that guards the forest:

"Who could dare enter? Khimbaba's below is storm wind, His mouth is fire, his snort is death! Enlil has placed him there To the terror of men, for warding the cedars. And whoever enters the forest is suddenly faint".

Gilgamesh, of course, kills the monster commenting in passing: "I will set my hands to it and fell the Cedars, I will make myself a sounding name"

The Scriptures by Ezekiel illustrate beautifully how these lofty kings of the forest were used by prophet orators to symbolize and typify worldly might, power, and glory. Thus one obtains a fair idea of the crowning insolence of Sennacherib, the invader, when he boasted in the year 700 B.C.: "I am come up the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof".

In his book, "The Natural History of the Bible", Tristan says of the cedars: "... Everyone who has seen these noble trees recognizes the force of the majestic imagery of the prophets. With their gnarled and contorted stems and scaly bark, with their massive branches, with their dark green leaves shot with silver in the

sunlight, as they stand a lovely group in the stupendous mountain amphitheater, the assert their title to the monarchs of the forests".

To end this unfulfilling account of Cedrus Libani, it seems only right to refer to Khalil Gibran's book "A tear and a smile" where he says: "My love is as the cedars, beloved, and the elements shall not conquer it."

For many hundreds of years the Cedar of Lebanon has been the national emblem of Lebanon.

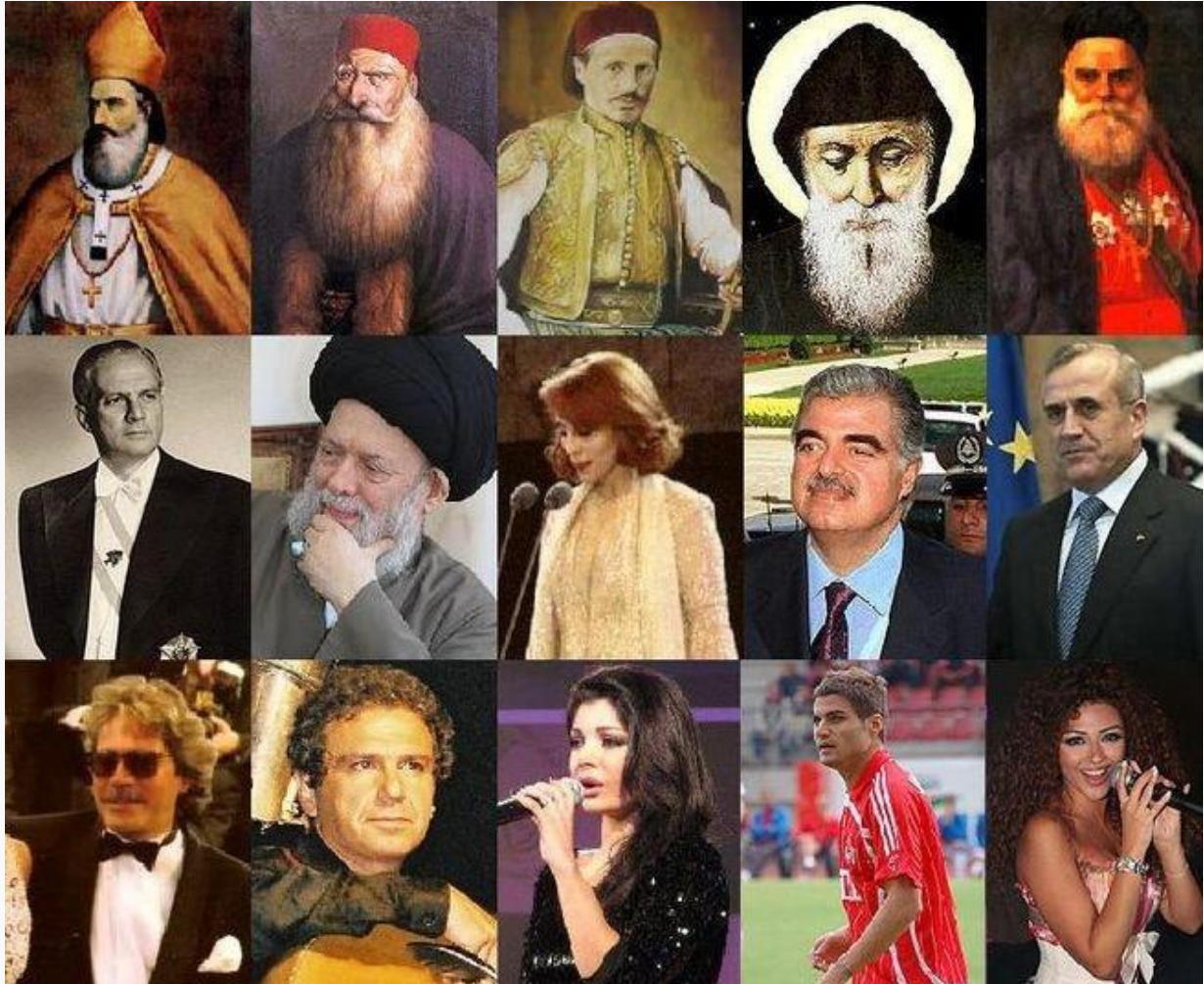


**It was majestic in beauty, with its spreading boughs,
for its roots went down to abundant waters. I made it beautiful with abundant
branches, the envy of all the trees of Eden
in the garden of God. (Ezekiel 31:7, 9)**

Edited extract from Habeeb.com

LEBANESE PEOPLE

الشعب اللبناني



[Estephan El Douaihy](#) • [Bashir Shihab II](#) • [Youssef Karam](#) • [Charbel](#) • [Elias Peter Hoayek](#) • [Gibran Khalil Gibran](#) • [Camille Chamoun](#) • [Mohammad Hussein Fadlallah](#) • [Fairuz](#) • [Rafic Hariri](#) • [Michel Suleiman](#) • [Amin Maalouf](#) • [Mario Kassab](#) • [Rabih Abou-Khalil](#) • [Haifa Wehbe](#) • [Youssef Mohamad](#) • [Myriam Fares](#)

Total population

Lebanon: 4,017,095 (All ethnic groups)

Total worldwide: 15–22 million

Regions with significant populations

 Brazil	7 million (Lebanese Embassy in Brazilia ~ 10 million)
 Lebanon	4,017,095 (July 2010 est)
 Argentina	1,500,000
 Colombia	700,000
 United States	440,000
 Canada	250,000
 Australia	181,000
 Chile	90,000
 Uruguay	70,000
 Ghana	67,000
 Ivory Coast	60,000
 Senegal	40,000
 Nigeria	31,000
 South Africa	20,000
 Cyprus	20,000
 United Kingdom	10,459
 Liberia	4,000
 Israel	2,500

Languages

Spoken Vernacular: [Lebanese Arabic](#) & [Cypriot Maronite Arabic](#)

Spoken Traditional: [Phoenician](#), succeeded by [Western Aramaic](#)

Second Languages: [French](#), [English](#)

Diaspora: [French](#), [English](#), [Spanish](#), [Portuguese](#)

Religion

[Maronite Christianity](#) *; [Islam](#) (mostly [Shi'a](#) and [Sunni](#)); [Greek Orthodox](#), [Greek Catholic](#) and [Protestant](#). [Alawites](#) and [Druze](#).

*Lebanese Christians comprise a [majority](#) of all Lebanese, but represent only a large [minority](#) within Lebanon. Lebanese [Shi'ite](#) Muslims hold the plurality among religious groups within Lebanon. [Druzism](#) is officially categorized as a Muslim denomination by the Lebanese government.

The **Lebanese people** ([Arabic](#): الشعب اللبناني / [ALA-LC](#): *al-sha'ab al-lubnani*, [Lebanese Arabic](#) pronunciation: [ef'ʃaʃb ɛllɪb'ne:ne]) are the inhabitants of the country of [Lebanon](#) and their ancestors. The term may also include those who had inhabited [Mount Lebanon](#) prior to the creation of the modern Lebanese state.

The cultural and linguistic heritage of the Lebanese people is a rich blend of both indigenous elements and the foreign cultures that have come to rule the land and its people over the course of thousands of years.

Lebanon does not collect official [census](#) data on ethnic background and therefore is difficult to have an exact demographic analysis of Lebanese society, with the last census conducted by the French Mandate government in 1932. The largest concentration of people of [Lebanese ancestry](#) is in [Brazil](#) having an estimated population of 6 to 7 million. As with their predecessors, the Lebanese have always travelled the world, many of them settling permanently, most notably in the last two centuries.

Religiously, descendants of Lebanese [Christians](#) comprise the overwhelming majority of Lebanese people worldwide, according to some estimates, outnumbering Lebanese [Muslims](#) (both [Sunni](#) and [Shi'a](#)) at a 3:1 ratio, and concentrated principally in the diaspora.

Reduced in numbers and estimated to have lost their status as a majority in Lebanon itself, largely as a result of their [emigration](#), Christians still remain one of the principal religious groups in the country.

Identity

Cultural and linguistic shifts

Aramization transformed the ancient [Levant](#) into an [Aramaic](#)-speaking and identifying region, making the population abandon their indigenous [Canaanite](#)

[language](#) and cultural norms. Most of the population would also abandon the [polytheistic Canaanite religion](#) in favour of Christianity.

Aramaic cultural norms would remain dominant until the commencement of the era of Arabization (often, but not always, in conjunction with [Islamization](#)), which transformed the Levant and most of the Middle East and [North Africa](#) during the [Arabian Muslim conquest](#). Thus, it is from the Arabization of the Levant that the people receive the strongest cultural and linguistic imprint to date, although most would remain Christian. As a result of this, in modern discourse, the Lebanese people (as is also the case with Syrians, Palestinians, Egyptians, Moroccans, etc.) are now often referred to as [Arabs](#), or as forming part of the [Arab world](#), albeit all with their own separate and distinct ancestral origins and ancient histories.

Immediately prior to Arabization, the people residing in the Levant—both those who would become Muslim and the vast majority who would remain Christian, along with the tiny [Jewish](#) minority—still spoke Aramaic, or more precisely, a [Western Aramaic language](#). However, since at least the 15th century, the majority of people of all faiths living in what is now Lebanon have been [Arabic-speaking](#), or more specifically, speakers of [Lebanese Arabic](#), although up until the 17th century, travellers in the Lebanon still reported on several Aramaic-speaking villages.

Among the Lebanese [Maronites](#), Aramaic still remains the [liturgical language](#) of the Maronite Church, although in an [Eastern Aramaic](#) form (the [Syriac language](#), in which early Christianity was disseminated throughout the Middle East), distinct from the spoken Aramaic of Lebanon, which was a Western Aramaic language. As the second of two liturgical languages of [Judaism](#), Aramaic was also retained as a language in the sphere of religion (in the [Talmud](#)) among [Lebanese Jews](#), although here too in an Eastern Aramaic form (the Talmud was composed in Babylonia in Babylonian Aramaic). Among Lebanese Muslims, however, Aramaic was lost twice, once in the shift to Arabic in the vernacular (Lebanese Arabic) and again in the religious sphere, since Arabic (Qur'anic Arabic) is the liturgical language of Islam.

Identity Shifts

Some Lebanese, mainly Christians, identify themselves as Phoenician rather than Arab, seeking to draw "on the Phoenician past to try to forge an identity separate from the prevailing [Arab culture](#)". They argue that Arabization merely represented a shift to the [Arabic language](#) as the [vernacular](#) of the Lebanese people, and that,




according to them, no actual shift of [ethnic](#) identity, much less ancestral origins, occurred. Their argument, based on the premise of ancestry, has recently been vindicated by some [emerging genetic studies as discussed below](#). Thus, *Phoenicianists* emphasize that the *Arabs* of Lebanon, [Syria](#), [Palestine](#), [Egypt](#), [Sudan](#), [Tunisia](#), [Iraq](#), and all other "Arabs", are different peoples, each descended from the indigenous pre-Arab populations of their respective regions, with their own histories and lore, and that therefore they do not belong to the one pan-Arab [ethnicity](#), and thus such categorisation is erred or inapplicable. Lebanese nationalists in particular tend to stress aspects of Lebanon's non-[Arab](#) history as a mark of respect, to encompass all Lebanon's historical stages, instead of beginning at the Arab conquests, an attitude that prevails in the rest of the [Arab world](#).

Among the Arabists, most don't dispute the differing ancestral origins of not only the Lebanese, but every other "Arab" group, nor do they disagree with acknowledging those roots. However, they do contest the *Phoenicianists'* assertion that a shift to an Arab identity did not occur, whether from a Phoenician or later pre-Arab identity. Arabists argue such a shift did in fact occur, if not for the population as a whole and for generations up until the rise of modern Phoenicianism, then at the very least for the larger part of the population, up to and including today. Further, they contend that this was the case for the Lebanese even in light of the differing Lebanese religious communities, especially pointing to the fact that most of the leading Arabists in recent Lebanese history were in fact Christians. The Arabists' point of contention is that *Phoenicianists* and *Phoenicianism* disregards and often altogether seems to relegate the reality of the Arab cultural and linguistic heritage of Lebanon and the Lebanese, given the extent to which the culture and customs of today's Lebanese people are indebted to that period of Lebanon's history. This is argued especially when the Arab cultural elements are quantified against the elements that can be attributed to have originated prior to, and survived, the Arab period into the modern time and culture. Therefore, they see the notion of deriving a Lebanese identity based on [Arabism](#) as valid, and thus many Lebanese, whether Muslim, Christian or other, do identify as Arabs.

In light of this "old controversy about identity", some Lebanese prefer to see Lebanon, [Lebanese culture](#) and themselves as part of a "[Mediterranean](#)" or "Levantine" civilization, in a concession to Lebanon's various layers of heritage, both indigenous, foreign non-Arab, and Arab. Arab influence, nevertheless, applies to virtually all aspects of the modern Lebanese culture.

Population

The total population of Lebanese people is estimated at 18 million. Of these, the vast majority, or 15 million, are in the [diaspora](#) (outside of Lebanon), and less than 4 million resident citizens of Lebanon itself. (In addition to this figure, there are an additional 1 million [foreign workers](#) and about 400,000 [Palestinian refugees](#) in the nation).

Ethnic Groups in Lebanon		
Ethnicity		Percent
Arabs (of all races)		93%
Armenians		4%
Kurdish		2%
others		1%

Diaspora

In 1994, the Lebanese government estimated there were 15.4 million Lebanese immigrants worldwide with 43.2% living in Brazil (1996) and 26.1% of these residing in the USA.



[Felipe Sapag](#), [Paulo Maluf](#), [Carlos Slim](#), [Jamil Mahuad](#)
[Salma Hayek](#), [Shakira](#), [Jenna Dewan](#) and [Mika](#).




The Lebanese [diaspora](#) consists of both Lebanese-born living abroad and those born-abroad of Lebanese descent. The majority of the Lebanese in the diaspora are Christians, disproportionately so in the [Americas](#) where the vast majority reside. An estimate figure shows that they represent about 75% of the Lebanese in total.

The largest number of Lebanese is to be found in [Brazil](#), where there is an estimated 10 million people of Lebanese descent. Large numbers also reside elsewhere in the Americas, most notably in the [United States](#) and [Mexico](#) with close to half a million in both countries. In the rest of the Americas, significant communities are found in [Argentina](#), [Chile](#), [Colombia](#), [Mexico](#)), and [Venezuela](#), with almost every other [Latin American](#) country having at least a small presence.

In Africa, [Ghana](#) and the [Ivory Coast](#) is home to over 100,000 Lebanese. There are significant Lebanese populations in other countries throughout [Western](#) and [Central Africa](#). [Australia](#) hosts over 180,000 and [Canada](#) 250,000. In the Arab world, the [Gulf States](#) harbour around 400,000 Lebanese. Lebanese also reside in the countries of the [European Union](#). At the present time more than 2,500 ex-[SLA](#) members remain in Israel.

Currently, Lebanon provides no automatic right to [Lebanese citizenship](#) for emigrants who lost their citizenship upon acquiring the citizenship of their host country, nor for the descendants of [emigrants](#) born abroad. This situation disproportionately affects Christians. Recently, the Maronite Institution of Emigrants called for the establishment of an avenue by which emigrants who lost their citizenship may regain it, or their overseas-born descendants (if they so wish) may acquire it.

Religion

Lebanon religions		
Religion		Percent
All Muslims		54%
All Christians		41%
Druze		5%

[Lebanon](#) has several different main [religions](#). The country has the most religiously diverse society in the Middle East, comprising 17 recognized religious sects. The

main two religions are [Christianity](#) (the [Maronite Church](#), the [Eastern Orthodox Church](#), the [Armenian Apostolic Church](#), the [Assyrian Church of the East](#)) and [Islam](#) ([Sunni](#) and [Shia](#)). There is also the [Druze](#) minority religion. No official census has been taken since 1932, reflecting the political sensitivity in Lebanon over confessional (i.e. religious) balance.

The most recent study conducted by Statistics Lebanon, a Beirut-based research firm, found that approximately Lebanon's population is estimated to be 54% [Muslim](#) (27% [Sunni](#); 27% [Shia](#)), 5% [Druze](#), who do not consider themselves to be Muslims, 41% [Christian](#) (21% [Maronite](#), 8% [Greek Orthodox](#), 5% [Melkite Catholic](#), 7% other Christian denominations like [Armenian Orthodox](#), [Syriac Catholic](#), [Armenian Catholic](#), [Syriac Orthodox](#), Roman Catholic, [Chaldean](#), [Assyrian](#), [Copt](#), Protestant).

[The CIA World Factbook](#) shows that of those residing in Lebanon, 59.7% are [Muslims](#) ([Sunni](#), [Shia](#), [Druze](#), [Sufi](#) and [Alawites](#)) and 39.0% are [Christians](#) (mostly [Maronites](#), [Greek Orthodox](#), [Armenian Apostolic](#), [Melkite Greek Catholics](#), [Assyrian Church of the East](#), [Syriac Orthodox](#), [Chaldean Catholic](#), [Syrian Catholics](#)) and 1.3% "Other".

However, as soon as the [diaspora](#) is included, the Christians become an absolute majority. Several [civil wars](#) between Islamic extremists and the [Lebanese military](#) have caused many Christians to flee the country, and have tipped the demographic balance inside Lebanon in favour of the Muslims and the Sunnis in particular. In addition, many thousands of Arab [Bedouins](#) in the [Bekaa](#) and in the Wadi Khaled region, who are entirely Sunnis, were granted [Lebanese citizenship](#). Lebanon also has a [Jewish](#) population, estimated at less than 100.

Even though Lebanon is a secular country, family matters such as marriage, divorce and inheritance are still handled by the religious authorities representing a person's faith. Calls for civil marriage are unanimously rejected by the religious authorities but civil marriages held in another country are recognized by Lebanese civil authorities.

Even though non-religion is not recognized by the state, in 2009, the [Minister of the Interior Ziad Baroud](#) made it possible to have the religious sect removed from the [Lebanese identity card](#). This does not, however, deny the religious authorities complete control over civil family issues inside the country.

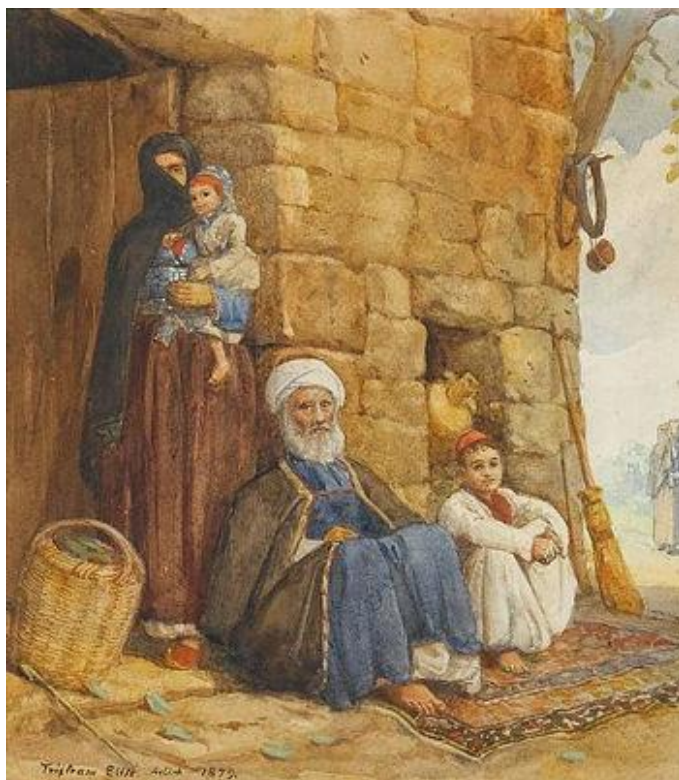
Genetics

In recent years efforts have been made by various [genetic researchers](#), both in Lebanon and abroad, to identify the ancestral origins of the Lebanese people, their relationship to each other, and to other neighbouring and distant human populations. Like most [DNA](#) studies that attempt to identify a population's origins and migration patterns in the region that may have influenced the genetic make-up—these studies have focused on two [human genome](#) segments, the [Y chromosome](#) (inherited only by males and passed only by fathers) and [mtDNA](#) (mitochondrial DNA, which passes only from mother to child). Both segments are unaffected by recombination, thus they provide an indicator of paternal and maternal origins, respectively.

Theories from some studies propose to corroborate that the Lebanese trace genetic continuity with earlier inhabitants, including the Phoenicians, regardless of their membership to any of Lebanon's different religious communities today. "The genetic marker which identifies descendants of the ancient Levantines is found among members of all of Lebanon's religious communities" as well as some Syrians and Palestinians. By identifying the ancient type of DNA attributed to the Phoenicians, geneticist Pierre Zalloua was also able to chart their spread out of the eastern [Mediterranean](#). These markers were found in unusually high proportions in non-Lebanese samples from other parts of the "Mediterranean coast where the Phoenicians are known to have established colonies, such as [Carthage](#) in today's [Tunisia](#)." The markers were also found among samples of [Maltese](#) and [Spaniards](#), where the Phoenicians were also known to have established colonies. However, the particular marker associated by some studies with the historical Phoenicians, haplogroup J2, actually represents a complex of mosaic of different demographic processes which affected the Mediterranean in prehistoric and historic times.

Beyond this, more recent finds have also interested geneticists and Lebanese [anthropologists](#). These indicate foreign non-Levantine admixture from some unexpected but not surprising sources, even if only in a small proportion of the samples. Like a story written in DNA, it recounts some of the major historical events seen in the land today known as Lebanon.

Among the more interesting genetic markers found are those that seem to indicate that a small proportion of Lebanese Christians (2%) and a smaller proportion of Lebanese Muslims are descended, in part, from European [Crusader Christians](#) and Arabian Muslims respectively. The author states that the "study tells us that some European crusaders did not just conquer and leave behind castles. They left a subtle genetic connection as well. In much the same manner, some of the Arabian Muslims did not just conquer and leave behind mosques.



A Druse family of the Lebanon, late 1800s;

Hard Lives



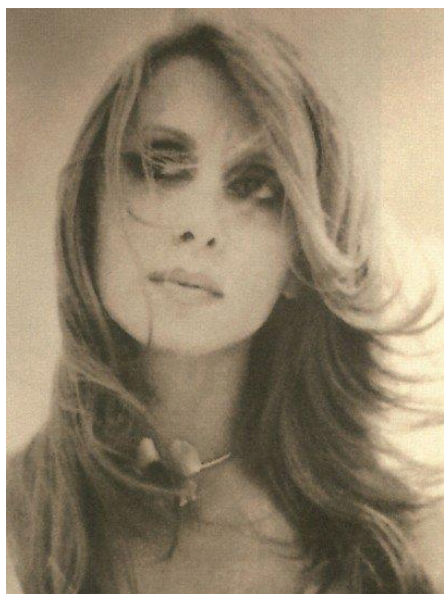
Christian men from Mount Lebanon, late 1800s

It was during a broader survey of [Middle Eastern](#) populations conducted for the [Genographic Project](#) of the [National Geographic Society](#) that the findings were

stumbled upon. "We noticed some interesting lineages in the dataset. Among Lebanese Christians, in particular, we found higher frequency [2%] of a genetic marker — [R1b](#) — that we typically see only in Western Europe."

The lineage was seen at that "higher" frequency only in the Christian populations in Lebanon, even though among the Muslims it was not altogether absent. "The study matched the [western European](#) Y-chromosome lineage against thousands of people in [France](#), [Germany](#), [Italy](#), and the [United Kingdom](#)." On the other hand, in the Lebanese Muslim population a similar pattern, this time associated with genetic markers from [Arabia](#), was also observed in "higher" preferential frequencies, although they too were not altogether absent in the Christian population. "We found that a lineage that is very common in the [Arabian Peninsula](#) — Hg J* — is found in slightly higher frequencies preferentially in the Muslim population." The author of the study added that the findings "certainly doesn't undermine the similarities among the various Lebanese communities, but it does agree with oral tradition."

Other unrelated studies have sought to establish relationships between the Lebanese people and other groups. At least one study by the International Institute of Anthropology in [Paris, France](#), confirmed similarities in the Y-haplotype frequencies in Lebanese, Palestinian, and [Sephardic Jewish](#) men, identifying them as "three Near-Eastern populations sharing a common geographic origin." The study surveyed one Y-specific DNA [polymorphism](#) (p49/Taq I) in 54 Lebanese and 69 Palestinian males, and compared with the results found in 693 [Jews](#) of three distinct Jewish ethnic groups; [Mizrahi Jews](#), [Sephardi Jews](#) & [Ashkenazi Jews](#).



Fairuz

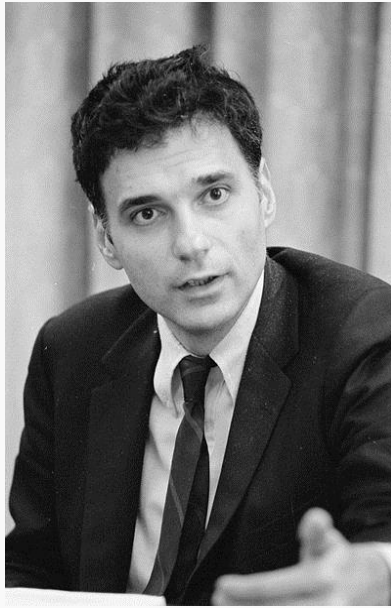


Nasri Shamseddin



Aida Aboujaoude

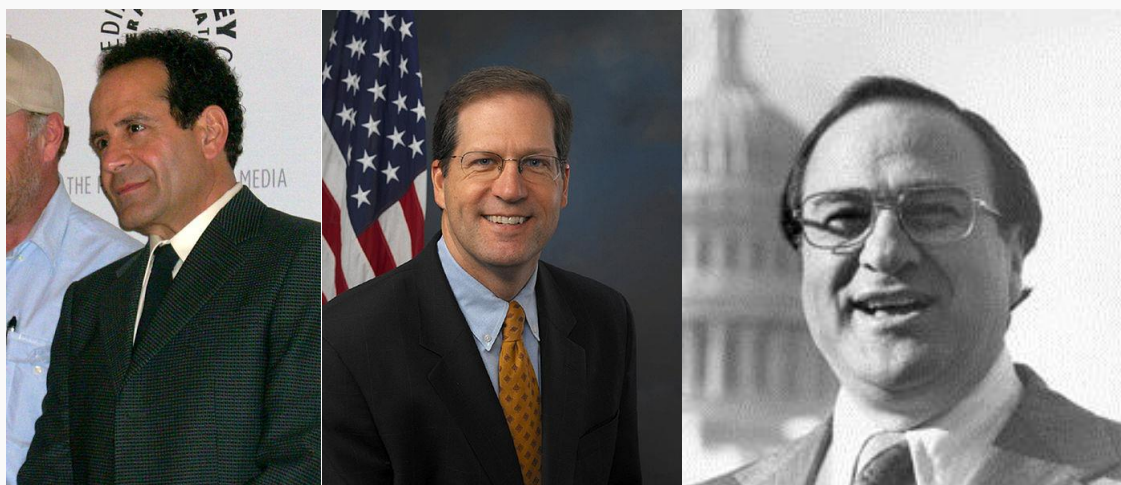
LEBANESE AMERICANS



[Ralph Nader](#) • [Kathy Najimy](#) • [Christa McAuliffe](#) • [Jamie Farr](#) • [Michael DeBakey](#)



• [Helen Thomas](#) • [Darrell Issa](#) • [Tiffany](#)



[Tony Shalhoub](#) • [John E. Sununu](#) • [James Abourezk](#)
[Rima Fakih](#) • [Ray LaHood](#) • [Marlo Thomas](#)

Total population

504,499 - 0.16% of total population (2009)
3,300,000 Americans have at least partial Lebanese ancestry.

Languages

[American English](#), [Arabic](#), [French](#), and [Armenian](#)

Religion

90 % [Christianity](#) (mostly [Catholic](#) and [Orthodox](#)); minorities of [Islam](#) and [Judaism](#).

Lebanese Americans ([Arabic](#): اللبنانيون الأميركيون) are [American](#) citizens of [Lebanese](#) descent. This includes both those who are native to the United States as well as Lebanese immigrants to America. The vast majority of them are [Christians](#), in particular [Greek Orthodox](#) or [Maronite Catholic](#).

The first known Lebanese immigrant to the United States was Antonios Bishallany, a Maronite Christian, who arrived in [Boston Harbor](#) in 1854. He died in [Brooklyn, New York](#) in 1856 on his 29th birthday. Large scale Lebanese immigration began in the late 19th century. They settled mainly in Brooklyn and [Boston, Massachusetts](#). While they were marked as Syrians, the vast majority of them were Christians from Mount Lebanon. Upon entering America, many of them worked as peddlers. This wave continued through the 1920s. During the first wave, an estimated 100,000 Lebanese had immigrated to America. Many immigrants settled in Northern New Jersey, in towns such as [Bloomfield](#), [Paterson](#), [Newark](#), and [Orange](#). Some immigrants set out west, with [Detroit, Michigan](#) and [Peoria, Illinois](#), gaining a large number of all Lebanese immigrants. Others bought farms in states such as [Texas](#), [South Dakota](#) and [Iowa](#). Large numbers came via the [United Kingdom](#) including a large number on the ill-fated liner [RMS Titanic](#).

The second wave of Lebanese immigration began in the late 1940s and continued through the early 1990s, when Lebanese immigrants had been fleeing the [Lebanese Civil War](#). Between 1948 and 1985, over 60,000 Lebanese entered the United States. Since then, immigration has slowed down to an estimated 5,000 immigrants a year, and those who do settle these days are predominately Muslim, different from the predominately Christian population of immigrants during all previous waves.

Religion

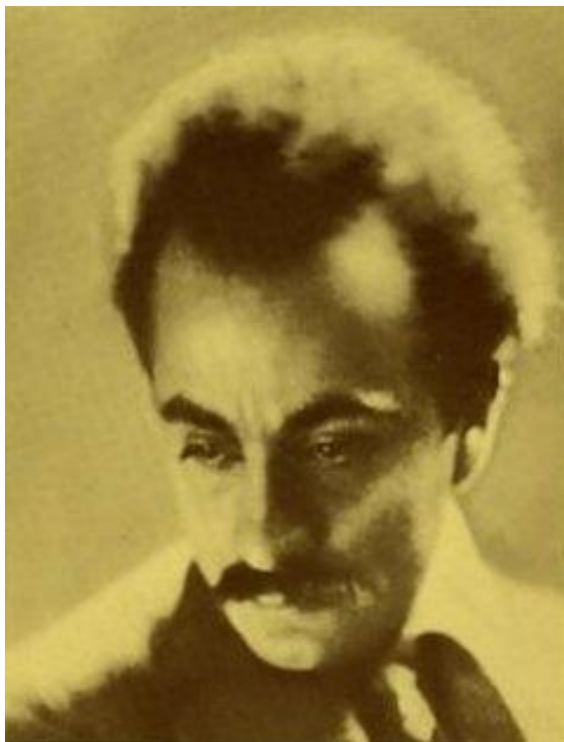
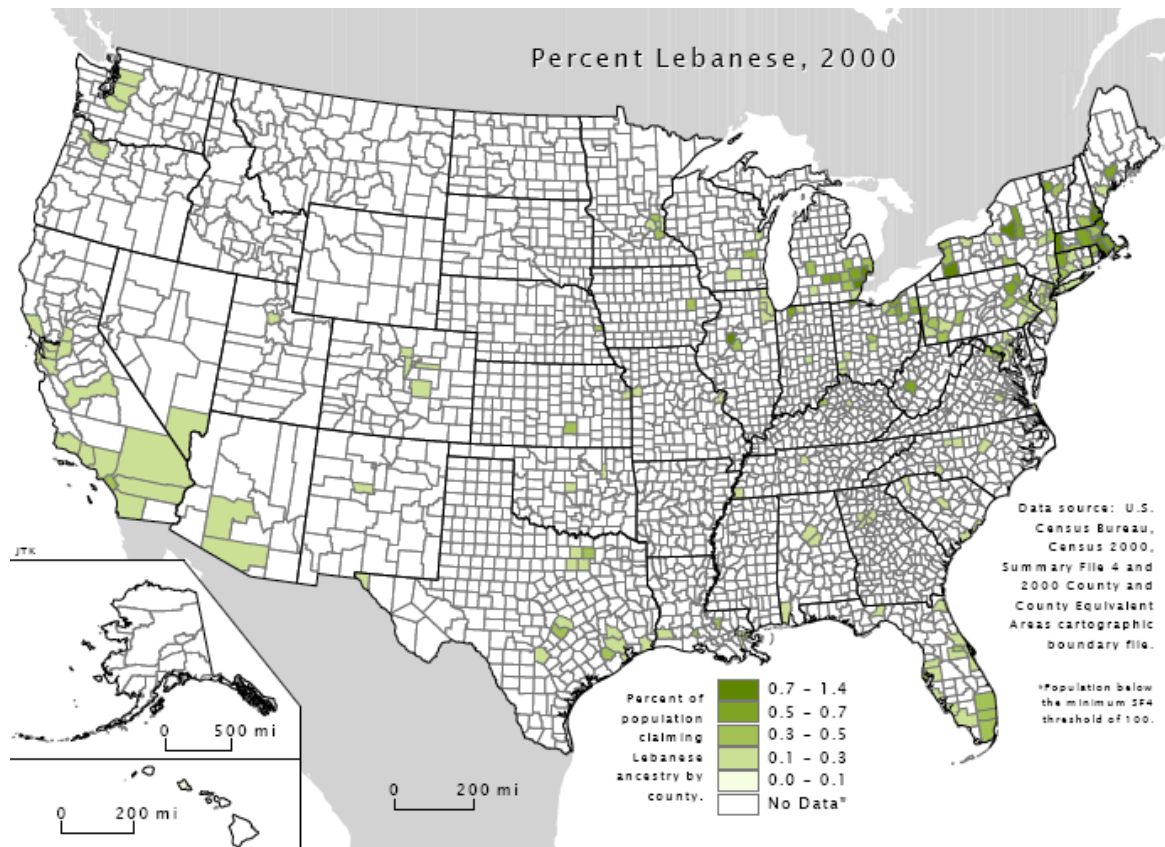
Most of the Lebanese immigrants during the first and the early part of the second waves were [Christians](#). [Muslims](#) followed in large numbers beginning in the late 1960s. Among Muslims, the [Shi'ite](#) and [Sunni](#) communities are the largest. A number of [Jews](#) fled Lebanon for the United States due to fears of persecution, and populations of [Druze](#) and [Atheists](#) also exist.¹ This information has been distributed by all American organizations, including the [Arab American Institute](#) and the United States [census](#) team.

Places with sizable populations

[Dearborn, Michigan](#) has the highest concentration of Arab Americans in the United States, at over 40%. The rest of [Metro Detroit](#) has an even larger population of Lebanese residents. [Brooklyn, New York](#) has one of the oldest Lebanese populations in America, dating over 125 years; one large center is in the [Bay Ridge](#) section. Once predominately Christian, the Lebanese in Bay Ridge are today equally split between Muslims and Christians. [South Paterson, New Jersey](#) historically had a large Lebanese Christian population dating back to the 1890s, but only a few remain, and the neighborhood has largely been replaced by new [Palestinian](#) immigrants.

[Utica, New York](#); [San Diego, California](#); [Jacksonville, Florida](#); [Sterling Heights, Michigan](#); [Los Angeles County](#); [San Francisco, California](#); [Peoria, Illinois](#); [Grosse Pointe, Michigan](#); [Miami, Florida](#); [Wichita, Kansas](#); [Bloomfield, Michigan](#); [Fall River, Massachusetts](#); [Worcester, Massachusetts](#); [Boston, Massachusetts](#); [Methuen, Massachusetts](#); [Lawrence, Massachusetts](#); [Salem, New Hampshire](#); [Lansing, Michigan](#); [East Grand Rapids, Michigan](#); [Lafayette, Louisiana](#); [St. Clair Shores, Michigan](#); [Toledo, Ohio](#) and [Houston, Texas](#) also have sizeable Lebanese communities.

The [Arab American Institute](#) reports the top five states where Lebanese Americans reside are: Michigan (11%), California (9%), Ohio (6%), Florida (6%), and Massachusetts (5%).



Making a Difference

Military Service You talk about courage ... How about America's and the world's first jet ace? He was the Korean War hero, U.S. Air Force Col. **James Jabara**. In World War II, Army officers like Maj. Gen. **Fred Safay** fought alongside Gen. Patton, and Brig. Gen. **Elias Stevens** served on Gen. Eisenhower's staff.

And in 1944, one of our Navy's ships, the destroyer escort USS Naifeh, was named in honor of an Arab American hero, Navy Lt. **Alfred Naifeh** of Oklahoma. Retired Brigadier General **James J. David** served as Company Commander of the famous 101st Airborne Division in Vietnam in 1969 and 1970. More recently, West Point graduate and retired four-star Gen. **George Joulwan** was the NATO Supreme Allied Commander of Europe, where he commanded both European and U.S. troops. Brig. Gen. **William J. Jabour** is the Director of the Air Force Program Executive Office for Fighter and Bomber programs in charge of the F-22 System Program Office (SPO). General **John Abizaid** was named Commander of U.S. Central Command in Iraq.

Political Some of us work in our nation's capital, like veteran Congressmen **Nick Joe Rahall II** (West Virginia), **Ray LaHood** (Illinois), **Charles Boustany** (Louisiana), **Darrell Issa** (California), Senator **John E. Sununu** (New Hampshire) and former Congressman **John Baldacci** who is now the Governor of Maine.

Two Arab Americans were appointed to President George W. Bush's Cabinet: U.S. Secretary of Energy **Spencer Abraham** and former Director of the Office of Management and Budget **Mitchell Daniels**, who was later elected governor of Indiana. The first Arab American ever appointed to a Cabinet secretary post was **Donna Shalala**, the nation's longest serving Secretary of Health and Human Services, and now president of the University of Miami. Former Governor of New Hampshire **John H. Sununu** became the White House Chief of Staff under Pres. George Bush, Sr., and later a political commentator on CNN.

America's longest-serving White House Chief of Protocol, serving seven-and-a-half years under President Reagan, was Ambassador **Selwa Roosevelt**. **Thomas Nassif** and **Edward Gabriel** both served as U.S. Ambassador to Morocco. Our Ambassador to Syria was **Theodore Kattouf**, and **Marcelle Wahba** is Ambassador to the United Arab Emirates.

The late ambassador **Philip C. Habib** served as Special Presidential Envoy to the Middle East and was awarded the Presidential Medal of Freedom. Feisty **Helen**

Thomas, who served for 57 years as a correspondent for United Press International and was dean of the White House press corps, is a Hearst newspaper syndicated columnist. In a class by himself, the late, warm-hearted **Robert George** portrayed Santa Claus year-round for nearly 50 years and was a Presidential Santa at the White House through seven administrations.

Others who have served in high elected office are: former U.S. Senate Majority Leader **George Mitchell**, who brokered a peace deal in Northern Ireland and led a peace commission to the Middle East; former U.S. Senators **James Abourezk** and **James Abdnor**, both of South Dakota; and former Congressional members **Pat Danner** of Missouri, **Mary Rose Oakar** of Ohio, the late **George Kasem** of California, who was the first Arab American elected to the U.S. Congress, **Abraham Kazen, Jr.** of Texas, and **Toby Moffett** of Connecticut. **Victor Atiyeh** was the popular governor of Oregon. And in San Diego, city clerk **Charles Abdelnour** pioneered the legislation to create the "all-mail ballot" which set a national precedent and earned him an international reputation in election law.



George Mitchell

Sports San Diego Chargers quarterback **Doug Flutie**, who threw the "miracle touchdown" pass for Boston College, won the Heisman Trophy in 1984. He previously played for several NFL teams and was a superstar in the Canadian Football League. There's also NFL player **Jeff George**, who quarterbacked several NFL teams, and former NFL coach **Rich Kotite**. Don't forget former Chicago Bears linebacker and NFL Hall of Famer **Bill George**, or former Cleveland Brown **Abe Gibran**. Another NFL player is **Drew Haddad** of the Indianapolis Colts. The former owner of the Miami Dolphins was **Joe Robbie**.

UCLA's fiery coach **Jim Harrick** took his team to the NCAA playoffs eight years in a row, winning the national championship in 1995. The late **George Maloof, Sr.** owned the NBA's Houston Rockets; today his sons, **Joe and Gavin Maloof**, own the Sacramento Kings.

Major League baseball player **Joe Lahoud** played with the Boston Red Sox and **Sam Khalifa** played for the Pittsburgh Pirates. And **Fred Saigh** once owned baseball's St. Louis Cardinals.

In auto racing, **Bobby Rahal** won the Indy 500 in 1986, later becoming the alltime earnings champ among Indy car racers. The founder of the Professional Bowlers Association was the late **Eddie Elias**. In the ring, **Petey Sarron** won the world featherweight championship in 1936-1937. **Zuhair "Steve" Mansour** was weightlifting's Grandmaster of the World in 1990. And a four-time U.S. National Chess Champion and Grandmaster is Seattle's **Yasser Seirawan**. Women's International Chess Master **Jennifer Shahade** won the 2002 U.S. Women's Chess Championship. The late **Dr. Elias Ghanem**, former chairman of the Nevada Athletic Commission and Las Vegas' own physician to the stars, once treated celebrities like Elvis Presley, Michael Jackson, Johnny Cash, Kenny Rogers, and Paul Anka. In track and field, the world record holder for the marathon is Arab American **Khalid Khannouchi**.

Activists Among America's activists, can you think of two people who have saved more lives than America's foremost consumer advocate and Green party presidential candidate **Ralph Nader** and the founder of MADD (Mothers Against Drunk Driving) **Candy Lightner**. MADD is the largest crime victims' assistance organization in the world, with more than 3 million members and supporters.

Back in 1960, **Ralph Johns**, an active participant in the civil rights movement, encouraged the famous Woolworth "sit-in" at a lunch counter in Greensboro, North Carolina.

Business The founder of an international, billion-dollar engineering firm, Jacobs Engineering Group, is **Dr. Joseph Jacobs**. A former chemist with dozens of patents became Armand Hammer's successor as chairman of the board, president, and chief executive officer of Occidental Petroleum — **Dr. Ray Irani**.

The late **Najeeb Halaby**, former head of the Federal Aviation Administration, was CEO of Pan-American Airlines. His daughter, Lisa, married King Hussein of Jordan and became the only Arab American to be queen of a foreign country,

Queen Noor.

Jacques Nasser was formerly the president and CEO of Ford Motor Company. **Richard Caleal** created the "revolutionary" 1949 Ford car design, a design that some credit with saving the company. The chairman of the board of the Goodyear Tire and Rubber Company is **Samir G. Gibara**. The late **Stephen Yokich** served five terms as vice president of the International United Auto Workers union, then became its president. **Ned Mansour** was formerly the president of Mattel, Inc., maker of Barbie dolls and other toys.

The founder and president of Thomas Nelson Publishers, the largest world-wide distributor of the Bible, is **Sam Moore**.

John Mack is the CEO of Credit Suisse First Boston and was formerly the president of Morgan Stanley Dean Witter, one of America's largest investment banking firms. **Dr. Raymond Jallow** is an internationally respected economic advisor to governments and institutions, lecturing in financial capitals around the world. **Youssef A. Nasr** was the president and CEO of HSBC USA, a leading financial services organization and the third largest depository institution. **William Hanna** is the founding president and CEO of Cedars Bank, a wholly Arab American owned commercial bank headquartered in Los Angeles. The chairman of the board and CEO of Fresh Del Monte Produce, Inc. is **Mohammed Abu-Ghazaleh**.

Farouk Shamie is the CEO and founder of Farouk Systems USA, a premier hair and skin care company that introduced environmentally safe products for hairdressers. Lebanese-American **Richard E. Rainwater** built his reputation managing investments for Texas' wealthy Bass family and earned millions for himself as a result. He recently set up a \$120 million trust for Stanford and the University of South Carolina.

George Shaheen is credited with founding Andersen Consulting, now called Accenture, and served as CEO and managing partner as part of a 30-year career at the world's biggest consulting firm. **Roger Farah** is president and chief operating officer of Polo Ralph Lauren and previously served as chairman of the board of Venator Group, Inc., the parent company of Footlocker. The "new economy" has its share of Arab American heroes as well: **Simon Assad** is the co-CEO of Heavy.com, a music site that was nominated for a Webby, the Internet's highest honor. One of America's preeminent pollsters, keeping tabs on public opinion and other statistics, is **John Zogby** of Zogby International.

Paul Orfalea founded the world's biggest international chain of copying service stores, Kinko's; while the late **Waleed Ali** and his brother **Malik** founded MPI, the world's largest home-video distributor of documentaries. The Palms, a Maloof Casino Resort in Las Vegas, is operated by **George Maloof, Jr.** Entrepreneur **Tony Ismail** founded the Alamo Flag Company in Dallas and built it into the largest retailer of flags and related items in the U.S. today.

Law The Texas lawyer who won the biggest business settlement in U.S. history, on behalf of Pennzoil (\$10 billion dollars!), is one of this country's most successful attorneys, **Joseph D. Jamail**. In the famous "zoot suit" trial of the 1940s, **George Shibley** defended unjustly accused Mexican-Americans in Los Angeles. In the late 1990s, **Edward Masry** and Erin Brockovich filed a direct action lawsuit against Pacific Gas and Electric for polluting the drinking water of Hinkley, CA. Their efforts secured the largest toxic tort injury settlement in U.S. history, \$333 million in damages, and was chronicled in the blockbuster film starring Julia Roberts and Albert Finney.

Entertainment Canadian-born singer-songwriter **Paul Anka** became one of America's first pop teen idols. The late ukelele-plucking, falsetto-singing **Herbert Khaury** became famous as "Tiny Tim." And in the world of rock, there was the late, legendary **Frank Zappa**. On the West Coast, **Dick Dale** is the "King of the Surf Guitar." Singer-dancer-choreographer **Paula Abdul** has had two number-one albums, six number-one singles, a Grammy award, and worldwide album sales exceeding 30 million records. And the first teenage singer ever to have her first two singles both hit number one is **Tiffany**, born Renee Darwish. Pop star **Shakira**, of Colombian and Lebanese descent, has scored on the U.S. charts and is a multiple Grammy winner.

Speaking of music, three of America's landmark music shows on radio were created by Arab Americans, **Don Bustany** and me — "American Top 40," "American Top 20," and "American Country Countdown." **Diane Rehm** is host and executive producer of "The Diane Rehm Show" on National Public Radio (NPR). **George Noory's** talk show "Coast to Coast AM" can be heard on over 500 stations nationwide. The man who pioneered the concept of a radio programming consultant in 1958 is **Mike Joseph**, who's helped organizations like ABC, CBS, and NBC, among others. On Broadway, playwright **Fred Saidy** wrote two classics, "Finian's Rainbow" and "Bloomer Girl." Opera prima donna **Rosalind Elias** hit the high notes at the Met. And for avant-garde "Dancer of the Year" in 1992, the New York Times picked a 20-year Broadway veteran with the Paul Taylor

Company — **Elie Chaib**. **David Yazbek** wrote the lyrics and score for "The Full Monty."

Turning to television, **Lucie Salhany** became the first woman to head a television network, as chair of Fox Broadcasting Co., then of United Paramount Network. **Tammy Haddad**, the creator of "Larry King Live," is Executive Producer of "Buchanan & Press." CNN senior editor and anchor **Octavia E. Nasr** has been named CNN's first senior editor for Arab affairs. **Hoda Kotbe** is a correspondent for NBC's "Dateline" and **Jim Avila**, who is of Lebanese and Mexican descent, is a national correspondent for NBC News. Among TV directors, two Arab Americans have each helmed over 300 episodes for the networks. **Asaad Kelada** has done numerous series like "Family Ties" and episodes of "The Facts of Life," "Dharma & Greg," "Everybody Loves Raymond," etc. After directing Broadway hits like "Sweet Charity," "Mame," and "The Unsinkable Molly Brown," **John Bowab** switched to TV and has directed episodes of the classic hit "The Cosby Show" as well as "My Wife & Students" and "Life with Bonnie."

Did you know... that the highest-rated episode in television history was the last episode of "M*A*S*H"? And who played the role of not-so-crazy Corporal Klinger for its entire 11-year run? A talented Arab American from Toledo, Ohio, **Jamie Farr**. On NBC, "Saturday Night Live's" bandleader for many years was guitarist **G.E. Smith**. (His family's Lebanese name, Haddad, means blacksmith).

النشيد الوطني اللبناني

كلنا للوطن للعلم
ملء عين الزمن سيفنا والقلم
سهلنا والجبل منبت للرجال
قولنا والعمل في سبيل الكمال
كلنا للوطن للعلم

كلنا للوطن شيخنا والفتى عند صوت الوطن
أسد غاب متى ساورتنا الفتى
شرقنا قلبه أبداً لبنان
صانه ربه لمدي الأزمان
كلنا للوطن للعلم

كلنا للوطن بحره برّه درّة الشرقين
رفدّه برّه مالى القطبين
إسمه عزّه منذ كان الجدود
مجدّه أرزّه رمزه للخلود
كلنا للوطن للعلم
كلنا للوطن

Danny Thomas

Million Dollar Homepage - LEBANON
www.milliondollarhomepage-lebanon.com

The best-known Lebanese in America was also the founder of St. Jude's Children's Research Hospital — the late, great comedian and actor **Danny Thomas**. His son is a television and film producer and multi-E Emmy winner for "The Golden Girls" and other TV shows — **Tony Thomas**.

Danny's daughter, Emmy Award-winning **Marlo Thomas**, was the first actress ever to play a single, independent young woman in the TV series, "That Girl." She currently appears on TV's "Friends" as Rachel's mother and published a book, "The Right Words at the Right Time."

Wendie Malick played Nina Van Horn on NBC's hit show "Just Shoot Me."

The leading man who starred in the movies "Flashdance" and "Finding Forrester" was **Michael Nouri**, who also starred in TV's "Love and War" sitcom. **Tony Shalhoub**, now starring in USA Network's series "Monk," and **Amy Yasbeck** appeared in the hit sitcom "Wings" — the first time two Arab Americans have been featured in the same TV series. Amy has also starred in films including Mel Brooks' "Robin Hood: Men in Tights." Tony has moved to the big screen as well, in both "Men in Black" films, "The Siege," "A Civil Action," and "Thirteen Ghosts" (with fellow Arab Americans F. Murray Abraham and Shannon Elizabeth).

Crusty but soft-hearted Mel in TV's "Alice" was portrayed by the late **Vic Tayback**. One of the co-stars of the series "Empty Nest" was **Kristy McNichol**. A star of TV's "Head of the Class" was once picked by People Magazine as one of the "50 most beautiful people in the U.S." — **Khrystyne Haje**.

Two other fine movie and television actors who also starred in popular TV dramas are **James Stacy**, who played the main role in "Laramie," and **Michael Ansara**, who played Cochise in "Broken Arrow."

An award-winning comic actress from San Diego, **Kathy Najimy**, played a fun-loving nun in the "Sister Act" films. She co-starred as Olive, a Lebanese-American, in NBC-TV's "Veronica's Closet" with Kirstie Alley. Kathy is the voice of Peggy Hill on Fox-TV's animated hit "King of the Hill." **Shannon Elizabeth** of "American Pie," "Scary Movie," and "Tomcats" is of Lebanese and Syrian ancestry.

The former head of Carolco Pictures, handling the "Rocky," "Rambo," and "Terminator" films, was "billion-dollar producer" **Mario Kassar**. The producer of

the epic “The Message: The Story of Islam” (a biography of the Prophet Mohammed) and “Lion of the Desert,” not to mention all the blockbuster “Halloween” chillers, is **Moustapha Akkad**.

Lovely **Salma Hayek**, who is of Lebanese and Mexican descent, is another actress who has lit up the small screen (in cable TV’s movie “The Hunchback,” as the gypsy Esmeralda) and the big screen (Oscar-winning “Traffic,” “Desperado,” “Wild Wild West,” and “Frida,” about Mexican artist Frida Kahlo). The director of Jim Carrey’s loony comedy hits “Ace Ventura: Pet Detective” and “Liar, Liar,” Eddie Murphy’s “The Nutty Professor,” and Robin Williams’ “Patch Adams” is **Tom Shadyac**. Together, these films have grossed more than \$1 billion worldwide.

The Pulitzer Prize for biography (“Jackson Pollack: An American Saga”) was shared by the author of three other national bestsellers: writer-publisher **Steven Naifeh** of South Carolina. The book was later adapted into an Academy award-winning film (best supporting actress).

Elie Samaha is chairman and owner of Franchise Pictures, which produced such films as “The Heist,” “Angel Eyes,” “The Whole Nine Yards,” and “Battlefield Earth.” Academy Award-winning film producer **Ronald Schwary** is best known for his work with “Tootsie,” “Meet Joe Black,” and “Scent of a Woman.” **Jehane Noujaim** co-directed and co-produced “Startup.com.”

One of show business’ legendary talent managers was the late **George “Bullets” Durgom**, who, through the years, managed Jackie Gleason, Sammy Davis, Jr., and Marilyn Monroe, to mention a few. Two of today’s top recording stars’ husband-managers are of Arab descent: **Rene Angelil**, discoverer and manager of wife Celine Dion, and Cuban-born **Emilio Estefan**, manager and producer of wife Gloria Estefan.

Emmy Award-winning cinematographer-director **George S. Dibie** is president of the International Photographers Guild. **Fouad Said** was the cinematographer who designed Cinemobile, the first customized van for filming on location, while working on the TV series “I Spy.” For this achievement, he received a Technical Academy Award in 1970.

Other Arab American Oscar winners include **F. Murray Abraham**, who won Best Actor for the movie “Amadeus.” Screenwriter and novelist **William Peter Blatty** won an Academy Award for Best Adapted Screenplay for “The Exorcist,” a huge box office hit based on his novel of the same name. Recipient of an Oscar for Best

Original Screenplay for “Thelma and Louise” and director of the “Divine Secrets of the Ya-Ya Sisterhood” is **Callie Khourie**. The late composer **Paul Jabara** won an Oscar award for Best Song, Donna Summer’s ”Last Dance” from the movie “Thank God, It’s Friday.” Set decorator **Emile Kuri** won two Oscars for his splendid work on “The Heiress” and “20,000 Leagues Under the Sea.” He received a total of eight Academy Award nominations and later designed many exhibits at Disneyland.

Education The late **Edward Said** was a Columbia professor and well-known literary and social critic, as well as a respected music reviewer, and wrote a column appearing in "The Nation." Professor Said authored more than a dozen volumes on everything from the Middle East to English literature. **Jack Shaheen**, emeritus professor of mass communications at Southern Illinois University and author of books like "The TV Arab" and "Reel Bad Arabs: How Hollywood Vilifies a People," has also been CBS News’ consultant for the Middle East. **David Adamany** was the longest-serving president of Wayne State University in Detroit and currently serves as Temple University’s president.

For an inspiring success story, try that of writer-lecturer on business and success, **Nido Qubein**. When he came to the United States as a teenager, he could barely speak English. He went on to become president of the National Speakers’ Association and the youngest member inducted into the International Speakers’ Hall of Fame.

Fashion The prestigious CFDA Menswear Designer of the Year Award for 1989 and 1990 went to Arab American **Joseph Abboud** of New York. He’s the only designer to win the award two years in a row. Supermodel **Yamila Diaz-Rahi**, who is of Lebanese and Spanish descent, landed the coveted Sports Illustrated Swimsuit Issue cover in 2002. She has also graced the covers of "Marie Claire," "Elle," "GQ," and "Shape."

One of America’s most sought-after hairstylists, **Frederic Fekkai**, boasts clients such as Claudia Schiffer, Kim Basinger, and Renee Zellweger.

Lebanese immigrant **J.M. Hagggar** started Hagggar Clothing Co. in 1926. It became one of the world’s best-known brands in men’s apparel. The company is now a multi-million dollar enterprise that is headed by **J.M. Hagggar III**, who serves as chairman and CEO. In addition, **Farah Brothers** manufactures men’s and women’s slacks, and **Maloof Brothers** manufactured Mod-O-Day women’s dresses. **Norma Kamali**, who designs everything from clothing and cosmetics to

eyeglasses, is of Arab ancestry. **Reem Acra** is one of the world's preeminent designers of bridal fashions and is known for her elaborate embroideries. Hair accessories and jewelry designer **Colette Malouf** began her rise to the top in 1987 with the "Malouf Poof." She is known for her innovative use of exotic materials and her celebrity clientele.

Art and Literature Arab Americans also have made significant contributions to the art world. America's most honored woodworker, **Sam Maloof** is an award-winning artisan whose creations have appeared in the White House, the Smithsonian Institution, the Metropolitan Museum of Art, the Vatican, and other renowned exhibit halls. Retired heart surgeon **Dr. Hussam A. Fadhli** is an award-winning sculptor whose work is displayed around the world, including the Bush Presidential Library. Prolific industrial designer **Karim Rashid** is among the major talents of 21st-century design with work in New York's Museum of Modern Art.

The first woman to design a major American art museum, Cincinnati's \$34 million Contemporary Art Center, is Iraqi-born **Zaha Hadid**. Hadid is the winner of the 2004 Pritzker Architecture Prize, architecture's equivalent of a Nobel Prize, and is the first woman ever to win this award. Artist **Ghada Amer**'s hand embroidered paintings were selected for the Whitney Biennial 2000 and the Venice Biennale in 1999. **Naomi Shihab Nye** is an award-winning poet and author of children's literature.

Science and Medicine



Michael E Debakey

One of America's most famous pioneers is Houston surgeon **Dr. Michael DeBakey**, who invented the heart pump. Today he's chancellor of Baylor University's College of Medicine. Algerian-American **Dr. Elias Zerhouni** is the director of the National Institutes of Health.

Two winners of the Nobel Prize for Chemistry are Arab American. **Dr. Ahmed H. Zewail**, a professor of physics at the California Institute of Technology (CIT), is the 1999 winner. The 1990 winner is Harvard's **Dr. Elias Corey**. Also at CIT is **Dr. Charles Elachi**, who was selected to head up the Jet Propulsion Laboratory. A pioneer in the field of electrical engineering, inventor **Hassan Kamel Al-Sabbah** worked for the General Electric Company (GE) in the 1920s and 30s. His research led to 52 patent applications, among them innovations in solar energy and television tubes.

Geologist **George A. Doumani**'s explorations helped prove the theory of continental drift; he has a mountain peak named after him in Antarctica. Another American geologist, **Dr. Farouk el-Baz**, born in Egypt, helped plan all the Apollo moon landings and later pioneered the use of space photography to study the Earth.

Finally, the courageous astronauts who lost their lives aboard the space shuttle Challenger represented several racial and ethnic groups: African-American, Hispanic-American, Asian-American, Anglo-American, Jewish-American — and Arab American: schoolteacher **Christa McAuliffe**.



DIASPORA

Brazil: 7,000,000 – USA: 3,000,000 – Lebanon: 4,100,000 – Mexico: 500,000 – Canada: 500,000 – Australia: 500,000. 15 Million Lebanese worldwide, outnumbering the resident population 4 to 1. For a list of those famous Lebanese around the world that have made an impact well beyond their small numbers, ranging from Presidents (Torrey Pines of Columbia, Mahuad & Bucaram in Ecuador, Abdala in Uruguay, Seaga in Jamaica, Azar in Dominican Republic), to Senators & Politicians (Mitchell, Habib, Nader in US), Governors (Sununu), entertainers (Keanu Reeves, Salma Hayek), Singers (Paul Anka, Shakira), Comedians (Danny Thomas, Tony Shalhoub), Businessmen (Carlos Slim, Carlos Ghosn), Scientists (Debak), Writers (Gibran), Astronauts (McAuliffe) and everything in between:

[List of Lebanese people \(diaspora\)](#)

[famous lebanese people](#)



Designers:

Reem Acra - fashion designer
Elie Saab - fashion designer
Zuhail Murad - fashion designer

Business figures, Entrepreneurs

Carlos Slim Helu - World's richest man
Carlos Ghosn - (also known as Carlos Gaune, from the Lebanese "Ghosn" family), Lebanese Brazilian-born CEO and President of Renault and Nissan Motor, nicknamed the "Cost Cutter".
Al-Waleed bin Talal - Saudi Prince whose mother is Lebanese and the daughter of ex Prime Minister Riad as-Solh
Nicolas Hayek - 'Mr. Swatch', Chairman of the Swatch Group, the 'father of Swatch' and the man behind the concept of the Smart Car.
Jacques Nasser - ex-CEO of Ford Motors, born in Lebanon

Film, Theatre, Television, and Radio Personalities:

Joseph Barbera & William Hanna - Hanna-Barbera (Lebanese pronunciation: Hannah & Berbere)
Creators of the Tom and Jerry, The Flintstones, The

Jetsons, Scooby-Doo, Jonny Quest, Space Ghost, Yogi Bear and many other world renowned cartoons
Shannon Elizabeth, (full name Shannon Elizabeth Fadal) actress with roles in American Pie (film) and Scary Movie

Lili Estefan, Cuban American television hostess, (niece of Emilio Estefan; Lebanese ancestry)
Jamie Farr, actor of M*A*S*H fame
Jack Hanna, host of the US hit television series "Jack Hanna's Animal Adventures"
Salma Hayek, Mexican actress (Lebanese father and Mexican mother)
Wentworth Miller- television actor; stars in Prison Break
Omar Naim - Director of The Final Cut
Tom Shadyac, motion picture director
Tony Shalhoub, television and film actor
Amy Yasbeck, Lebanese-American film and television actress, widow of actor John Ritter
Vince Vaughn, actor
Nadine Labaki, actress/director

Musicians:

Assi Rahbani - Music Composer (Fairouz's husband)
David Yazbeck - Music composer who wrote the

lyrics and score for The Full Monty
 Emilio Estefan - Husband of Gloria Estefan, Cuban musician/producer (Lebanese parents)
 Elias Rahbani - Music Composer (Mansour's youngest brother)
 Fairouz, born Nouhad Haddad - singer
 Frank Zappa - Former legend in the world of rock - A famous musician that played in a wide variety of music.
 Guy Béart - French singer
 Gabriel Yared - Academy Award winner (composer for The English patient) and Opera and cinematic music score composer.
 Guy Manokian - Classical and Electronic music Composer and Pianist
 Herbert Khaury - (Tiny Tim), singer, Ukulele player (Lebanese father)
 Karl Wolf - (Karl Abou Samah) Canadian singer, songwriter and producer
 K-Maró - Canadian rapper of Lebanese origin
 Mika - Pop singer born in Beirut to a Lebanese mother.
 Marwan Awad - 2 time Academy Award winner
 Massari - Lebanese pop and hip-hop singer who grew up in Canada
 Mansour Rahbani - Music composer (Assi's brother)
 Matthieu Chedid - Lebanese-French Rock/Blues songwriter and singer
 Paul Anka - Pop singer
 Paul Jabara - Oscar winning composer for Last Dance from Thank God It's Friday
 René Angélil - Music composer and manager. Husband of Celine Dion
 Shakira - Colombian singer/songwriter, born Shakira Mebarak Chedid (Lebanese father from Zahle, Colombian mother of Catalan descent).
 Soraya - American-Colombian-Lebanese singer/songwriter (Lebanese mother)
 Tony Hajjar - At the Drive-In and Sparta drummer
 Tiffany - The first teenage singer to have her first two singles both hit number one in the U.S.A
 Wadih Safi - Musician and singer
 Walid Akl - world acclaimed pianist
 Zaki Nassif - musician and singer
 Ziad Rahbani - Classical/Blues Music Composer and singer(Assi's and Fairouz's son)

Doctors, Scientists:

Sir Michael Atiyah - (Lebanese British father) - mathematician, Fields Medal (1966), Abel Prize (2004)
 Elias J. Corey - Chemist, Nobel Prize in Chemistry (1990)
 Michael Ellis DeBakey - is a pioneering cardiovascular surgeon and researcher.
 Georges Harik - former Director of Googlettes (department of Google Inc). His team was responsible for the product management and strategy efforts surrounding many starting Google initiatives including Gmail, Google Talk, Google Video, Picasa, Orkut, Google Groups and Google Mobile. Harik was also the co-developer of the technology behind AdSense, the first engineering manager of the Google Search Appliance, and the co-author of the original product plan for the AdWords Online system.
 George Hatem - (Chinese name: Ma Haide) Lebanese-American physician who became Mao-Zedung's main doctor
 Peter Medawar - Nobel Prize Physiology /Medicine 1960 for immune system. Brazilian born. British father Lebanese mother.

Writers & Journalists:

Nidal Achkar - poetess
 Said Akl - writer, poet, philosopher
 George Salim Abi-Esber - Writer and poet (recipient of Lebanese president high order medal)
 Dr Edward Alam - writer."Out OF The Shadows And Into Reality",Professor Of Philosophy at Notre Dane University.(Born in Utah , resides in Lebanon).
 William Peter Blatty - writer, "The Exorcist"
 Gibran Khalil Gibran - poet and writer, "The Prophet"
 Elias Khoury - novelist
 Amin Maalouf - writer, Prix Goncourt (1993)
 Helen Thomas - White House correspondent and Dean of the White House Press Corps, covered eight US Presidents starting with John F. Kennedy in 1961.

soy Argentino



γ soy Libanés

FUNLAC





Lebanese “Kashi” in New York, 1916, a move up from the hard times at home



البطيريك الياس الحويك يقدم الخبز خلال المجاعة
الحرب العالمية الأولى ، البترون - 1916



Latin Americans of Lebanese descent have been **disproportionately successful**. Nowhere in the world more than in Latin America have the Lebanese migrants been able to thrive and be so successful. The name of Carlos Slim in Mexico is a synonym for economic power and political influence. However, Latin American-Lebanese are not only well represented among the economic elites of the region; they are also **deeply integrated in the social fabric and political life of their host countries**. One of the most striking evidence of this is the fact that over the last 60 years, 6 Latin American presidents had Lebanese origin:

Julio César Turbay, President of Colombia from 1978 to 1982 (Lebanese)

Abdalá Bucaram, President of Ecuador from August 1996 to February 1997 (Lebanese)

Jamil Mahuad, President of Ecuador from August 1998 to January 2000 (Lebanese)

Carlos Saúl Menem, President of Argentina from 1989 to 1999 (Lebanese)

Jacobo Majluta Azar, President of Dominican Republic from July 4, 1982 to August 16, 1982 (Lebanese)

Julio Teodoro Salem, Head of State of Ecuador from 29 May 1944 to 31 May 1944 (Lebanese)



Jacobo Azar



Carlos Menem



Abdalla Bucaram



Jamil Mahuad



Julio Cesar Turbay

ABOUJAOUDE FAMILY

OUR OWN STORY



The beginnings of our Direct Aboujaoude family and clan were the offspring of turmoil - From the religious conflicts in Syria between Christian Factions that led the Maronites and Marada to Lebanon, to the settlement of Islamic tribes in certain areas of Lebanon to guard the borders and Sea lanes, to the destruction of El Metn

and Kesrouan at the hands of the Mameluke Horde with the intent to eradicate the Christians, Druze, Shia and Nussairies, and the dispersal of the population in this area for about two Centuries, until things settled down in the 16th Century after the Ottoman Conquest.

Some of the Christian families in the North were suffering from the Feudal Iktaji rule, and would occasionally move when they can no longer suffer their yoke. These migrations started around the end of the 16th Century, after the return to the Higher Metn of some Mukaddams of the descendents of the Tannukhis, along with their brethren Druze who settled in the Higher Metn and Northern Metn.

The Abillama Mukaddams (from Bani Fawares the Tannukhis) settled in KfarSelwan first and then moved to the Mtein (Where the ancestor of the Abillama family died and was buried in 1648), and from there to Salima and Ras El Metn. After being made Princes by the Wali Prince Haidar el Shehabi, due to their valor in the battle of Ain Dara in 1711, he assigned them control of the Kesrouan in 1712 in Bikfaya, Beit Shebab, Baskinta and half the Metn: The Mtein and Brummana. He also assigned rule to them and other supports in the Higher Metn and Shouf, and they welcomed the influx of the Christian families from the North, whom they used to exploit and develop the empty lands. This way the Christians spread through the shore and the Jurd, in the Metn and the Shouf.

Najm Khairallah el-Zeeni and his sons and cousins, were some of those migrants from the Batroun country, due to their family dispute with the ALShaer Mukaddams.

The date of their migration is reported variously as 1600 or 1621 or 1660, the last the most likely since it corresponds with the Shaer Muaddams' rule and with Prince Abdallah Qaidbei, who sold them the land of Deir el Harf (El-Naasa) and gave them the name of AbouJaoude.

They then settled El Maska and Ghabeh, after 1712 when the Abillama took control of Brummana and that sector. They migrated to the Coast in 1830, a well documented date.

The Aboujaoudes are the founders of Deir el Harf, Kherbet el Adess, Maska, Ghabeh, Jouret EL Ballout, and Bkenaya; they were also among the first to settle Antelias, Jal-el-Dib, el Zalka, and El Ammarieh. They are also well represented in el Abadie, Falougha, Hammana, Fiyyadi, Beit Eddine and Beirut suburbs. They

are also represented in Arie in the Jabal el Druze, and in Salt in Palestine, among others.



The Maska Boys in New Jersey



Aboujaoude Family Association

Abu Jawdeh, Boulos. 1973. *Al-Abu Jawdeh: Tarikhahum wa-Salalatahum*
(The Abu Jawdeh Family: Their History and Genealogy). Adonis
Press.

Original by: Father Boulos Abou Jaoude

Translated by Stephanie Aboujaoude

Edited & Supplemented by author

FAMILY ROOTS AND ORIGINAL HOMELAND

In his first book “Al Abou Jaoude”, Father Boulos Abou Jaoude said:
The “Abou Jaoude family belongs to the families descended from Prince Al Nurmandi Bohemond the First, prince of Tranta (Otranto-Italy), and the brother-in-law of Philip the First, king of France; he was one of the commanders of the first Crusades campaign, who conquered Antioch (Antakya) at the end of June 1098 and was nominated a prince on it, then Tripoli in the year 1109, which was ruled by princes from his family by the name of Prince of Antioch and Conte of Tripoli.

After Bohemond the sixth passed away in 1287, Sultan Kalawun attacked Tripoli and conquered it in 1289 after it was ruled by Bohemond the seventh, while he was still a minor. His mother managed the state’s affairs under the supervision of the Archbishop of Tarsus, and then they took him and escaped to a village called Zeeniya where he lived concealed, after they had granted their palace “Al Balamand” to French monks”.





Balamand, Town, Monastery & University, named after Prince Bohemond

After quite some peaceful time, a man from his family returned back to Tula in Batrun, where they called him by Zeeni, so he became famous by this surname, the origin of the Abou Jaoude family.

In past times, from the family of Zeeni was known Daher Beik Al Zeeni the doctor of the Ottoman Sultan, and in our days Edmond Al Zeeni world wrestling champion, Dr. Raji Al Zeeni (Tula), and also descended from the Zeeni family is the Elias family in Latakia.

And from Prince Bohemond's families, before and after the conquest of Tripoli, the families Prince, Conte, Menhem, Al Ghalbuni, and Lattouf also emerged, known for belonging to that origin. Patriarch Semaan Al Hadchity later joined them to his Maronite people.



Tripoli Crusader Castle

MIGRATION

Tense relationships grew between Al Chaer family in Tula (Batrun), and Najem Khairallah Al Zeeni and his sons and a few of his cousins, for unspecified reasons, whether politics, taxes, or women relationships...

It all happened in a time when the Christians were moving from the north towards the middle of Lebanon to live in the land where Al Mamalik had displaced its inhabitants since 1307. The grandsons of those displaced Christians came back from the north around the year 1600, and before them came the Druze from the south, after Selim the Ottoman Sultan had defeated Kanso Al Guri, Sultan Al Mamalik in the battle of Marj Dabek near Aleppo in 1516, and conquered Syria and Egypt.

Christians got along amiably with the Druze grandsons, ‘Comrades in Arms’, who had fought Al Mamalik next to them in 1307, especially their lieutenants from Fawares Al Lamaiyin, Mezher, and Sawaf families and others who welcomed the Christians, and gave them lands on which they can build their temples. The region flourished with inhabitants, and villages and farms were established.

That made it easier for Najem Al Zeeni family and their relatives to migrate from an “unjust” country, to a place where they can find tranquility and peace, since life was full of hatred, especially when the Shiite Al Hamadies burnt Tula along with a few other villages in 1676.

Around 1660, Najem Al Zeeni migrated from Tula with his sons: Khairallah, Chahine, Gerges, and a few of his cousins. Some resided in Kessrouan: the Saad’s family grandfather Saad settled in Darun; another settled in Haret Sakher in Jounieh, where the Governor handed him the accounting department, so he was then called Abi Hisab. He was the grandfather of the Abi Hisab family, and some kept the name Al Zeeni in Ghazir.

One of Chebel El Zeeni’s sons was Salibi, who lived first in Zabougha and had children there, and his branch was called the Haybeh family. In 1850, Sassine, whose family includes Father Rouphael, migrated to Zahle and had children there too. In 1853, Tannous Karam Nasr also migrated to Zahle and had children. His family was called Karam Al Zeeni.

Younes Hanna, grandfather of the Hajj Boutros family, lived in Bikfaya, Sakiyat Al Misk. From this family descended Father Philip Hajj Boutros who migrated to a place next to Al Hawz in 1730, where his family is still living there, whereas Abou Diwan went to live in Al Ayun.

They continued their march until they reached Marjaba next to Al Mtein, where they found a stretch of land and pastures for their cattle, so they spent quite some time there, in the Al Lamaiyin lieutenants' province.



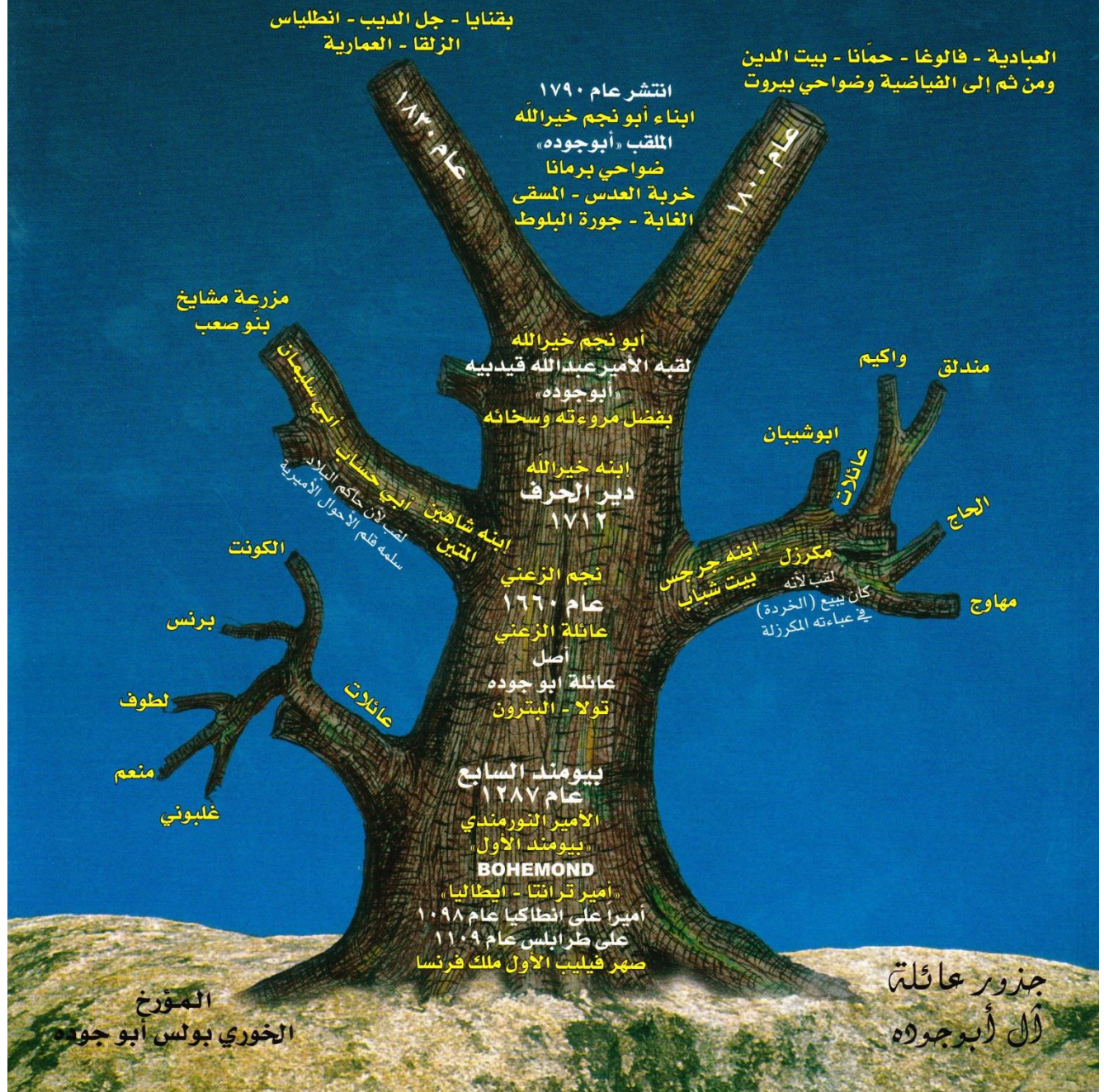
Tula – Batroun above; Abijaudi immigrants to Brazil below

رقم بيان التتبع	الاسم والشهرة	مكان وتاريخ الولادة	الاسم والشهرة بالفرنسي	مكان وتاريخ الولادة بالفرنسي	اسم الاب	اسم الام	اسم الزوجة	اسماء الاولاد
610	يوسف نمر ابي جوده	قالوفا /المتن 17/2/1	JOSE NEMER ABI JAUDI	FELUGA/MATN 17/2/1899	NEMEN نعمان	مريم		
737	يوسف شحلي ابي جوده	زحله 19/11/1892	JOSEPH CHEBLI ABI-JAUDI	ZAHLE 19/11/1892	شحلي	نوره		
799	يوسف ابي جوده	المتن 6/7/1887	JOSE ABI JAUDI	GUEBE MATN 6/7/1887	HECTEN	نعمري	صوفيا	اليرتو /الديز/اميل
881	امين منصور حنا ابي ج	الزلفا/المتن 26/2/18	AMIN MANSOUR HANNA ABI JAUDI	ELSALKA/METN 26/2/1887	منصور	جول	مريم	امالين /الطوبه/اليزه/مدينه
1303	يوسف عبده ابي جوده	الزلفا/المتن 26/8/18	JOSE ABDO ABIAUDI	ZALKA /MATN 26/8/1881	عبده	ياسمين	فريدا	حوزه/روزه/ماريا/جوايا/آميل/جسول/الينده/ليفث/هيولا
2013	حبيب منصور حنا الخور	الزلفا /المتن 1896	HABIB MANSUR ABIAUDE	ZALCA 1896	منصور	جول	مريم	الز/اموريسيو/اليرتو/كايولو
2219	يوسف تلميف ابي جوده	قالوفا/المتن الاعلى	JOSE NACIF ABIAUDI DIT JOSE ABU JAUDI	FALUGA 19/3/1895	تلميف	نزارا	ماريا	بلي/لالي/الطونيو
3055	سليم عنيو ابي جودي	الغابة/برمنا 13/8/1	SALIM ABDO ABIAUDE	GHABAT/BROMANNA 13/8/1904	خليل	مريم	ماريا روزلا	ماريا/ماريا/كرمينسون
3056	امين عنيو ابي جوده	الغابة/برمنا 13/2/1	AMIN ABDO ABIAUDE	GHABET/ BROMANNA 13/2/1903	خليل	مريم	لوتشيا	ماريا/ابريديا/ماريا/ابريدي
3081	خليل عنيو ابي جوده	الغابة/برمنا 13/9/1	CALIL ABDO ABIAUDE	GHABAT BEROMANNA 13/9/1879	عنيو	مورا	مريم	امين/سليم/كريم
3269	صباح يوسف طنوس ابو ج	قالوفا 1903	SABAHA - ELIZABETH ABI JAUDI	FELUGA 1903	يوسف	ورد		
4016	يوسف اطلون ابي جوده	قالوفا 20/1/1891	JOSE ANTONIO ABIAUDIN	FELUGHA 20/1/1891	اطلون	حوا	مارينا	امون/اماتوليا/اطلون/انيلده/وليم/ماريليا/جيميله

الأسلاف

تصدر عن جامعة آل أبوجوده

السنة الأولى - العدد الأول - تاريخ ١ آب ٢٠٠٦



MOUKARZEL

From there, his son Gerges went to Beit Chabab where he sold “scrap”, which he held in his “accumulated” (moukarzala) cloak, after which he was called Moukarzel, grandfather of the Moukarzel family in Beit Chabab, Ain Aar, Ain Aalak, Hbous, Freikeh, Kahaleh, and other villages...

In Ain Aar, The Mendelek and Mkalles families also descended from them, of which Dr. Victor Boulos Mendelek and architect Robert Nasri Mendelek, as well as the Hajj family in Ain Aar, of which Father Hanna Hajj. In Mjeidel next to Sidon, descended Warrant Officer Habib who carried the name Abou Jaoude, as well as Father Louis Mendelek. The Mehawej and Wakims also went to Beit Mery and Dleibeh, of which Dr. Louis Ghosn Mehawej (who was Bhamdoun’s Head of Municipality) and his brothers in Ain Mwafak, and Abou Chaiban in Maalka, Zahle.

Many of them excelled in science and were distinguished, such as Yazbeck Moukarzel, one of Beit Chabab’s Sheikhs who signed on the Lebanese Council which was held in 1736. Many priests also excelled in science, judiciary actions, and were known for their jurisprudence, such as the jurist Father Boutros, the Maronite Patriarch’s representative in Alexandria and at the inauguration ceremony of the Suez Canal on November 17, 1869. He was also elected president of the Metn court. Father Youssef Moukarzel was judge of the Metn district during, before, and after the years 1872-1874. Father Boutros Ghaleb Moukarzel, was known for his many virtues, and author of “A Friend and a Lawyer”. He also headed the magazine “Al Bachir” at Saint Joseph University in Beirut.

The two brothers Naoum and Salloum Moukarzel were lately known by the name “Friends of Guidance”. “Al Huda” Magazine, which Naoum had founded in 1898 and managed until he passed away, was later managed by his brother Salloum and then his daughter Mary.

Naoum Moukazrel, who served Lebanon by demanding independence after World War I, when he went to Paris and presented to the foreign powers for that purpose, had also served his family when he founded in Niagara Falls “The Big Family” committee for the Abou Jaoude family. Twenty-one families were listed in the

bylaws, from its siblings and branches...

Sheikh Youssef Moukarzel, who is the owner of “Al Dabbour” magazine, had his nephews, sons of his brother Fouad and his other brothers, continue his message after his death. The known lawyer Emile Moukazrel, Aley’s Parliament deputy for several sessions, was characterized by his patriotism and the vastness of his knowledge and dedication. One of their brilliant writers nowadays is Kabalan Moukarzel, poet, tutor, author, and monuments expert, who “has in his place in Antelias a valuable collection of Antelias’ pre-historical monuments”, and his brother Kamal, Arabic literature teacher in Notre Dame University in Jamhour and a French pioneering poet. Also among those well known are Dr. Fayez Moukarzel and the two lawyers Fawzi and Mounir Rahal Moukarzel.

From the Wakim family was known the late emigrant Elias Wakim, who had a high rank in the family history research affairs and a strong political influence in the United States, which earned him Roosevelt’s friendship, and whose daughter still occupies a position in the State Department. Also well known was Father Francis Wakim, manager of the Antonine Monastery, and his brother Edmond, an officer at Baabda’s Finance Department.

ABOU SLEIMAN

Chahine stayed in Mtein. He was also called Abi Sleiman, grandfather of the Abi Sleiman family in Mtein, Zahle, and other regions, many of whom excelled in religion, world science, and literature, such as Father Youssef Abou Sleiman, Abbot Agnatios Abou Sleiman, former Lebanese Monastery General Director, and Dr. Youssef Abou Sleiman. Also known are Doctors Farid, Loutfallah, and Chahine Abou Sleiman; the lawyers: Ibrahim, Chaker, Joseph, Nasri, and Fouad Abou Sleiman; the Architect Joseph Abou Sleiman; the pharmacist Joseph Abou Sleiman; the lawyers Henry and Joseph; and the late Elias, first lieutenant in the army who died while serving his country in the incidents of Baalbek, Dec. 22, 1948.

SHEIKHS ABOU SAAB

The Abou Saab descended from the Abou Sleiman family: Gerges, and Father Boutros Younan Abi Sleiman’s son. In 1770, they migrated from Mtein at the time of Prince Youssef Chehab, towards Byblos and Batrun. They made contact with

Prince Mrad Al Lamaiy, and then Prince Youssef Chehab.

Menhem Assaad Abou Saab was known for his insightful mind, his right decisions, and his rare equestrian skills and accurate performance. He was given the title “Champion of Lebanon” after leading a battle in the name of Prince Bachir Chehab against Mustafa Aga Barbar, entitling him and his family the governance of Al Kwayteh region. They settled in Hajj Hassan’s farm, known today by Saab’s farm, and they were given the titles of Sheikhs.

After Assaad had passed away, Prince (Emir) Bachir Chehab called Assaad’s son Gerges to his service. Taking into consideration his excellence, he named Gerges Chairman of his Clerks. In 1843, he was elected to the Legislative Council by Prince Haydar Ismael Al Lamaiy, the Christian mayor. He stayed in his position at the time of Prince Bachir Ahmad until he passed away in 1858.

His brother Hanna traveled with Prince Bachir to Malta then to Istanbul. In 1855, Wamek Basha, Beirut’s governor, wrote Prince Bachir Ahmad, the Christian mayor, telling him that he had entitled Hanna to the name “Beik”, and he was the first to be entitled by the name “Beik” among all Lebanese Christians.

Amongst them, many had excelled in their service for their country and their nation, of whom was known Sheikh Assaad Abou Saab, member of the Board of Directors at the time of Rustom Basha. He had a strong personality, and cared for the public interest. Akl Abou Saab was a member of the Board of Deputies at the beginning of the Independence period, and today Sheikh Kabalan Elias Abou Saab, Captain in the army, lawyer Elias Abou Saab, Dr. Abdallah Abou Saab, Jean Abou Saab, governor of Bohab city in Australia, and Father Youssef Abou Saab, Head Chief of the monastery of Saint John Maroun and the Patriarch’s representative.

THE “ABOU JAOUDE” IN DEIR EL HARF

Then his eldest brother went to Deir El Harf: Khairallah, named by “Abi Najem Khairallah”, with his sons and grandsons. Deir El Harf belonged to Ras El Metn, which was ruled by Prince (Emir) Abdallah Kaydbeh Abillamah (Al Lamaiy), whose father came from Kfarselwan to Salima, and then to Ras El Metn where he built a home that is still found nowadays (the Sarai).

The Prince was very hospitable and noble. He open mindedly welcomed Christians

in his region, and he welcomed this new arriving man and gave him a land called “Al Naasa” next to an old ruin (khirbat) called “Mazar Al Khodr” and he wrote: “We sold ‘Al Naasa’ to Khairallah Al Nasrani”. And this land was the core of Deir El Harf.

He merged this land along with vast fields in Jabal Al Kanisa, which are still today the property of Khairallah Najem’s grandsons and the monastery of Deir El Harf, in Delm Valley, Rwaymat, and Namliya. They raised their cattle there, in the summer, and in Deir El Harf and its vast valleys, in the winter.

DESIGNATION

Concerning the designation of the family by “Abou Jaoude”, Father Boulos says: “Prince Abdallah had good relations with his neighbor and friend Abou Najem Khairallah. So Abou Najem once asked him and his men to spend a few days with him in the mountains, for hunt and relaxation. The Prince didn’t want to deny his friend this gesture, which represented his love and respect for his friend’s dedication and good hospitality”.

In Rwaymat, where vast lands dominated the Bekaa valley, the Prince came with his knights to meet his friend and neighbor. He was amazed by what he saw, seeing another leader living on that land with his servants and men. (Our old saying: A satisfied Farmer is a “hidden” King- Fella Mekfi, Malek Mekhfi).

Goods were generously poured for the great guest. Foods such as “arishi”, cheese, yogurt, eggs, and meats; it was a whole week of hospitality, dancing, and playing ‘sword and shield’, and the mountain echoed the flute sound, the songs and the rhythms... The great guest and his men were amazed by the generosity, hospitality, and dedication of this family and its Sheikh: “Abou Najem Khairallah”.

After spending one week, the Prince went back to his home in Ras El Metn, passing through Deir El Harf, where he met Abou Najem Khairallah’s wife. A man standing on a roof shouted: “It’s a shame for whoever passes from here and doesn’t know about Abou Najem Khairallah’s virtues”.

The Prince got excited by this generosity and sent a caller to call and say: “His name shall no longer be Abou Najem Khairallah, but he shall be called Abou Jaoude” (The Generous One).

THE ABOUJAOUDES AND PRINCES ABILLAMAH (AL LAMAIY)

AbouJaoudes and Abillamahs fought next to each other in several battles, Father Boulos said: “the neighbors lived together in peace and cooperation”.

The Prince found that AbouJaoudes supported his political views and fought next to him, in Delhmiya battle in the Bekaa valley and the Ain Dara battle in 1711, which earned him and the rest of the Abillamahs the title “Prince”.

AbouJaoudes fought next to Abillamahs in several battles, of which was the battle of Prince Bachir and Sheikh Bachir, when Father Gerges AbouJaoude was killed next to Jounieh. Their jealousy for their honor and country made them struggle more and more, and 53 men were killed in the years 1831-1860.

SEPARATION AND SPREADING

As for the spreading of the family, Father Boulos said: “After the AbouJaoudes settled in Deir El Harf for quite some time, giving birth to sons and grandsons and filling the lands with their cattle, they started thinking of spreading to empty lands in need of mankind to fix and exploit. They chose urban towns for their cattle to spend the winters, so that they could benefit from the well developed neighboring regions”.

At that time, political changes in Lebanon took place. The two parties, Kaiss and Yaman fought a crucial battle in Ain Dara, where Al Alam El Din defeated Al Yamanis. They left their homes towards Syria with many of their followers. Victory was Prince Haydar Al Chehabi’s friend, the leader of Al Kaiss, and next to him were his followers from Abillamahs, especially lieutenant Abdallah, and his father lieutenant Hussein in Ras El Metn. They were of strong stock, making them leaders granting victories for Prince Haydar Al Chehabi. In that battle, three of Al Alam El Din were killed and four were imprisoned, by which they were politically doomed.

After the fighters were dispersed, a man entered to see Lieutenant Hussein Abillamah. When he called him by his lieutenant title, Hussein got mad and said: “I kill three princes and all I shall be granted is the name lieutenant?” Abillamah pulled his sword and killed the man, for he wanted to be called prince.

Upon this victory and what the Abillamah lieutenants had done, especially Abdallah and his son Hussein when taking decisions about the battle and the victory that awaited them, Prince Haydar Al Chehabi called after the Abillamah lieutenants and allowed marriages between the two families. So he married his daughter to Prince Assaf, and lorded them over Beit Chebab and Bikfaya. Then he married Prince Mrad's mother and lorded him over half of the Metn region and Baskinta, and married his sister to Prince Abdallah. He also named Prince Bachir Kaydbeh governor on Brummana.

It was the year 1712 when the Abou Jaoude family spread in the Brummana suburbs: Kherbat Al Adas, Maska, Al Ghabeh, and Jourat Al Ballout. Some of Najem Khairallah's sons went there, of whom descended the family Fares (Abou Nasr) and Rizkallah Saad (Abou Abboud), Abou Abdallah, Abou Nader, Abou Eid, Abou Nehmeh, Hanna, Attieh, and Ghabbous (Abbas). Najem Khairallah's family stayed in Deir El Harf with some of Fares' sons in Btelin (Deir El Harf), and then they moved to Al Ghabeh in 1790.

Those families settled in Kherbat Al Adas, Maska, and Al Ghabeh. Some went to the urban towns, and others returned to the mountain in Falougha, Aabadiya, and Deir El Harf... The families came together, as can be seen later from the families' details, migrations, and settlements, in our discussion about family trees and their relation with the unifying origin.

Taking into consideration the spreading of these families for three hundred years, we couldn't get the names of the senior grandfathers, so we only mentioned the family names: Abou Abdallah, Hanna, Attieh... without being personally involved in this affiliation, since it is always according to the narrators and the stories of the elderly, but we have managed to mention a few names and some information.

It was clear in the monks' registers that some names weren't listed in the trees or weren't affiliated to Deir El Harf or Maska from one grandfather. This proves the singularity of one grandfather and the source of emigration towards Maska and Al Ghabeh. Grandfather Abou Nasr of Deir El Harf is the same one of Maska and Al Ghabeh, and the same goes for Greish in Deir El Harf and Aabadiya.

Some families did not carry the name AbouJaoude, such as: Abou Aoun, Kamar, and Waked. Once we made sure they descended from the Abou Jaoude family, we added them to the family tree.

Today, the AbouJaoudes live in several villages in Lebanon: Deir El Harf,

Falougha, Hamana, Aabadiya, Kob Elias, Maska, Al Ghabeh, Jourat Al Ballout, Bkennaya, Jal El Dib, Antelias, Zalka, Amariyah, Bouchrieh, Fiyadiya, Bikfaya, Ain Saadeh, Jezzine, Haret Hreik, Bteddine, Ain Mwafak, Beirut, and suburbs... They also live in Syria, Jordan, Ari Houran and Sult, and in foreign countries, as mentioned in the family tree.



Ras-El Metn Serail – Home of Abillama Princes
Now Municipal HQ

DEIR EL HARF

Deir El Harf stands on the mountain west of Falougha and Jabal Al Kanisa, on an altitude of 1050 meters from sea level, with 2 valleys on both sides of 600 meters depth. It dominates the Metn villages to the north. Ever green pine and apple trees cover its lands, and a road leading to the main ones cuts through Deir El Harf from both sides.

This forest homeland has valleys made of different coal layers, preserving the shape of worn out trees. In 1954 a trunk, still in good condition, was discovered with its roots at the depth of 9 meters, as if it hadn't been covered since a long time. It takes thousands of years in order to cover such a flat surface naturally. Trees, which are still growing there and giving fruits, are aged about three hundred years now. In the church yard stands an oak tree aged not less than three hundred years also, and its trunk is still standing with a sanctuary inside it.



REMNANTS OF PREVIOUS INHABITANTS

Throughout several years, 1900, 1928, 1942, 1950, and 1954, tomb remnants were found on a four hundred meter land in the village. Old golden rings and earrings were placed in them, and the name MARCELLUS was carved on a sumac red colored stone aged about 2000 years, where bones had perished and the sandy soil emaciated the burials.

Dahr El Souk was a market for goods exchange. Still, we can not estimate the real population that lived in those mountains long ago. First, Pagans built worship sites, and then Christians. Nonetheless, inhabitants settled on both the north and south sides of the mountain in Bteline and Bdouness, and old currencies for Orlianus and Julianos were found next to old building remains. Always exposed to rain, storms, snow, and lack of water, those mountains weren't a very good place for raising cattle, as they were to build worship sites, make parties and trading exchanges.

- من بلداتنا - دير

عدد السكان : ٣٠٠٠ نسمة تقريباً
عدد آل أبوجوده : ١٨٠٠ نسمة تقريباً
عدد المنتسبين للجامعة : ٩٤ منتسب

لما حلّ التتوخيون في ربوع المتن الأعلى وجدوا معبداً على تلك القمة على اسم القديس جرجس فعرفوه باسم معبد الخضر.

في مطلع القرن السابع عشر عاد الموارنة يتوافدون الى المتن الأعلى فكان الدروز وفي مقدمتهم الأمراء اللامعيون والمعنيون يقدمون لهم الأراضي لإستغلالها ولبناء الكنائس والبيوت.

في ذلك العهد كان مزار الخضر قد تهدم ونبتت بين خرابته وزالة تضيئ ليلاً بأعجوبة. فدعا الدروز ذلك المزار «خضر الورّالة».

في تلك الحقبة من الزمن حلّ داء الطاعون في المنطقة، فظهر في الحلم على الأمير عبد الله قايدبيه ابي اللمع فارساً ممتطياً جواداً يطعن شعب الطاعون برمحهم وطلب من الأمير أن يبني له مزاراً في مقامه.

أمن الأمير بعد هذا الحلم بالدين المسيحي سرّاً ووهب أهالي دير الحرف من آل أبوجوده أرضاً بنوا عليها معبداً على اسم مار جرجس للموارنة سنة ١٦٩٠. ثم عاد ووهب قطعة ملاصقة لطائفة الروم الأرثوذكس فبنوا معبداً على اسم مار جرجس أيضاً. ولا يزال حتى يومنا هذا معبد القديس جرجس محجة لجميع الطوائف وخاصة بني معروف الذين يحجون اليه ويتبركون من هذا الشفيع بالنعم الكبيرة. ولقد تولّت عائلة أبوجوده كنيسة الموارنة وجددت في بنائها منذ سنة ١٨٢٢ حتى سنة ١٩٧١ وتمّ في تلك السنة بناء طابقين فسيحين الى جانب الكنيسة القديمة، الأول مخصص لبيت الرعية ومسكن الكاهن والثاني يحتوي على قاعات كبيرة منها قاعة رحبة مخصصة للمناسبات الانسانية والاجتماعية. وحول هذا البناء الجديد ساحات تحيطها أشجار الصنوبر وتقام فيها احتفالات خطابية ومراسم أفراح ومنها اليوم القروي لعائلة آل أبوجوده في أول أحد من شهر آب من كلّ سنة منذ عام ٢٠٠١.

بلدة دير الحرف الرابضة على تلة من تلال جبل لبنان هي البلدة الأم للقب العائلة «أبوجوده»، تقع في منطقة المتن الجنوبي على علو ١٠٥٠ متراً مسورة بأشجار الصنوبر التي يمتد عمرها الى ٣٠٠ سنة وبواديّين ينحدران عن جانبيها الى عمق ٦٠٠ م. ببساط تكسوه لوحة مزركشة الألوان من الأتواب الفضاضة بجنانن الأشجار والخضار والأزهار.

اكتشف في دير الحرف وفي مراحل متتابعة من سنة ١٩٠٠ حتى سنة ١٩٥٤ بقايا مدافن أثرية وجد فيها خواتم وأقراط ذهب واسم محفور على حجر يعود تاريخه الى أكثر من ألفي سنة.

وكان يوجد في البلدة سوقاً يدعى «ضهر السوق» يتم فيه تبادل السلع بين سكان تلك المنطقة، وكان حول دير الحرف وعلى المنحدرين الشمالي والجنوبي تسكن بعض الجماعات في مزارع مثل بتلين وبدونس ودير خونا ودير قنات التي عثر فيها على عملات قديمة تعود الى العهد الروماني، وهذه المزارع ماتزال قائمة حتى تاريخه. وكان على تلك التلة معبد وثني بني على انقاضه معبد مسيحي حيث اكتشفت فيه بعض النقود اليونانية والفارسية التي يرقى تاريخها الى القرن الرابع ق.م.

ولقد تم العثور في ارض المعبد على جرن عليه كتابة رومانية وما يزال موجوداً حتى اليوم، يروي ان هذا الجرن كان قد نُقِلَ من مكانه فأعيد الى القرية بأعجوبة. أما المعبد المسيحي فيعود الى أول عهد المسيحية في جبال لبنان حوالي القرن الخامس عند قدوم رهبان مار مارون ليبيشروا بالمسيحية بقايا الفنيقيين الذين كانوا يقيمون في تلك الربوع الخصبة في القرى التي ما تزال تحمل تلك الأسماء الفنيقية ومنها دير الحرف، فكلمة الحرف، تعني باللغة الفنيقية الصنوبر.

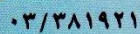
ورد في مقال «من بلداتنا جل الديب-بضنايا» في العدد الأول أن كنيسة مارعبد تأسست سنة ١٩٠٩. الصحيح أنها تأسست سنة ١٩٠٧ وتحفظ البلدة حالياً بيوبيلها المنوي. كما نلضت انتباه القراء أن البلدة تضم أيضاً الكشاف الماروني، فوج الصليب. فاقترض التصويب





للشاعر عبدا لله أبو جوده

ولهاؤها الناشف الذي يشفي من أمراض الربو وسواه.



It was the center of gathering for the people living in neighboring villages, which their names now indicate farm names: Bteline, Bdouness, Deir Khouna, Deir Kanat, and Deir Sayya... And remnants of its old inhabitants' possessions laid there: buildings, water tanks, stone carvings, currencies, etc...



THE DEIR EL HARF TEMPLE – PART I

It was told that a pagan temple was built in the place of the present one, with old Persian and Greek currencies discovered in 1954, dated from the fourth Century B.C. They were found in a calcite pit with 7 broken pottery jars and a few remains of sumac red colored stone pillars. In the old temple remnants on which was built the present temple in the village, a big jar of white stone was found and it is still present nowadays, with Roman inscribed writings not know whether Christian or Pagan, and it is told that this jar was once moved from the village, but returned back to its place by a miracle.



El-Assi

However, the Christian temple dates from the first Christian generation in the mountains, in the 5th century, when St. Maroon's monks started moving towards the Lebanese mountains to preach the remaining misguided Phoenicians, and to build monasteries and hermitages on the remnants of the Pagan temples. Then they

persevered for some time to worship God in peace and quiet, far from religious persecution risks between Christian groups in Syria. Many Maronites followed them in the 7th century. It was the biggest gathering at that time in North Metn, where they had built Baskinta, Brummana, Antelias, Bikfaya, and Bhirsaf, which were their Princes' headquarters in 679, before they built Ehden and north Lebanon.

Throughout two centuries, they moved from Al Assi, so they were named after that river. Later, the conquering Arabs renamed them rebels, "marada", as well as "people of Al Assi" or "the rebels" according to their home mountains "Al Assiyah". The mountains were then called "Kessrouan" according to the Prince of the rebels, Kassra the first, who rebuilt the village.

At the times of Muawiya and Abdulmalik Ben Marwan, the rebels had their powers extending from Antioch until Galilee.

Forests extended all across Metn, with many Phoenician people living there, and in villages that still carry the names: Hamana, Falougha, Salima, Kernayel, Kfarselwan, Bzebdine, Btekhniye, Btebyat, Arsoun, Balashmi, Rashmaya, Deir Saya, Deir Knat, Deir Khouna, and Deir El Harf, which means pine trees in Phoenician. No wonder Saint Maroon's preachers and monks lived in the blessed Deir El Harf and reached the neighboring villages: Bteline, Bdouness, Arsoun, Zandouka, and Kartada...

That temple was the chair of Ras El Metn's Bishop, whose name was mentioned in Ibn Al Kalai songs at the times of Al Douaihy, because Deir El Harf was amongst the outlying areas of Ras El Metn until 1864, but was then separated from it by land-registry.

In an old book, written and kept in Rome in 1622, goes this saying: "Bishop Abdallah Bleibel came to St. George church in Ras El Metn, and documented the sons of the parish in 1819".

When Banu Tanoukh spread across north Metn after "Almoughitha" battle in 759, along with the ten tribes sent by Abou Jaafar Al Mansour, the second Abbasi Caliph, in order to confront the rebels from reaching the Lebanese shores, they found a temple on that same mountain by the name of St. George, and they called it Khodr Temple. Christians had left the place to join their rebel brothers in Kessrouan, who held the name Maronites after they had declared their religious independence from Syria, and had elected St. John Maroon to be their first

Maronite Patriarch in 685.

Banu Fawares of Banu Tanoukh undertook Al Jurd and North Metn regions. They entered into crucial battles with the Maronites, of which the best known is the Nahr El Mot (River of Death) battle in 875, until they accepted the governor's invitation and converted into Druze. They came originally from the "interns" or "Al Batiniyin", but the enemies became friends and lived in peace and fought next to each other in the face of the conquerors and the governor's oppressions. They settled in the mountain that was a shelter for peace and quiet seekers.

Kessrouan included all the upper and North Metn regions, where Druze, Maronites, Shiites, and Alawites lived.

At that time, the Faqih Ibn Taymiya opined that Druze, Shiites, and Alawites are unbelievers just like Christians, and they shall all be exterminated. Upon that, Al Nasir, one of Al Mamalik Sultans, started consecutive battles with over 50,000 men in 1302, 1306, and 1307, in order to defeat those people and force them to convert into Sunnites. Maronites and Druze fought next to each other.

Those fierce campaigns exterminated all the region's inhabitants. Thousands were killed, and those who survived ran from Kessrouan towards the north, south, east, and to Cyprus. Al Mamalik prevented any kind of settlement in the lands and their suburbs. They stayed empty until the Ottomans dominated and defeated Al Mamalik in Marj Dabek's battle in 1516.

At the beginning of the 16th century, the Abillamahs, Abu Tanoukh's grandsons, returned to Kfarselwan, the Mezher lieutenants to Hamana, and the Al Sawwaf lieutenants to Mtein and Shabaniya. The Druze had started to return to the Tanoukh villages, which their grandfathers had left in 1307 in North Metn: Brummana, Zaroun, Bhannes, Ain Aar, Jourat Al Ballout, and other villages in upper Metn.

In 1441, a delegation of Maronites and Druze went to Rome asking the Pope Johannes the fourth to renew the diplomatic relations with their country. So a delegation for Maronite and Druze apostles was formed and undertook by St. Francis monks.

At the beginning of the 17th century, Maronites started moving towards Druze regions in the upper Metn, Chouf, and the south, running away from Shiite oppression in the north and Byblos. The Al Ma'aniyoun, Abillamahs Princes and

Mezher lieutenants welcomed them and gave them lands to exploit, and also lands for building monasteries and churches.



Deir El Harf Monastery

Located on a Hill about 1050 m. of altitude, and 33 Km from Beirut. The monastery was first built in the fifth century on the ruins of an ancient Roman Temple. It was destroyed by Sultan Bybros in the thirteenth century. However, in 1326 a pious shepherd named Wehbe bin Muhsin the Lukhmite from Ruha (Jabal El-Druze) was running away from his father who wanted him to marry his niece (and the Orthodox Church does not allow this). Wehbe slept in the ruins of the monastery and in his dream he saw St. George who ordered him to stay in this place and revive the monastic life. Wehbe obeyed St. George and he became a spiritual father to many and was given the gift of healing. One day, his brother came seeking to be healed from his sickness. Wehbe recognized his brother who was very astonished, to the point that he decided to stay at the monastery and be a monk. Another monk, Youssef, joined them from Beirut. Later on, St. George appeared to some inhabitants of that this region and healed a lot of people. So the monastery became a place of pilgrimage. In 1904 there were four monks and three beginners in the monastery. It seems that later on, the monastic life stopped in the monastery and from 1922 to 1927, the monastery was transformed to a school. In 1957, monastic life was re-established with much fervor. The monastery was left vacant four years (1983-1987) during the war in Lebanon, but the monks returned and added more sections to the monastery. In the monastery there are many manuscripts, especially one of the Ladder of Divine Ascent written in 1769. The Iconostasis of the Church goes back to the late eighteen century. So far, the monastery has written dozens of books and completed numerous translations of Spiritual writing and Church Fathers.

THE DEIR EL HARF TEMPLE – PART II

At that time, Al Khodr sanctuary had been destroyed and a “wazala” grew between the remnants; it lit the night miraculously, so the Druze called it “Khodr Al Wazala”. The Malaria disease was spreading in the upper Metn regions and killing its inhabitants, so they neighbored Khodr Al Wazala. At night, a dream appeared to Abdallah Kaydbeh Abillamah, when he was still in Salima and before building the Sarai in Ras El Metn by a couple of years. In his dream he saw a malaria ghost haunting him, and suddenly, a knight on a blue horse appeared to the ghost and slew it with his sword. The Malaria ghost disappeared. Then the knight said: “I am Khodr Al Wazala, and I want you to build me a respectful sanctuary”. After the Prince had woke up, he knew that what he saw in his dream applied to all the people of his village, so he did what Khodr Al Wazala had asked him to do. This vision was the core of faith in Prince Abdallah’s heart, so he believed in Christ secretly, until he got baptized by a Capuchin monk in Salima, whom he had called to settle in this village in 1710. He was the first Abillamah Prince to become a Christian.

After moving to Ras El Metn where he had built the present Sarai, the Abou Jaoudes in Deir El Harf built St. George monastery after the Prince had given them a piece of land.

On the walls of the monastery’s church remains a carved tile on which was written: “In the name of the eternal God for whom I pray, this sacred monastery was built under God’s obedience and to his worship, at the time of his highness Prince Abdallah, son of the former Prince Kaydbeh, known by Abillamah, God rest his soul in peace”.

Greek Orthodox neighbors had built on a nearby land a monastery under the supervision of the Archbishop of Beirut for the Roman Orthodox, in 1790, as carved on the history stone on the church’s wall, also mentioning the help of the neighboring Druze community. Rooms next to the monastery were constructed, which then became the present monastery’s possession. Yet, we are not certain whether a small monastery was built on a date close to that of the first Maronites’ monastery.

After the separation of the Roman Orthodox Parish from Beirut, the monastery became a summer location for the mountain’s Parish. It was then turned into a boarding school during 1923-1926, and then the school was closed. In 1957, St.

George Deir El Harf monastery was founded, and it is still continuing its mission of virtue and education nowadays.

The parish residents undertook the management of the Abou Jaoude monastery. Then in 1822, they renewed the present church, and in 1870, they placed the St. George picture that is still found at present. The dome was built in 1882, the roof was covered with cement in 1933, and marble tiles were placed on the church's floor in 1950. The new church was built in 1965 on the foundations of the old one.

The big hall was built in 1971, and the ground floor in 1972. It was called “house of the parish”, for the priest, the meetings, events, and library of the parish.

A sanctuary was built in the old oak tree trunk that died after 300 years, in 1966. St. George monastery is still a worship site for all rites, especially to the Maarouf Druze family, who visit it coming from different places to gain the great Saints' blessings that everybody talked about.

The Club Deir El Harf was formed in 1960; it is a cultural and sporting club, including a library, a vast exquisite playground, and a big hall open for orientations and different sports competitions, frequented by youths and neighbors. The club is open mainly in summer, and it is a place for both pilgrimage and camping.



“Abou Jaoude Foam Company”, a sponge plastic factory was built in Deir El Harf, and is still active and in progress.



St George Church



KHERBAT AL ADAS, MASKA, AND AL GHABEH

The villages of Brummana, Kherbat Al Adas, Maska, and Al Ghabeh stand to the east on the mountain next to Deir El Harf facing the sea. Maska (the stream) is called by its name since several streams run in the land and irrigate the soil.



The villages' names in Arabic are just the right explanation: Al Soufaily, Al Oyun, and Jourat Al Ballout, all refer to the nature and sites of these villages.

This good spot, facing the warm winter sun, covered by green fields, and surrounded by fertile lands and forests, was the center of attraction for the Abou Jaoude Family in Deir El Harf, which no longer had enough space to embrace them all.

Prince Bachir Kaydbeh Abillamah, Prince Abdallah Kaydbeh's sibling in Ras El Metn, helped in this emigration. From Maska, some moved towards Jourat Al Ballout, where Michael Hanna Bou Moussa from Maska bought land from Kassim Hussein Hreiz from Ras El Metn, for 38 pounds.

Then they moved to Al Ghabeh next to Maska, which the Abillamahs and Asfar families owned, and bought from them lands since 1772, until they owned all the lands in 1880. And in 1885, the Asfar family sold out their last real estate and moved to Beirut and Al Sham.



In the mountains, inhabitants produced silk, planted vegetables and seeds, and raised cattle.

Above all, the village men served their country and some were good servants of the Lord. St. Chaaya monastery, which was built by the Antonine monks in 1700, had welcomed so many Maska monks, who worked faithfully in order to improve the monastery and its churches, that people called it the “monastery of Maska people”.

انها في الحقيقة قرية
الخيال بطبيعتها فتستلقي
منبسطة عند الأسفل تجمع
الرؤيا وتبعث الاستقرار، وتأخذ
بالارتفاع الى أن تطل قدمك
ساحة شفيعتها القديسة تقلا،
فيحلو لك الوقوف أمام محطة
الإيمان فترتاح، وتدعى الي
وليمة التقوى والفضيلة، فتدخل
بسلام... صعوداً الى القمة
فتكتمل الحقيقة ويرتجف
الحلم، في الطريق يلوح لك
السنديان العتيق ويبتسم
الصنوبر مرحباً، وخير دفق
الينابيع يدفق الخير من أرض
الخير... قرية عريقة في التاريخ



هضبة المسقى المرصعة بأشجار الصنوبر، المطلّة على أجمل بقع خضراء من جبال لبنان ووديانه

بلدة التلال الكبيرة،
الواسعة، المطلّة، وسط بيئة
صنوبرية جميلة، تحت
سماء زرقاء ونسيم بارد
وشمس دائمة حتى في معظم
أيام السنة، تضيء الهندسة
المعمارية فيها جمالاً عظيماً
كاشفاً عن جزء أساسي في
لغز الشعور بالحرية، والأمان
يلزم الإنسان في كل الأوقات،
هذا ما دفع بأجدادنا منذ
القرن السابع عشر اختيار
المسقى منطلقاً للعيش لتشمل
ممتلكاتهم الشاسعة بمحيطها
قبل تمددهم خارج الجبل
وصولاً الى شاطئ البحر...

كنيسة مار تقلا
المسقى



اللاذقية

٢

من ساحة كنيسة (١٨٦٠) قرارات جامعة، ورجال أنقياء
ترهبوا. بلغ عددهم أربعين راهباً جودياً دخلوا دير مار أشعيا في
الرحبنة الأنطونية حملوا الرسالة وساهموا في خدمتها.

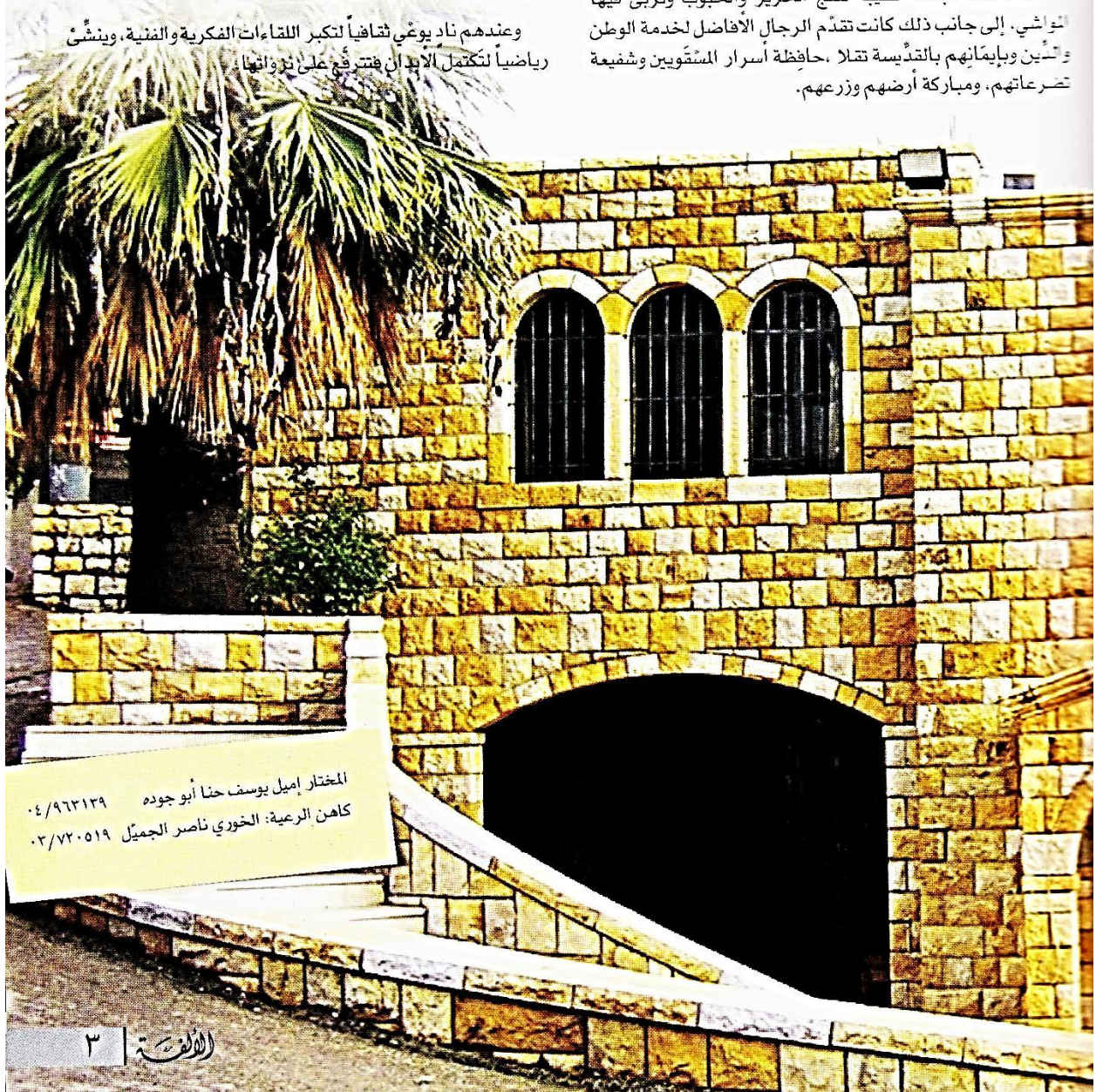
يتميز أهلها بدمائة الخلق والهدوء، وكرم الآداب والكف،
واتحادهم بكافة فئاتهم الاجتماعية حول شفيعتهم القديسة تقلا،
وعملهم الرعوي الهادف الي جمع الناس الي الأسرة الكبرى، ...
وبعضد أبناء الرعية واحداً الي الآخر ولا يتبرمون ولا يضعفون.
وهاكم أخوية الحبل بلا دنس كما الطلائع والفرسان من أجل
فضيلة الشبان وبدحض الرذيلة بينهم يثبتون في نفوس الشبيبة
عزيمة التربية المسيحية الخالصة.

وعندهم ناد يوعي ثقافياً لتكبر اللقاءات الفكرية والفنية، وينشئ
رياضياً لتكتمل الأبدان فتتفتح على نورائها.

تختصر الواقع فترى فيها الأمل المشرق والعظيم. تتعاضف مع
المصير فيكون السبيل الي الحياة، وتتعانق مع الأهداف فتشعر أنها
المدماك المضاف الي سائر الركائز «الجودية» لتبقى المنارة مُمشعة
ويبقى الشعار مرفرفاً.

وفي العودة الي الجذور، ومن المستوى، راحت العائلات تبحث عن
التشار واسع عبر التاريخ في شتى الحقول راجية من وحي «الجودة»
تحقيق وتثبيت واقعهم في البلدات والمدن الجودية، على سبيل المثال
لا الحصر جورة البلوط، بقنايا-جل الديب، الزلقا، انطلياس،
بحالا، فالوغا وفي بلاد الإغتراب.

كانت هذه البقعة الطيبة تنتج الحرير والحبوب وتربى فيها
الواشي، إلى جانب ذلك كانت تقدم الرجال الافاضل لخدمة الوطن
والدين وبإيمانهم بالتدبسة تقلا، حافظة أسرار المستويين وشميعة
تضرماتهم، ومباركة أرضهم وزرعهم.



المختار إميل يوسف حنا أبو جوده ٠٤/٩٦٢١٣٩
كاهن الرعية: الخوري ناصر الجميل ٠٣/٧٢٠٥١٩

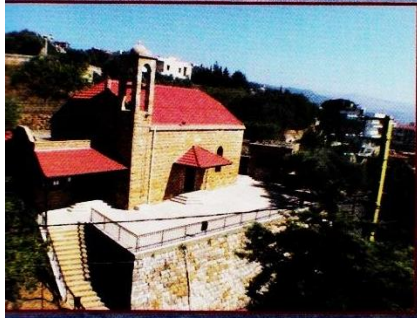
الرفقة ٣



Saydet El Karm (Lady of the Vines) - Maska



كنيسة البلدة



بلدة الغابة

تحتل الغابة مكانة مميزة بين اترابها من قرى المتن الشمالي، وهي الواقعة بالقرب من برمانا واسمها يدل على تنوع الأشجار التي تغطي أراضيها.

تتميز بموقعها الأخضر المطل وبمناخها المعتدل وبنسبها العليل المعطر الذي تكتسبه من احراج الصنوبر المحيطة بها وهي مقصد للمصطافين العرب والأجانب.

تمتد البلدة على مساحة تبلغ ١,٣ كلم مربع تقريباً. تطلو عن سطح البحر حوالي ٧٠٠ متر. تبعد عن العاصمة بيروت ٢٠ كلم. يبلغ عدد سكانها ١٥٠٠ نسمة بينهم ٤٠٠ ناخباً.

تجدها البلدات التالية: شرقاً العيون والمسقى، غرباً برمانا، شمالاً برمانا ومار شعيا وجنوباً زندوفة والقصيبة (قضاء بعبدا).

من معالمها الأثرية كنيسة مار يوسف للطائفة المارونية التي تعود للعام ١٨٦٠، وعين الغابة وآتون قديم للكلس كان باستعمال أهالي البلدة والعديد من البيوت القديمة.

ويقال أن محلة هارون «الغابة» تحتوي على كنوز فينيقية قديمة ولا تزال آثار الحفريات خير شاهد على ما يشاع من قصص حول ذلك.

في عهد المتصرفية كانت الغابة تتبع قضاء المتن أي أنها كانت مرتبطة بمركز القانمقامية مباشرة. وقد كان اسم شيخ الصلح فيها الشيخ يوسف سليمان ابوجوده جد المختار الحالي لأبيه. وأصبحت الغابة عامرة منذ مطلع القرن التاسع عشر حين استقر فيها العديد من اسرة أبوجوده القادمين اليها من دير الحرف فاستثمروا أراضيها.

أما حالياً ومنذ العام ٢٠٠٤ فقد تأسس فيها أول مجلس بلدي من تسعة أعضاء يرأسه المحامي أمين جورج أبوجوده في حين أن مختارها هو والده السيد جورج أمين أبوجوده منذ العام ١٩٦٣.

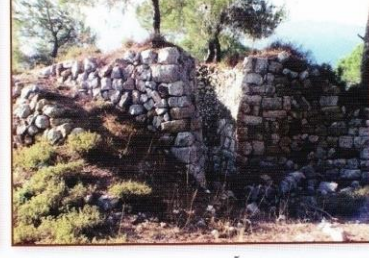
منذ استحداث البلدية في العام ٢٠٠٤، ورغم تواضع الإمكانيات المادية بالمقارنة مع البلديات الأخرى، تشهد الغابة مشاريع إنمائية مختلفة وملفتة ويتوقع لها النمو والإزدهار لجعلها قبلة سياحية متنية.



طرقات داخلية



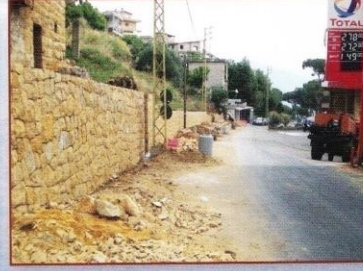
تعبيد الطرقات



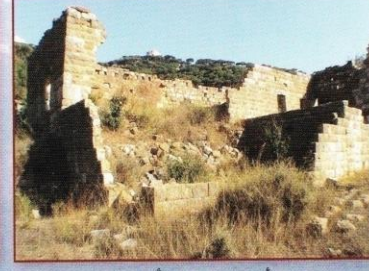
أتون الكلس



أقنية مياه



بناء جدران



أحد المنازل الأثرية



٣٥

كان يعقوب حيث ما حل ترك أثراً، فهو يرسم على الحيطان والجدران ويزينها برسومات أرز لبنان والصنوبر وبعض الشخصيات القروية فغداً حيث ما وجدت تلك الرسومات، يقال «يعقوب مرَّ من هنا». ومن «أغاني القرية» قال:

« محلا النومة بالعرزال وعشب الغابة فرشتنا
بتسوى قنطار من المال العيشة شهر بضيعتنا »

وكان أول من نظم لعائلة أبو جوده نشيداً مطلعها:

« يا شباب الجودي هبوا وأهتفوا طاب الجهاد
في سبيل المجد لبوا آل جودي باتحاد »

والغابة كأى بلدة لبنانية عانت وتعماني من الإغتراب، فقد هاجر أهلها في أيام الأتراك كما إغترب العديد من شبابها خلال الـ ٢٥ سنة الماضية بسبب الحرب الأهلية. وغالبية مغتربيها إما في الولايات المتحدة الأميركية أو في افريقيا أو في بلدان أميركا الجنوبية وبصورة خاصة البرازيل.

بلدة ساكنة هادئة جميلة دافئة العاطفة تحتضن من يفد إليها. عُرف أهلها بالخصال الحميدة لاسيما الكرم كما عرفوا بالتزامهم بمحبة عائلة «آل أبو جوده».

كثر فيها المباني الحديثة وكثر فيها عدد المقيمين إنما بقية غالبية سكانها المسجلين في قيود نفوسها من آل أبو جوده.

تحسنت مداخليل أبنائها وأخذوا يعلمون أولادهم في المدارس الفرنسية والإنكليزية فتحرك مجتمعها وأخذت ظواهر التطور تحول هذه البلدة من بلدة زراعية إلى بلدة سياحية خدماتية يطيب العيش فيها.

من تدخل في موضوع التعريف ببعض أبنائها، إلا أنه تجدر الإشارة إلى ذكر أحد أبناء الغابة العظام وهو المرحوم يعقوب الخوري الذي عاش حياته وبعد مماته، فقد كان يستنسخ الكتب السريانة للكنائس والأديرة. ويقال بأنه استهلك في حياته في الكتابة أوطال من انحبر وقد كان الناس يقبلون يده التي يكتب بها كما كانوا يأخذون بركة ايمانه ويعشقون دماثة خلقه.

أما يعقوب الخوري (الثاني) فحدث ولا حرج فنان مسرحي رسام سايهية وشاعر زجلي عشق لبنان والقرية فكتب الأغاني ولحنها وألف المسرحيات ومثلها مستعيناً بأبناء القرية. وكان يقيم الحفلات لرحلية الشعرية في المقاهي وغالباً ما كانت تلك الحفلات تنتهي سائراً الجيدة والطريفة، وأحدى هذه الحفلات في نبع البرحاشي في بلدة أرسون.

كان الإقبال كثيراً فقال فيها زغلول الدامور:

« يا يعقوب الحق عليك كيف ما ردت بتجمعنا
لولا عرفنا الحفلة هيك جينا كراسينا معنا »



بلدية الغابة
المختار جورج امين ابو جوده ٠٤/٨٦٤٠٤٠
كاهن الرعية: الخوري ناهد تادروس ٠٣/٨٦١١٠٥
٠٤/٩٦٠٨٠٢

الغابة

نزل «آل أبو جوده» في بلدة الغابة وافدين من دير الحرف في المتن الأعلى في أواخر القرن السادس عشر وأوائل القرن السابع عشر وقد عملوا أول ما وفدوا لدى الأمراء اللمعيين وآل الأصفر ثم اشتروا الأملاك من الأمراء ومن آل الأصفر.

وبحسب شجرة العائلة فالعائلات الفرعية المنتسبة إلى آل أبو جوده في الغابة هم آل عازار، آل الخوري وآل سليمان وآل أبو نصر وآل صليبي، ومن بلدة الغابة نزحت بعض عائلات آل أبو جوده إلى جل الديب - بقنايا وأنطلياس والزلقا.

وأما المنطقة الجغرافية التي تقع فيها بلدة الغابة فهي منطقة عريقة تعود الحضارة فيها إلى عهد الفينيقيين، وتكثر في أحراجها المباني القديمة، الشاهدة على تاريخ من الكفاح والصراع وأبرزها كنيسة مار يوسف شفيع البلدة التي بنيت في العام ١٨٦٢ وقد تجددت وترممت عدة مرات على أيدي أبناء البلدة.

إن نسبة المتعلمين من أبنائها عالية جداً ومنهم الكثير من ذوي الإختصاص في مختلف حقول العلم والثقافة.

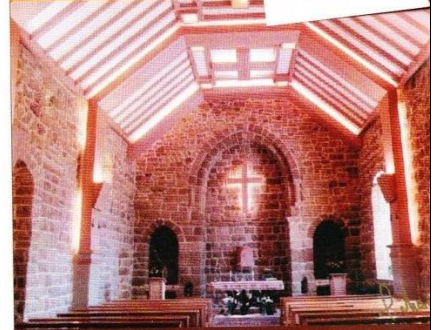
أما الأشخاص البارزين من هذه البلدة فهم كثر وقد برعوا في المراكز العامة والخاصة كما برعوا كرجال أعمال.

نشأت الغابة بلدة زراعية كما كانت غالبية بلدات لبنان وقد عانت من الحكم التركي.

وبانتهاء الحرب العالمية الأولى وبدخول جيوش الاحتلال المنتصرين من الإنكليز والفرنسيين دخلت الغابة في عالم التغيير والتطور والتقدم في حقول الإجتماع والثقافة والإقتصاد.



لجأتنا



كنيسة مار يوسف الأثرية

• تقع بلدة الغابة على سفح هضبة كاشفة شرقاً على جبال صنين والكنيسة والباروك وتمتد على منحدراتها هضاب خضراء من الصنوبر والسنديان مرج من الجمال يتهادى أمام الناظر تدفقاً كأمواج البحر.

ويحكم موقعها فهي تمتاز بالهدوء كما تتمتع بمناخ شرقي ناشف يقصده المصابون بالأمراض الصدرية وصفة طبيب لما فيها من ميزات مناخية طبيعية في غاية المنفعة.

تحيط بالغابة بلدات عدة وتتصل بها شبكات طرق أهمها الطرق العابرة داخل بلدة برمانا وبلدة مار شعيا وهي تقع على مسافة عشرة كلم من السواحل ومدينة بيروت عاصمة لبنان، وتتمتع بشبكة كهرباء ومياه وهاتف تؤمن الحاجات اللازمة لإقامة مميزة.

The list of names of the priests who had served in this monastery from the Abou Jaoude family numbers over 40, which shows the spiritual greatness of their service for their religion and country.

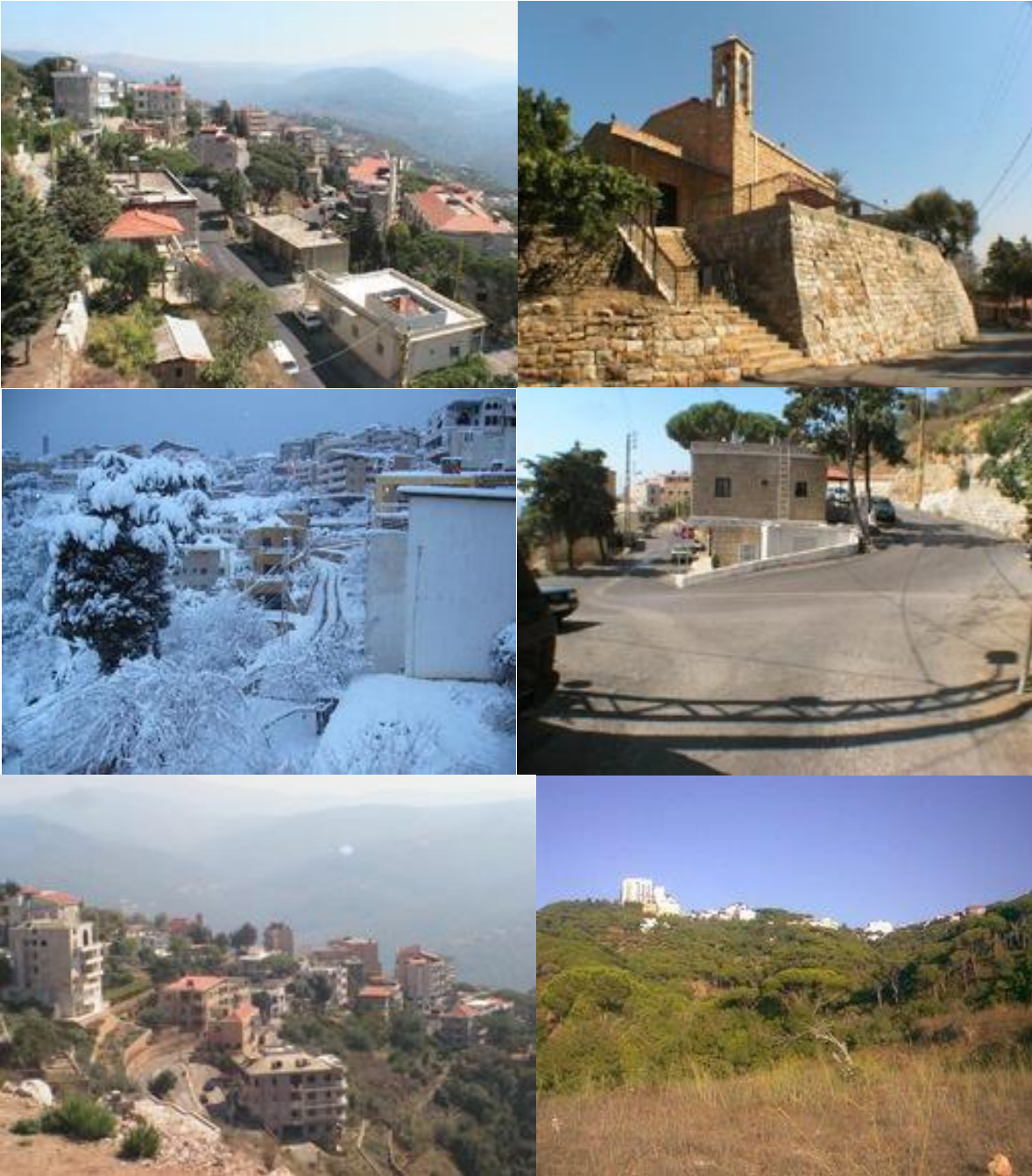


In 1929, the Maska and Al Ghabeh inhabitants started to cut a road at their own expense from Brummana to the Maska church courtyard. The government undertook covering the road with asphalt in 1943.

In 1944, the inhabitants cut down a passage for water from Al Manboukh, Brummana, at their own expense. And in 1948, they also undertook to provide electricity at their own expense.

Those plans were the start of an upswing, especially in Al Ghabeh, where modern buildings were formed, which qualified it to be one of the best villages to spend summer vacations. It soon became a resort for serenity and peace seekers, renowned for its panoramic views and healthy weather.





محلا النومة بالعرزال
و عشب الغابة فرشتنا
بتسوا قنطار من المال
العيشة شهر بضيعتنا



Ghabeh, Circa 1930's



<p>الحال الثاني</p> <p>دفتر الاستماء المحدثين في كنيسة الغابة من</p> <p>١١٦٩ هـ</p>	<p>هذا السجل قد نقل عن بعض اوراق قديمها الابرار الذين قد تقدموا في هذه</p>
<p>١ انا الابرار فيم قد عمدت مريم بنت بطرس وهو ولد عرايتهم امراة غايم وحاف من اجوة في كنيسته</p>	<p>وقد اضعف عليه سجل المنزوحين والذين قد اتفقوا الى رحمة اله وقد جعلت نمرأ لا سكا المتقدين ليسهل كمن عن اي كان مضاهم</p>
<p>٢ انا الابرار فيم قد عمدت حنة ابنة الابرار الخوري وولدت عرايتهم امراة يقصوه الخوري في كنيسته</p>	<p>القسس البيان يوسف جهور العمارية الذي هو في</p>
<p>٣ انا الابرار فيم قد عمدت لوسيا ابنة الابرار الخوري وولدت عرايتهم امراة سليمان في كنيسته</p> <p>٤ انا القس سار فيم قد عمدت يوسف بن يوسف وهو ولد غراية يوحنا عايل من الغابة في كنيسته</p>	

Ghabeh Church Record circa 1869



St Taqla, Maska



Arch-Bishop Roland Aboujaoude



St Joseph, El Ghabeh; Built 1862
Started By Father Ibrahim AbouJaoude, Killed in 1860 Massacres

After Deir El Harf, the Abou Jaoude moved to Jourat Al Ballout and the coast, as is seen from the family tree details and the comments thereon. They used to take their deceased to bury them in Maska, their ancestors' homeland, until they built churches by the name of their patron saint in Maska, St. Takla, in Bkenaya and Jal El Dib in order to stay gathered in one parish throughout the distant homelands.



Maska

From Kherbat Al Adas descended the Abou Aoun family in Ain Saadeh, Waked and Kamar families in Al Ghabeh, Abboud in Aabadiya and Jourat Al Ballout, Abi Yaghi and Ignatius in Btedine... as shown in the family tree details.



Kherbet El Adess



Maska, Circa 1950



Jourat Al Ballout extends from north Brummana, where its vast undulating slopes bend towards the north and the west, and its hills and ravines line its beauty. Two hills dominate its valleys, surrounded by rocks and oak trees, covering the land with life's freshness and splendor. Those two hills face another mountain on which lay the diocese Chair of Cyprus and Saint Joseph School, Cornet Chahwan, which has provided a spiritual and moral generation of giving.

The village of "Jouret El-Ballout" owes its name to its geographical position in a pit - a low point surrounded by mountains- ("Joura" in Familiar Arabic). It is also surrounded by tall pine and oak trees bearing acorns ("Ballout" in Arabic). Therefore, the name is a description of the village: The Pit of Acorns.

Its inhabitants preferred the name "Jourat Al Ballout" to "Jourat Brummana", since it held in its oak trees stability and vitality, symbols of its people who turned its valleys into fertile and rich planting fields. They also built 5 silk factories, which accommodated a thousand workers. By that, it was considered one of the most

important silk markets in Lebanon. Moreover, one of its inhabitants, Naaman Abdo Maroon Abou Jaoude, a silk factory owner, won the first prize from Lyon's museum that was held at the beginning of the past century.

Those wealth sources attracted many, so people moved to live in Jourat Al Ballout to form a big society. With great perseverance and hard work, it gave birth to religious men, doctors, engineers, educators, and manufacturers. Development and growth are still in progress promising this village a bright future.

The present society in Jourat Al Ballout weren't its first inhabitants, but many people had preceeded them and left a few remnants: a huge gate in Aranti (Al Kassi), showing the rocky nature of the land, Phoenician and Roman tombs in Al Kalaa, and iron mines with their old ovens.

However, the present inhabitants have brought life and development. They built luxurious homes and gardens. In 1988, they had renewed its old church upon which a century had passed, and is considered one of the most beautiful churches in the region.

As soon as this development started moving backwards, the villages' inhabitants emigrated towards the coast, and even to foreign countries. At the beginning of 1881, many of them had left to the United States, Brazil, Argentina, and Cuba...

Then those who migrated came back and worked in order to regain the development of their country. So they contributed in improving the church and building homes to enhance the churches revenues. They had also built luxurious homes to decorate their country. People helped in realizing the public plans, like roads towards the coast and the mountains, and provided electricity in 1947. Manbouxh and Nahr El Mot streams ran into the village in 1950, and they circulated the telephone from Brummana center.

A school for national education and civics was founded in 1946, after the village's school that kept on fulfilling its mission since 1888, but it closed in 1966. Today, there are two private schools in Jouret El-Ballout: Collège Louise Wegmann, with almost 780 students, & Valley International School, with 200 Students. In addition to this, there is the "Haniba'al" sports club in the village. Prominent among its citizens are Bishop George Aboujaoude, Bishop of Tripoli, and his brother General Samir Aboujaoude (RIP), former head of Lebanese Mobile Security Forces.



Bishop George Saouma Aboujaoude (Jouret El Ballout)



Bishops Roland & Bishop George Aboujaoude with his brothers



St Elias Church

جورة البلوط

المجتمع الحالي:

بدأت نواة المجتمع الحالي في العهد الإقطاعي والأرجح في مطلع القرن السابع عشر بعد تغلب القيسيين على اليمينيين وأم آل أبوجودة القرية من دير الحرف والغابة والمسقى وتقاطرت سائر العائلات المذكورة سابقاً من قرى مختلفة وبنوا لهم كنيسة على اسم مار الياس وأعيد بناؤها سنة ١٨٨٢-١٨٨٥ على أنقاض الكنيسة القديمة وبخلال أعمال البناء كانت القديس والإحتفالات تجرى في دار الميرقرب الكنيسة - لم يبقَ له أي أثر سوى غرفة خراب صغيرة على الأرجح أنه كان مطبخ (الست لميا).

تمّ تدشين الكنيسة الجديدة من قِبَل المطران الزغبى. في سنة ١٩٨٨ أعيدت زخرفة الكنيسة من الداخل وتعتبر من أجمل الكنائس المجاورة رغم صغرها.

أما السكان الحاليون فالزراعة البتية عندهم هواية لا احتراف، وأصبحت نسبة المتخصصين في صفوف الشباب عالية جداً كما أنّ الكثيرين امتنوا الصناعات كالنجارة والحداة والميكانيك وغيرها وهناك عدد اتبع مسلك التجارة ويمكن القول ان القرية في ازدهار وتقدم مطردين بفضل جهود ابنائها ونشاطهم. ولا ننكر ما كان لمهاجري القرية من فضل في مد خطوط الكهرباء سنة ١٩٤٧.

جورة البلوط والهجرة:

عندما تفشى ميكروب الهجرة في القرى اللبنانية أصاب جورة البلوط الحظ الأوفر منه إذ فاق عدد المهاجرين السكان الباقين وكثرت الحرب وخلت القرية من عنصر الشباب واختفت عائلات عديدة خصوصاً الذين سافروا الى افريقيا والبرازيل والأرجنتين ولم يبقَ أثر لتلك العائلات سوى تداول لأسمائهم عند المسنين عبر السنين.



بلدة من بلدات قضاء المتن الشمالي - محافظة جبل لبنان- استمدت تسميتها من موقعها الجغرافي، فهي جورة أي مكان منخفض محاطاً بالجبال العالية المحرّجة بغالبيتها من اشجار السنديان التي تعطي ثماراً يعرف بـ "البلوط" فكانت تسميتها "جورة البلوط".

موقعها:

خيّط بها هضبة دير مار شعيّا من الشرق وهضبة برمانا من الجنوب وقنابة برمانا من الغرب. وبلدة نابيه من الشمال. تمتدّ على مساحة ١٦٩ هكتاراً. وترتفع عن سطح البحر نحو ٦٤٠ متراً وتبعد عن العاصمة بيروت مسافة ٢٠ كلم تقريباً. يمكن الوصول إليها عبر سلوك طريق:

- نهر الموت- اتوستراد الرئيس اميل لحود السريع
- جورة البلوط
- المكلس - بيت مري- برمانا- جورة البلوط
- جل الديب- دير الصليب- نابيه- جورة البلوط

سكانها:

يبلغ عدد السكان المسجلين نحو ١٢٠٠ نسمة. اما لا يتجاوز عدد المقيمين فيها اليوم ٧٠٠ نسمة. كما يوجد في البلدة ١٧٠ مسكناً. أما عدد الناخبين المسجلين في لوائح الشطب حوالى ٨٠٠ ناخب يتوزعون تبعاً لأبرز العائلات: أبوجوده ١٠٪ ومن السكان الحاليين فهم حاج. تادروس. جيم وبشارة وغيرهم من عائلات خوري. الصايغ. أزنافوريان. شمعون. موصلي. واصاف. عواد. زيناتي. جبرائيل. سمعان وشعيّا.

وترتبط صلة القرابة والألفة جميع أفراد العائلات.

جورة في الموقع، لكنها قِمة في وصل لبنان بالعالم.

السلطات المحلية:

لا توجد بلدية في البلدة. وتنحصر السلطة المحلية بالمختار الذي يعاونه مجلس اختياري من ثلاثة اعضاء. وهي تابعة لبلدية برمانا.

المؤسسات التربوية:

تأسست في البلدة مدرسة رسمية منذ العام ١٩٤٦ لكنها اغلقت في العام ١٩٦٦. ومدرسة لوزير فغمان ويناهاز عدد طلابها الألف طالب. و مدرسة فالي انترناشونال سكول ويناهاز عدد طلابها ثلاثمائة طالب تقريبا. ويوجد في البلدة نادي هنيبعل الرياضي ولكنه غير ناشط حالياً.

ازدهارها الزراعي تاريخياً:

عرفت جورة البلوط بخصب ارضها وازدهرت فيها زراعة التوت بنوع خاص وكانت من أهم أسواق الحرير في لبنان وقد أصبح في القرية اربعة معامل للحرير، وازدهار هذه الزراعة دفع الأمراء اللمعيين بعدم السماح بشق طريق للعربات قصد حماية التوت من الغبار وخويلها من منطقة الجديدة عبر الدكوانة عين سعادة الى بيت مري وبرمانا. ثم انتقلت ملكية الأرض بعوامل الشراء والديون المترتبة على اللمعيين الى العائلات التي سكنتها وتآلف منها المجتمع الحالي ومن هذه العائلات ابوجودة

النشاطات الاقتصادية حالياً:

ترتكز الحياة الاقتصادية على الوظائف وبعض الأعمال السياحية نظراً لقرب البلدة من برمانا. ويوجد فيها نحو ٢٥ مؤسسة تجارية.

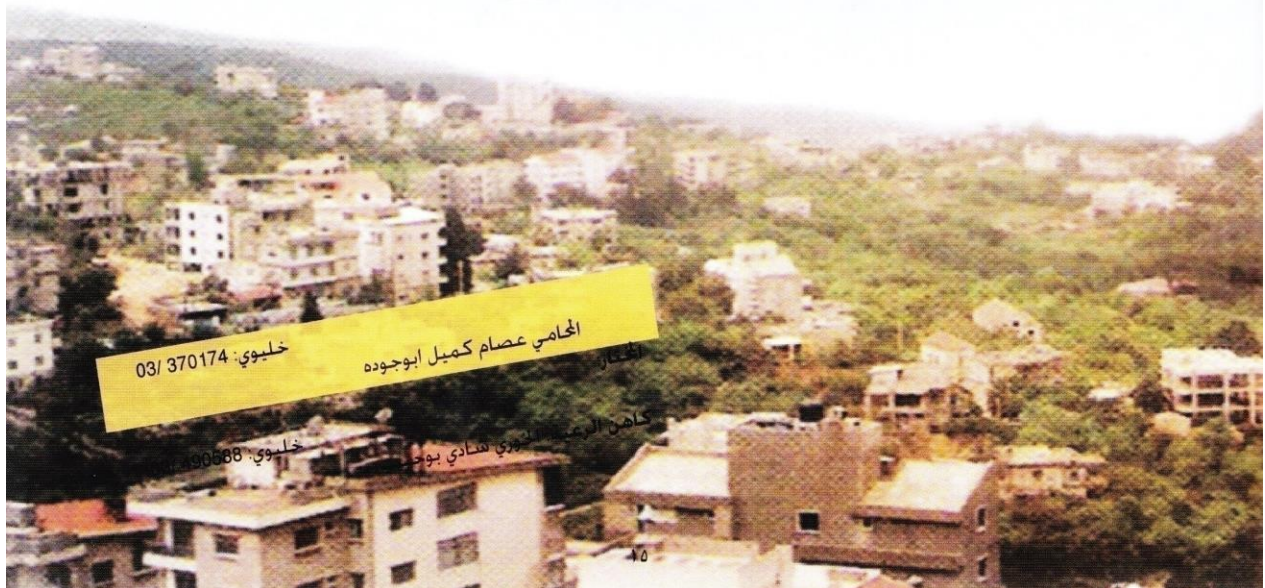
جورة البلوط والحرب العالمية الأولى:

لم تعان قرية من قرى لبنان ما عانتها جورة البلوط من تعسف العثمانيين وظلمهم وذلك يعود الى ازدهار القرية زراعياً. فالدولة العثمانية كانت تفرض ضريبة على كل زوج عمال. ويعني ذلك فدانين للفلاحة. وقد احصي قبل الحرب العالمية الأولى ١٦٠ زوج عمال. فازدهار الوضع الزراعي لفت انظار الجيش التركي الجائع فكان افراده يسطون على المزروعات كما أرهقوا الأهالي بضرائبهم المتواصلة. وقد خيم فريق منهم في محلة السهلات وقضوا على الأخضر واليابس. لم توضع الحرب العالمية اوزارها إلا وفقدت جورة البلوط الكثير من أبنائها تهجيراً وجوعاً ومرضاً. وكثرت في تلك الحقبة البطالة وحولت معظم ارض القرية الى بور بعد ازدهارها الزراعي.

العالم الأثرية:

على الرغم من أن تكوين البلدة حديث نسبياً. وجدت فيها آثار عدة تتمثل بالنواويس الحجرية والفخارية. وتعرف منطقة عرنتا في البلدة بأنها منطقة أثرية كانت فيها قلعة قديمة وبعض القبور الفينيقية والرومانية. ودلت أعمال التنقيب الى وجود أفران كانت تعمل على الحطب وتستخدم لصهر المعادن إبان العهد الفينيقي.

وإذا كانت جورة البلوط غير معروفة لدى العديد من اللبنانيين. فهي تشكل صلة لبنان بالعالم الخارجي عبر محطة جورة البلوط للأقمار الصناعية التي باشرت العمل في العام ١٩٨٧ ولا تزال حتى اليوم. وهي التي تنقل الى المشاهدين في كل أنحاء العالم صورة ما يجري في لبنان.



خليوي: 03/ 370174

الحامي عصام كميل ابوجوده

خليوي: 90868

كاهن الرعي النوري شادي بوجي

BKENAYA AND JAL EL DIB

On the brinks of the valley, which is based on Jal El Dib's plains, Bkenaya's scattered houses rose, to overlook the wonderful panoramic view of the sea and the shores. Skyscrapers and roads were built, and sea ports brought people closer from all continents. At night, the lights colored the dark, as if the sky with its stars is swimming on earth, until dawn and back to a routine morning and working day...

In 1830, Tannous Attieh Abou Jaoude from Maska emigrated to Bkenaya and built a house where buildings weren't numerous. Then, Tannous Younan Abou Jaoude, Chebli Kanaan Abou Jaoude, and Akl Nader Abou Jaoude followed him. They were the first to settle in that spot. Yet, they buried their deceased in Maska, until they built a church by the name of their patron St. Takla in 1871.

Back then, Jal El dib (Wolf Terrace) had only swamps and wolves running through its plains. People were afraid to spend the nights there, so they worked at day, and then went back to Bkenaya at night. And there, they planted olive trees, wild berries, and all kinds of vegetables.

After the Abillamahs took possession of Bkenaya and Jal El Dib at the end of the 19th century, they started planting wild berries in Jal El Dib and the Antelias plains, which were then planted with lemon trees. Bkenaya inhabitants started building homes for their families in the coast. And at the beginning of the 20th century, Jal El Dib became filled with people, all this facilitated by the Beirut-Tripoli road, and the water canal from Antelias.

Along with this emigration, many AbouJaoudes moved to live with Bkenaya's and Jal El dib's inhabitants and cooperated in their development.

In 1909, Mar Abda church was renewed, which was small at first. And in 1930, the inhabitants built St. Takla church in Jal El Dib.

In 1911, a school was built in Antelias with the help of Father Wassaf Abou Jaoude and Father Selwanos Abou Jaoude. In 1921, this school was transferred to Jal El Dib. Father Yaacoub Al Cabbouchi (Capuchin) had founded St. Francis School in 1919, and it was the core of a school that was later formed under the supervision of Capuchin priests.

من بلدنا جبل الديب

لفترة: «بل الذهب» لما هيلج بدودنا وآباؤنا من شرانق، واستخربوا من
حرير، وياعوا منه في سنة ١٩٠١، مثلاً، ما يعادل ٢٨٥٥ ليرة ذهب.

وماكنهم. بعد أن غرسوا التوت، وسقوا الحرير، وسيفوه أريواناً أحمر،
يتخلون عنه ليغرسوا أشجار الزيتون والموز والزيتون والتين والعنب والخروب،
وشتى أنواع الخضار... ويجففون... ويعسرون... ويدخرون، ولغدرات
الزمن، يتحسبون!

رادمم مع الاستطلاع، وشدهم السفر... وعادوا مثقلين: معرفة،
ونضوباً، ورقيق بش.

... وسادت العونة، وفانت الحجة، وعشش الإنجيل في القلوب، وتجلت
الإنسانية، وأخلص بعضهم لبعض، وعن مياش الوطن ذادوا...

وبعد أن كانوا شرعاً في الأرض التي استثمروها وأطلقوا عليها اسم:
«العودة»، ابتاعوها من أصحابها أبي اللبح وآل زلزل وأخذوا يبنون الكنائس
: فيعد «مار قلا» - بقتايا - ١٨٧١ بنوا «مار عياد» - بل الديب - ١٩٠٩، «مار
قلا» - بل الديب - ١٩٢٠ ومن ثم كنيسة القيامة، وكنيسة السيدة، وكنيسة
سيدة الساحل... فضلاً عن سيدة البئر وسيدة البحر...

... ويكبر القصر الوطني، وتغلو الداميكلا

وتوالى المدارس والأديرة والبنائيات، والبعض منها ينطع السحاب، وما هي
اليوم، وبعد مضي ١٧ عاماً على بناء المنزل الأول، شلاسق وشراس، كما
أبنائها والعمل.

«تدش، تدش، تدش» مدونيليت، تكتيب، وتصفيت، وسطقن بديريه، «تلتع
ومصارف، شركات، وسوبر ماركيتات... وتعم الخدمات، وتجارة مزدهرة،
أيما ازدهاراً

شركة مياه، ومركز هاتق جديد، يحملان اسمها!

وتشد الجمعيات والمؤسسات والترابطات الاجتماعية والعائلية والحزبية
الإنسان إلى أخيه الإنسان، وتزيد تمسكاً بوطنه...



Jal-El Dib

Father Yaacoub Al Cabbouchi also founded Deir Al Salib (Convent of the Cross), which included shelters, hospitals, and schools...

عدد السكان، ٢٨٠٠٠ نسمة تقريباً
عدد آل أبوجوده، حوالي ٤٠٠٠ نسمة
من أصل ٦٠٠٠ نسمة تقريباً من أهالي
جبل الديب بقتايا
عدد المنتسبين للرابطة، ٨٦٨ منتسب

زاهية، بلدتي، جبل الديب بقتايا، تلاً، سفحاً، سهلاً وشاطئاً!

بلدان متلاصقتان، متحابتان، لا تقسملان، واحدة، بجنابين: بقتايا،
وتعلم أيضاً مصيفاً، جبل الديب، وقد غدت مدينة على شاطئ البحر...

فيقتايا، التي تعني البيت الذي يكثر فيه القصب، أي القصبية... قد
استقبلت أول التازعين إليها من المشرق، ومن آل يوبودة، عام ١٨٢٠: طنوس
عطية، طنوس يونان، شيب كنعان، عقل نادر، ثم آخرون «إليها وإلى
بل الديب» ومن آل أبو يوبودة أيضاً: آل عطية، آل أبو عبد الله، آل رزق
الله، آل عنا، آل ديبان، آل أبو شاهين، آل أبو عيد، آل عازار، آل غصن،
آل مارون... وفي ما بعد آل الأسود الذين عرفوا بآل الحجل. وقد نزحوا إليها
من برمانا والكورة، ونزح إليها أيضاً آل نصار، وآل أبو مارون، وآل بجاني، وآل
هاشم، وآل حروق، وآل راغب وسواهم...

وبعد أن كانوا يدهنون مواضع في المسقى ابنتوا كنيسة مار قلا في بقتايا
عام ١٨٧١ وأخذوا، بزهد سمر، وإرادة فولاذية، يتعمقون، سعيًا، للقضاء على
الذئاب والتعابين، وتقتل السمخر، وقطع القزاز، وتجفيف التربة، ومزجها
برمل البحر، وسكبها جلالاً.

أما جبل الديب، التي كانوا يؤمنونها نهاراً ويتحاشون البيت فيها ليلاً، إلى
حين، خوفاً من أرنالوط وحيوانات مفترسة أو سامة، فقد عثبت: تلك الجلال
الصغيرة التي سرح فيها ذئاب، وانقطع دأيرها بمسرع آخر ذكب منها على
يد الياس رشيد، أبو يوبودة بعد نهاية الحرب العالمية الأولى... عثبت أيضاً،

بقننايسا

أندية رياضية تُعنى بحقل بسم الإنسان، وتبعد أمراً وأسقاماً، تُفتني - تو تدرون - عن مستشفيات.

بامعة، ومؤسسات تربية، ومتنديات أدبية، مريبات ومرثيون، ورجال دين وقانون، أسهموا في نهضة ثقافية وعلمية مرموقة.

مستشفيات، ومستوصفات خيرية، وسبيلات، وعبادات أُنشئت، على الوجه الأكمل، الما بات الإستشفائية والطوارئ.

كشاف الخبز الأزرق شعاعه، وزاده سموحاً وإباءً ...

مركز تاتوليتكي لنقل البشرى السارة، نشرأ واعلاماً، ورسالة وصدق، ونضامناً ... وفنّ ارشاد.

دير قنعة، ببارك سا علأ وبيلأ، وراحيات كرسن أنفسهم ملائكة رسة لكل مختلف عقلياً، وعابز، ومشوء ... ولنشئة أ بيال

سفارات، وقصص، اتخذت من بدش مقرأ لها، وبعثة بابوية، وتقنيات، ومستاديق إغاثة، ومنظمات، وبعثيات، في طليعتها رابطتنا الإنسانية، فضلاً عن مؤسستي الصليب الأحمر، وتارينا، وكلها، مثال الوعد والغيرة والحيّة.

بعد، مشبعة الصلح، في بل الديب - بقنايا اليوم، أربعة مراكز للمخائير، وبلدية ناشطة فاعلة يعود تاريخ تأسيسها الى ثلاثة أرباع القرن، يوم انضمام بل الديب عن شقيقتها، انطلياس.

عائلات، وتجمعات عائلية، تُنافس في أحويات نسائية، وزنابية، ورميانيات تدافع كلها من أجل خدمة الرب ونواحه الإنسان.

وفي بل الديب - بقنايا ييش من الشباب التامض المتفّ الذي سعى العلوم، واقتحم، عن بدارة، عوالم الطب والهندسة والقانون والتربية، فحلوا في الدين والإدارة، والأمن والجيش، كما برع الكثيرون في العولة وشتى التقنيات الحديثة ...

وبامعة آل أبو بودة التي رأت النور منذ عتد قرن، تمثل تطلعات أبناء العائلة وطمحهم، وتعمل لمزيد من نمّ الشمل، وشدّ الأواصر، وتضاعف تفعيل النجاة والأعمال التي يقبى بل الديب - بقنايا، وبلدات انتشارها، في لبنان، وسوريا، والأردن، والسلط في فلسطين، والمهجر، مواثبة لكل تقدم ونمو وازدهار.

مفتقرة، هائلة، عظامُ بدنا أبي نجم خير الله الزعبي، الذي منحه الأمير قديسه أبي النج، مآكم المنطقة آنذاك - منذ ٢٧٨ عاماً - لقب "أبو بودة"، لما كُتب عليه من سخاء المحبة، وحب الضيافة.

وبيزك سخاء النفس، والروح، وكل مكرمة إنسانية، ومأثرة وطنية، وسن منيح يأبئه الأعداء، من أبناء العائلة النجودية، وسائر العائلات الكريمة

في العطاء لدّة حقوق لدّة الأخذ!

في الاتحاد، وسفاء العلاقات بين الأخوة والأقرباء قوة أين منها أي قوة في النجاري محبةً وذكواً، علأ وفناً، وسيرة حياة، بودة وثقوث وإبداع ... وكل السعادة

والأسعى في كل هذا: أقربنا الى الآخر ... وإلى الله!

بلدية جل الديب بقنايا ، ٧١٢٠٦٤ - ٤/٧١٢٠٦٥

■ مخاتير جل الديب بقنايا ،

٠٢/٢٤٨٨٨ : اميل سمعان أبو جوده:

٠٢/٨٥٢٣٤ : جان ايلى أبو جوده:

٠٢/٤٠٧٧٧ : توفيق جورج أبو جوده:

٠٢/٢٢٧٤٦٨ : وجيه نخلة أبو جوده:

■ بيت الرعية:

٠٤/٧١٥٦٨ : جل الديب : الأب سيمون فضول

٠٤/٧١٧٦١ : بقنايا : الأب انطوان موسى

سيصدر في كل عدد نبذة عن بلدة أخرى من بلدات العائلة

Bkenaya

Selwanos hill:

The land on which "Saydit El Baher" (Lady of the Sea) monastery was built was the property of the St. Doumit monastery for Antonine monks. The late Father Elias Abou Jaoude from Deir El Harf had built it and called it "Saydit El Baher".

Father Selwanos Abou Jaoude from Maska became the Head Chief of the

monastery, so he completed what his ancestors had started. And for that, the hill was named after him, and is still known nowadays by “Hill of Selwanos”.

After 10 years of being the Head Chief of the monastery, Father Moussa Abou Jaoude from Jourat Al Ballout came in his place. He stayed in his position until Assaad Diban Abou Jaoude bought it in 1902 from the Head Chief of St. Doumit monastery. Then Assaad passed away during World War I, and his brother Najem Gerges Diban Abou Jaoude inherited him.

On the 25th of august, 1969, Father Yaacoub Al Cabbouchi bought it from the above mentioned Najem, and there he built a new monastery in its place.



Badih Aboujaoude
Al Jouda School:



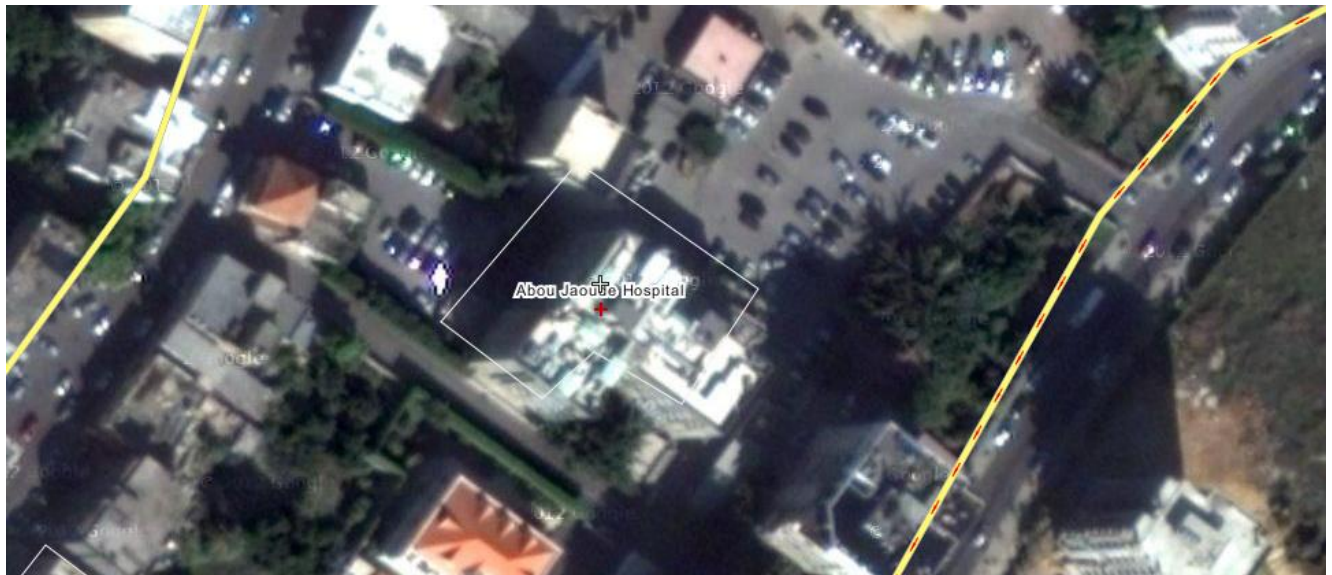
Michel Aboujaoude (Nahar Editor)

In 1959, Mr. Badih Semaan Abou Jaoude founded a summer school in Jal El Dib. In 1963, the school became Al Jouda College, offering cultural and social activities that reached across the community. It was known for starting a social movement, Al Jouda sporting club, a camping group, Al Jouda cultural orientation, and its free library, as well as the many educational classes held.

Abou Jaoude hospital:

In 1961, Dr. Farid Zard AbouJaoude formed Abou Jaoude hospital, which developed more and more to include 70 beds and where several medical therapies took place: gynecology, pediatrics, health, and surgery, with the help of specialized doctors.

Jal El Dib, at that time, had all the necessary civil requirements such as water, electricity, telephone cables, clubs, and cinemas...





ان النطاق البلدي العائد لبلدية «انطلياس - النقاش» تبلغ مساحته اكثر من خمسة كيلومترات مربعة، ويحدها شرقاً بلدة الرابية ومزهر والمجذوب وقرنة شهوان وبيت الشعار، غرباً بحر الأبيض المتوسط، شمالاً بلدة ضبيه وعوكر، وجنوباً بلدة جل الديب، وتبعد عن بيروت ٨ كلم.

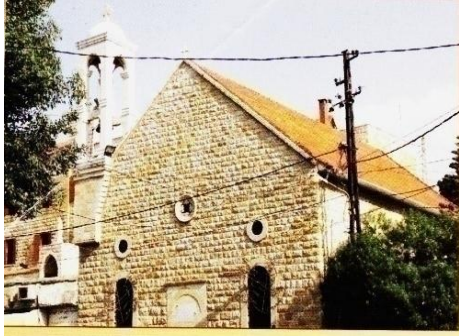
عدد سكانها حوالي ٣٥ ألف نسمة وعدد الناخبين فيها حوالي ٤٥٠٠ منتخب يمثلون مختلف الطوائف في البلدة.

يتألف مجلسها البلدي من ١٥ عضواً ومجلسها الاختياري من ٥ مختير.

تتميز انطلياس بمناخها المعتدل وتعلو عن البحر بأعلى نقاطها حوالي ١١٠ امتار، وكان سهل انطلياس يشتهر بانتاج أجود الموز والليمون والحمضيات على مختلف انواعها، وترتوي مناطق أنطلياس الزراعية من نبعي «الفوار والتتور» ومن ميزات هذه الينابيع انها لا تنضب أثناء فصل الصيف.

كما انها تتميز في تاريخ عريق وأهم مفاصله «عامية انطلياس» وانشائها الأول الذي يعود الى سنين عديدة قبل الميلاد. أما في التاريخ المعاصر فهي ملتقى للنشاطات الثقافية والسياسية والفنية والسياحية عبر جمعياتها المتنوعة ومطاعمها العديدة. ومن أبرز مشاهيرها في مجال الفن عائلة الرحباني ذات الشهرة العالمية.

البلد



تيدة عن تاريخ البلدة:

أوديت جبر، جولييات الخازن، مرسل طعمه، ماري سلهب، وروز الخازن.

- وأول هيئة عاملة لها ألفت كالتالي: سعدى طعمه رئيسة، ماري سلهب نائبة للرئيسة وأمانة للسرا، وروز الخازن أمانة للصندوق.
- فاض نهرها اول مرة سنة ١٩٠٥.
- ونضب فوارها اول مرة سنة ١٨٩٧.

- اول من زرع ليمونها فرح طعمه واسكندر الجاويش، واول من زرع موزها عبدالله فرح طعمه.

- اول صحافي منها خليل ابو جودة واصبح اول نائب ووزير.

- اول مدير منها في الدولة هو ادوار خطار ابو جودة.

- اول من اشتهر كشاعر من ابنائها، هوقبلان مكرزل.

- اول من أسس نادي انطلياس في مدرستها، فريد ابو فاضل، وهو اول من أسس جريدة اسبوعية لطلابها وفرقة رياضية ومكتبة للمطالعة فيها.

• اول من تعين شيخا في انطلياس هو الراهيم عساف الشويري في سنة ١٨٧٥.

• بلدية انطلياس الاولى تأسست سنة ١٩٠٥ وكانت تضم اليها جل الديب والزلقا وعمارة شلهوب والضبيه والتقاش.

• اول رئيس لبلديتها كان الأمير قيصر بي الممع مدير ناحية القاطع.

• أما الاعضاء لاول مجلس بلدي هم: الشيخ راشد الخازن، فرح الياس طعمه، ناصيف العدس (الشمالي) «انطلياس النقاش» واسكندر اسطفان عن «جل الديب»، وملحم هارون عن «عمارة شلهوب»، وسلوم نصار عن «الزلقا»، ومنصور عبود طعمه عن «الضبيه»، لأن هذه القرى كانت لا تزال تابعة لمشيخة انطلياس.

• اول جمعية خيرية نسائية تأسست فيها في ١٩٤٦/٦/٦ مؤسسيتها السيدات سعدى أرملة أسعد بشير طعمه، ماري فرح الله، ماليا يونس،

ZALKA



One of the first Zalka inhabitants was Ghabbous AbouJaoude, born in Maska in 1778. He lived in Zalka with his family at a time when the AbouJaoudes were settling in Bkenaya, and in both villages, the first chiefdom was formed.

Abou Nehmeh's family had emigrated from Ain Saadeh, from the Abou Nehmeh Abou Jaoudes family who moved from Maska to Ain Saadeh, where his family settled. Then they moved to Jourat Al Ballout, Amariyah, and Zalka...

From the Ghabbous family in Maska, was known Father Elias Ghabbous who came after Father Tanios and Father Gerges. He then spent the rest of his life in St. Chaaya monastery, Brummana. From Father Tanios' family: Father Bechara in Maska and Zalka, and Father Gerges in Zalka, as detailed in the family tree.

In 1870, they built their first church, where they gathered for prayers. Then, in 1925, they founded the church present nowadays.

من بلداتنا

يمتاز المتن الشمالي بتواجده القريب من العاصمة بيروت، وبكثرة المتعلمين فيه، وبالنشاطات السياسية والفكرية والعقائدية المتنوعة، كما تتواجد فيه دور العلم بأعداد كبيرة.

ويشغل حيزاً كبيراً في المجالات التجارية والصناعية، كما شغل في الماضي حيزاً في الإدارة والإمارة، زمن التتريك والعثمنة.

ويشمل العشرات من البلدات والقرى الكبرى منها والصغرى، مزروعة فيه، من أعالي جبل صنين حتى ساحل البحر.



سكانها:

شهدت البلدة ثورة عمرانية تسارعت وتيرتها في الثلاثين سنة الأخيرة، حتى أن عدد سكانها بلغ حدود الخمسين ألف نسمة نظراً لقربها من العاصمة وعلى ممر الدخال إلى بيروت والخارج منها إلى الجبل والشمال والبقاع.

تاريخها:

ورد إسم الزلقة في كتاب الدكتور أنيس فريحة «أسماء المدن والقرى اللبنانية» بما معناه في الأرامية: الضياء والنور، أو الوميض والشعاع، ربما يعود ذلك إلى طبيعة أرضها النحاسية. لكننا لم نقع على تفسير آخر لهذا النعت.

لكن المعنى الذي رافق «عمارة شلهوب» واضح ومعروف نسبة إلى الشخص الذي يحمل الإسم وعمارته التي أنشأ في المكان، فنسبت الدائرة المتواجدة فيها إلى إسمه. وقد يكون معناها التاريخي يدل على مساكن وبيوت وعمران. وعرفت سابقاً بتسميتين: الوطى أي الأرض المنخفضة، والسقي، نظراً إلى كثرة الرطوبة، والأرض المستنقعة حيث أن منسوب المياه يتدفق من الأعالي ويتخزن في مجالها.

كانت بلدة الزلقة- عمارة شلهوب منطقة زراعية من الباب الأول. ازدهرت فيها منتوجات

فبلدة الزلقة- عمارة شلهوب، من قرى المتن الشمالي، تحولت في مدى زمني قصير، إلى مدينة، من جراء الثورة العمرانية التي عرفتها في الثلاثين سنة الأخيرة.

تقع على بوابة بيروت الشمالية، وتُعد من بلدات ضواحي العاصمة، وأدخلت في التصنيف الذي أعدته الدولة اللبنانية في أوائل التسعينات من القرن الماضي في عداد «بيروت الكبرى».

حدودها:

شمالاً بلدة جل الديب وشرقاً بقنايا وبياقوت مع غرابية تداخل وتشابك الأراضي للبلدات الثلاث حتى أنك تكاد لا تميز بينها.

ويفصلها نهر الموت عن الجديدة جنوباً، كما يحدها البحر المتوسط غرباً على طول شاطئ يصل إلى حوالي ٧٠٠م، أقيم على مياهه مرفأ صغير لبواخر الغاز والمحروقات.

مساحتها:

تبلغ مساحة الزلقة- عمارة شلهوب حوالي ١٠,٨٠٠,٠٠٠ م^٢ (مليون وثمانماية ألف م.م) من حدود البحر غرباً إلى القن المرتفعة شرقاً على علو ٣٠٠م في أقصاها.

عمارة شلهوب



بلدية الزلقة- عمارة شلهوب

٠١/٨٩٣٢٤٣ - ٠١/٩٠٠٧٠٠

الليمون والحامض والمشمش والموز والقشطة
والنعب والتين والخضار على أنواعها.

ويجى أوساطها وأعاليتها نمت أشجار الزيتون
وأحراج الصنوبر والسنديان والعليق والبلان.

وكان الأهالي يزرعون التوت لتربية دودة
النز (الحريز) الذي عرفته بلادنا منذ القرون
الوسطى وما بعد، فكانت مزدهرة في تلك
الأيام.

وتستقي البلدة من مياه فوار انطلياس
وتستفيد من مرور ثلاث قنوات للري: العليا
والوسطى والسفلى ولكن معالم الطبيعة تغيرت،
ولم يكن من خضرة فيها، سوى واحات هنا
وهناك، وذلك عائد للهجرة العمرانية الواسعة
التي عرفتها المنطقة في أواسط الستينات من
القرن الماضي، واشتدت إبان الحرب الأهلية عام
١٩٧٥، ولا تزال ثورتها قائمة، ويخشى أن لا يبقى
معلم خضار إلا ما عزمته البلدية على الحفاظ
عليه ...

النشاط التجاري:

ازدهرت الزلقة بالنشاط التجاري الذي
عرفه سوقها، بعد صدور المراسيم بتصنيف
المناطق، فانقسمت الزلقة- عمارة شلهوب الى
أحياء سكنية تجارية- ومناطق صناعية.

ففي الأحياء السكنية والتجارية، ترى
شاهقات البناءات على طراز حديث، وبهندسة
جميلة الأشكال والتصاميم، وتشاهد هناك المحال
التجارية الراقية حيث تتسابق الشركات العالمية،
لإيجاد موطن لها، وكثرت بالتالي المطاعم
والمقاهي التي تجلب الزبائن والساافرين.

كما تأسست شركات سياحية أنشأت الفنادق
العصرية التي تضاهي فنادق العاصمة ذات
الخمس نجوم.

وتغزى موقع البلدة، من جراء سهر المجلس
البلدي على تطوير البنى التحتية، والفوقية
خصوصاً شبكة الطرقات حول البلدة ودخلها.

ما سهل الوصول إليها والخروج منها، صعوداً
الى الجبال على خط المتن السريع، أو توجهاً الى
العاصمة بيروت، أو الإتجاه شمالاً نحو طرابلس
الفيحاء.

وقد عمدت البلدية الى الإهتمام بالشأن
الأمني لأنه ضروري للحفاظ على المكتسبات
الأخرى التي تحققت، فزادت عديد رجال
الشرطة وسيرت الدوريات والحرس، الثابتة منها
والجواله، على مدار الساعة. ليل- نهار، مما
جعل المنطقة واحة أمان وسلام وإطمئنان.

كما ننوه بإهتمام البلدية بالشأن البيئي، إذ
نظمت مجرى نهر الموت، ومنعت المسالخ وعدم
رمي نفاياتها في المنطقة، وحفرت كافة مجاري
وأقتية مياه الشتاء. ونظمت أيضاً موضوع
النفايات المنزلية.

وأنشأت حدائق صغيرة في معظم الأحياء،
وشجرت العديد من الشوارع ووسعت الأرصفة
ووضعت مقاعد إسمنتية للمشاة والمتسوقين،
وهي بصدد إنشاء حديقة عامة وملاعب رياضية
وقاعات للإحتفالات المختلفة.

فازدهرت التجارة وكثر طلاب السكن،
وارتفعت البناءات من شواطئ البحر حتى
منحدرات ورؤوس التلال المرتفعة شرقاً والمشرقة،
في مشهد رومانسي جميل، على أفق المتوسط
وشاهقات أبنية بيروت، ومطارها الدولي حتى
خليج المعاملتين في جونه شمالاً.

وهذا ما سرّع في زيادة عدد السكان حتى
أصبحوا عشرات الألوف، في فترة زمنية
قصيرة.

المجهود الصناعي:

أما المناطق التي صنفت صناعية، فقد
توزعت شاطئاً ووسطاً. وكثرت فيها المعامل
والمصانع من شتى الأصناف والأنواع، وتنوعت
محلات أصحاب المهن اليدوية الحرة. ولعل
المنطقة الأهم في المجال الصناعي، تلك التي

تقع على ضفاف «نهر الموت»، التي تعود تسميته
الى زمن الحقبة الكنعانية الفينيقية، عندما كان
الكنعانيون الفينيقيون يطلقون أسماء ألتهتهم على
أنهر تجاورهم، منها: إله الموت، وهذا النهر هو
مسرى لسيول أمطار الشتاء.

حاول البعض تغيير الاسم في أوائل التسعينات
الى «نهر الحياة» لكن المحاولة لم تعش طويلاً،
وعاد الاسم الأصلي فغلب.

الوحدات التعليمية:

يتواجد في البلدة أربع وحدات تعليمية تستقبل
التلاميذ من الحضارة حتى الصفوف التكميلية
العليا، ومنها يتوجه الطلاب الى الجامعات
للتخصص:

١- الثانوية والتكميلية الرسمية.

٢- راهبات عبرين للعائلة المقدسة المارونيات.
وهي الأقدم في الزلقة إذ يعود تأسيسها الى
أواسط الأربعينات من القرن الماضي.

٣- معهد السان جورج التابع للمطراية.

٤- ودار الحضارة الخاص.

ومن غرائب الأمور، وبالرغم من وجود تلك
المراكز التعليمية الأربعة، فإن عدداً كبيراً من
أهالي البلدة يرسلون أولادهم للتعليم خارج
المنطقة!.

النوادي الرياضية:

يتواجد في البلدة عدد من النوادي الرياضية،
مارست نشاطات مختلفة، وفي مقدمتها «نادي
التضامن الرياضي» الذي حاز لسنوات على
بطولة لبنان في «كرة الطائرة» لكنه تراجع مع
توالي الأيام، وشاخ، فضعف نجمه وغاب.

وأنشئت نواد أخرى، كنادي المير لصاحبه
المرحوم طانيوس المير، ونادي شرف، الذي لا
يزال يمارس نشاطات متعددة، ونادي المختار
إيلي سلوم، الذي أقل أنواره.

عمارة شلهوب:

المختار جوزف فرجالله مسعود ٣/٨٤٣٨٩٣

المختار الياس يوسف المير ٣/٤٥٦٦٠٧

مكتب رعية مار جرجس عمارة شلهوب:

الكاهن حبيب نعيمة ٣/٣٤٨٤٦٤

الزلقة:

المختار اميل بولس ابوجوده ١/٨٩٣٦٦٦

المختار ايلي وديع سلوم ٣/٥٦٩٣٣٧

مكتب رعية السيدة-الزلقة: ١/٨٩٧٤٧٤

الكاهن بسم عدوان ٣/٢٩٨٩٦٩

الكاهن ايلي صفير ٣/٧١٧٩٣٩

A statement issued by the Maronite Archbishop of Cyprus on August 19, 1872, lists the names of contributors, from the Ghabbous and Abi Nehmeh families.

Zalka today is one of the most developed coastal villages with its skyscrapers, the modern wheels of industry, and a large population. The group's culture provides many schools: the National Education School, the Maronite Archbishopric of Cyprus, and the Sisters of Ebrine School ... Doctors, journalists, industrialists, educators and men of science are mentioned in the family tree.

FALOUGHA



In Aramaic, “Falja”, the Gap; Falougha squats at the bottom of “Jabal Al Kanisa”. On the mountain's slopes several houses rise, whereas the running water irrigates the entire village. Most Metn villages extend before Falougha, on the hilltops, overlooking the coast and the sea. At night, the lights meet with the rest of the neighboring ones, which cover the Metn entirely creating the most beautiful mountain views at night.

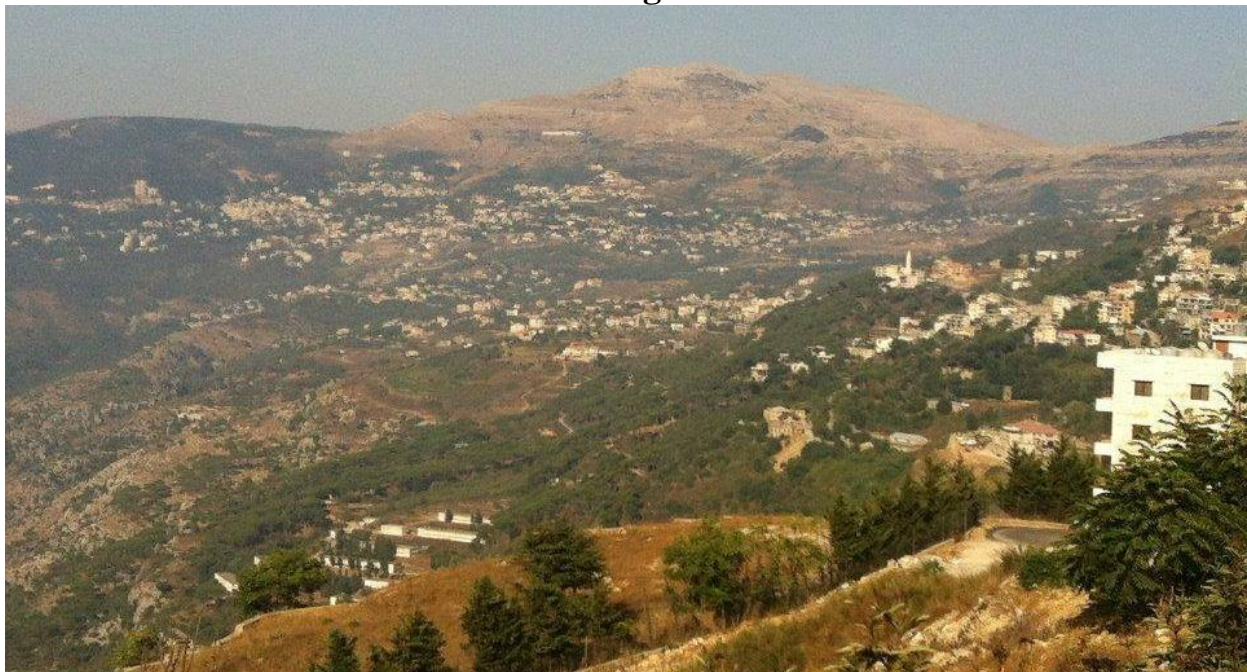
A few remnants of its old inhabitants were left, of which are “Caracalla's”, one of Rome's emperors, who built the Baalbek temples in 210. The Soha stream runs in Falougha, and many people nowadays benefit from this water in Lebanon and in

foreign countries due to its exportation. Moreover, the “Caracalla Bath Club” still has a few remnants left.

Some AbouJaoude emigrated to Falougha from Deir El Harf, Maska, Al Ghabeh, and Jourat Al Ballout. The inhabitants worked on the village’s development, of whom are the late Father Youssef AbouJaoude, who served the Parish for a long time, and the late Ibrahim Abou Jaoude, who was the mayor.



Falougha



من بلداتنا فالوفا

تريخ في سفح جبل الكنيسة، حيث ينضج،
قسطي معني لاسمها الارمي: "فلجة" وتنشأ في
رحابه هضاب ومنعطقات، تقوم عليها عمارات
البلدة الكثيفة وينحني عليها الجبل فيحتضنها
ويرويها بمياهه العذبة الصحيحة التي تتدفق في
كل نواحيها.

هذا إلى جانب العديد من الأطباء
والمحامين والمهندسين والكهنة
وأصحاب العلم والقلم. ونأتي على ذكر
الكاهن الجليل شكر الله أبوجودة الذي
خدم رعية فالوفا طيلة ٢٠ سنة بالتواضع
والإيمان.

كما ساهموا مع جميع عائلات فالوفا
من اخواننا الدروز أو المسيحيين على
نهضة البلدة حتى أصبحت في السبعينات
من أهم بلدات الإصطيفاف في منطقة
المتن الأعلى.

إلى هذه البلدة الوداعة، لجأ البعض
من آل أبوجودة أواخر سنة ١٧٠٠م.
نازحين من دير الحرف والمسقى والغابة
والجورة فتكونت فيها فروعها الحالية
المفصلة على الأشجار العائلية.

وساهم أبناؤها في ازدهار البلدة
ومنهم مؤخراً المرحوم الخوري يوسف
أبوجودة الذي خدم الرعية مدة طويلة
والمرحوم ابراهيم أبوجودة الذي رأس
البلدية وعمل على تحسين البلدة والسيد
انطون أبوجودة حيث بقي حوالي ٥٠ عاماً
مختاراً للبلدة.

وتنتشر امامها معظم قرى المتن
الأعلى، على القمم، وإلى جانب الأوداء
فيمتد النظر حتى الساحل فالبحر.

لا تحفظ من آثار السكن الأول فيها
سوى القليل، ومنه أثر لكركلا «أحد
أباطرة الرومان» الذي انشأ هياكل بعلبك
وشاد رواقها الكبير حوالي عام ٢١٠م.
وقد وجد في المكان الذي تتبع منه عين
الصحة الشهيرة، ولعله وضع هناك تيمناً
بالأمبراطور الذي شيد أيضاً في روما
«حمامات كركلا» التي لا تزال آثارها
قائمة.

البلدية: الرئيس سمير غانم
المختار: جريس أبوديوان
الرعية: الخوري خليل سميا



AIN SAADEH

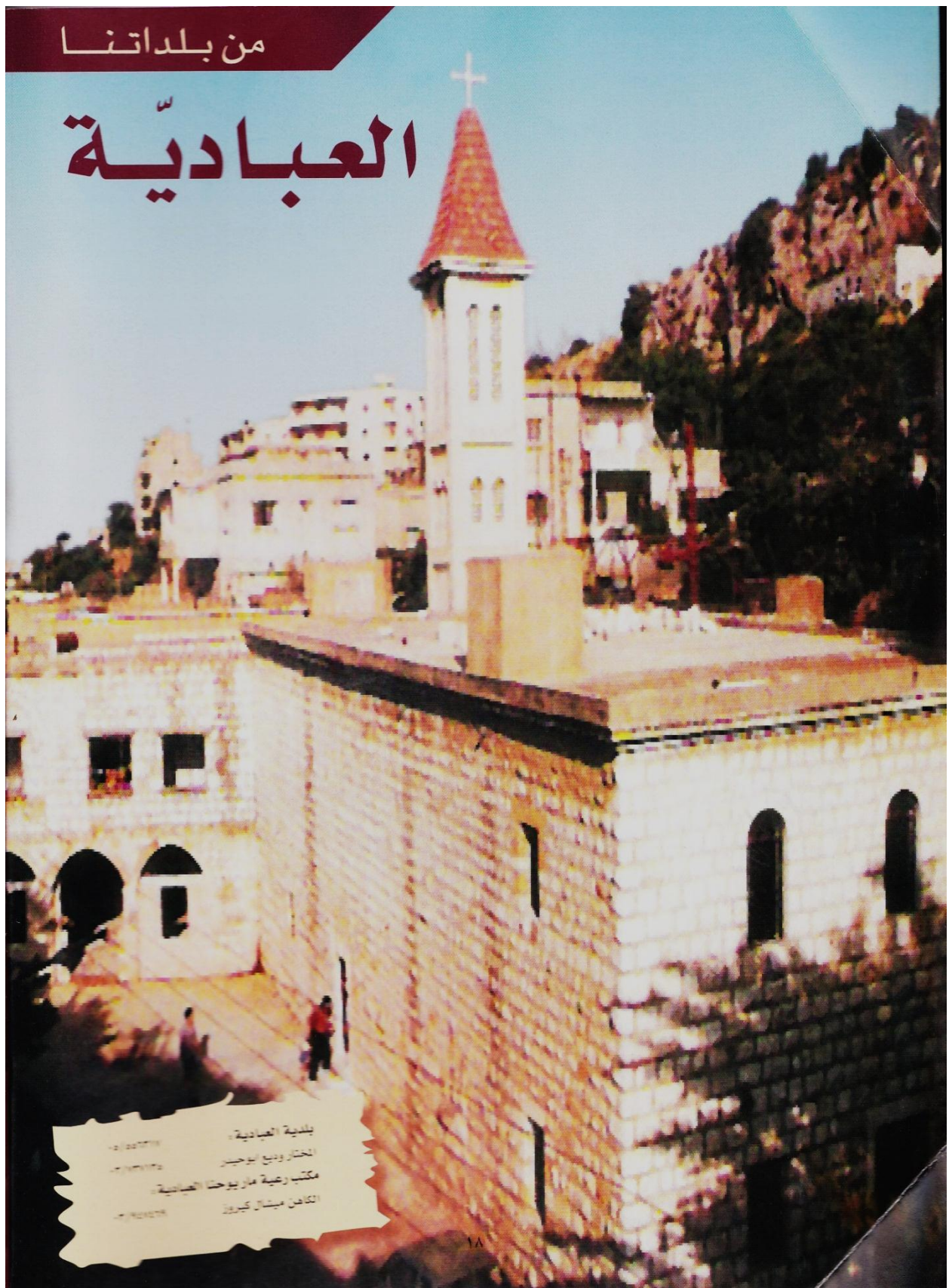
Also called “Ain Al Barida”, was a bunch of small farms belonging to the St. John monastery (“Al Kalaa”) for Antonine monks. The Abou Nehmeh family emigrated to this village from Maska, and of whom many descended to Jourat Al Ballout, to Al Amariyah, and then to Zalka the two families Abou Nehmeh and Salloum.

The Abou Aoun family descended from the AbouJaoude as follows: Sassine Antoine descended from Ghosn Abou Jaoude from Kherbat Al Adas, and married Najem Khairallah AbouJaoude’s widow from Maska, and gave birth to their son Daher. She fought with her first husband’s family for heritage, and left with her husband Sassine and her son to Ain Saadeh, where they worked as partners. They kept the family name Abou Aoun with pride and courage, although they knew that their origin is Abou Jaoude. Two family trees were formed from the same mother.



من بلداتنا

العبادية



بلدية العبادية
الختار وديع البوحيدر
مكتب رعية مار يوحنا العبادية
التكاهن ميشال كيرون

١٨

**تقع بلدة العبادية في قضاء
بعيدا - محافظة جبل لبنان
وهي من كبريات البلدات في المتن
الأعلى، يبلغ عدد سكانها اثني
عشر ألف نسمة، تبعد عن بيروت
١٤ كيلومتر، مدخلها الرئيسي
الطريق الدولي عاريا - شويت -
العبادية.**

**اشتقت كلمة العبادية من
السريانية نسبة للعباد والنسك
الذين أموها من جميع الطوائف.**

••• جغرافياً:

تقع العبادية وخارجها على منحدر جبل
شالقي، يحدها جنوباً نهر الجمعاني الذي
يصل بين املاك العبادية وبيت مري، ويمتد
جنوباً وتتصل بالطريق الدولي في محلة المشرح
قريباً وتدعى الآن (ضهور العبادية) ومحطة
يحدون في محلة تلتيتي، يقدر مشاع البلدة
بشترات الكيلومترات، المشجرة بالسنديان
والصنوبر الجوي والبري والأحراج الكثيفة،
وترتفع العبادية عن سطح البحر ما بين مئتي
متر في الوادي والـ ألف وخمسين متراً في أعلى
ضهور البلدة.

تقسم العبادية الى ثلاثة أقسام: القسم
القبلي المعروف بمشاع البلدة وحقولها
وساتيتها الخصبة الخضراء، والقسم
الوسط وهو البلدة التي يخرقها الشارع
الرئيسي التجاري وهو يشكل سوق البلدة
والبلدات المجاورة، والقسم الثالث فهو معروف
بضهور العبادية ويقع على شمال طريق الشام
بين عاليه ويحدون.

••• عمرانياً:

بنت معظم بيوت العبادية من الحجر
الصخري وهي متقاربة ومتلاصقة أحياناً
كما هي معظم بلدات لبنان.

في وسط البلدة هناك ميدان آل أبو عز
الدين، أما ضهور العبادية التي كانت مشهورة
بكرومها تحولت في الستينات الى مصيف
جميل وأول من باشر بالبناء الدكتور ابراهيم
حبيب وتلاه السيد ايليا فارس سعد ابوجودة
والسيد بدر ابوجودة والحاج حسين العويني
«رئيس الوزراء سابقاً» ومن ثم اختارها
الأمرء والحكام العرب وكبار الشخصيات
العربية مركزاً لإصطيافهم المختار والمميز
لما تتمتع به من مناظر خلابة ولقربها من
بيروت (١٧ كلم)، فضلاً عن انها متوسط
بلدتي عاليه ومحطة بجمدون وقد بنى الشاعر
نزار قباني فيلا جميلة في تلة الزهار، ومؤخراً
أصبح البيت النموذجي الصيني الذي بناه
أحد أفراد الجالية الصينية مركزاً سياحياً
لزائري البلدة.

••• عائلاًتها:

من عائلات العبادية الكرام عائلة ابوجودة
التي اتت وسكنت تلك الربوع منذ أكثر من
مئتي سنة، البعض من أبنائها نزحوا من
دير الحرف والبعض الآخر من جورة البلوط
وتعاونوا مع العائلات الأخرى سلامة - كساب
- ابو عاصي - العيلي - ابو حبيب - سعد -
عيد النور - ابو عز الدين - النجار - العنداري
- زهر - ابو حمزه - بركة - نجد - السلطان،
ومن المفارقات ان عائلتي ماضي وتابت يحمله
مسيحيون ودروزاً، وفي البلدة عدد من دور
العبادة بالكنايس: مار يوحنا - مار بطرس -
مار الياس ومار جرجس، وخلوتين لآل رشيد
ولآل فرج.

••• سكان البلدة:

يبلغ عدد سكان العبادية ١٢ ألف نسمة
وقد انجبت العبادية شخصيات مرموقة
منذ القدم، نجم بك أبو عز الدين، محمد
بك أبو عز الدين، الوزير فؤاد النجار، فارس
سعد ابوجودة ويوسف سعد ابوجودة، النائب
ايليا فارس سعد ابوجودة أحد مؤسسي

البنك اللبناني للتجارة أول بنك لبناني
برأسمال لبناني، الدكتور يوسف سلامة
رئيس بلدية سابق، الدكتور اسكندر سعد
الدكتور ابراهيم حبيب والسفير الدكتور حليم
ابوعز الدين وجان فارس سعد ابوجودة أحد
مؤسسي البنك اللبناني للتجارة وقد شغل
رئيس المجلس الأعلى الماروني، حامل وسام
الإستحقاق اللبناني والعديد من الأوسمة
الفرنسية والبرازيلية وميدالية من غرفة
التجارة والصناعة والسيد بدر سعد ابوجودة
أحد مؤسسي البنك اللبناني للتجارة واحد
أصحاب شركة الضمان اللبنانية ومديرها
العام وهي أول شركة تأمين لبنانية تأسست
في لبنان، هذا فضلاً عن الجامعيين أصحاب
الإختصاص من أطباء ومهندسين وادباء
ورجال أعمال واقتصاد.

لقد أنجبت العبادية شاعر الزجل اللبناني
محمد سلطان (١٩١٩-١٩٤٩) والذي كان
يقول الزجل مع الشعراء خليل سمعان الفغالي
(جد صباح) من بدادون والياس الفران من
رشميا ومنصور الغز والمطرب يوسف مكارم،
كما أنجبت العبادية أمهر الخطاطين فهد
العنداري خطاط الجمهورية اللبنانية الذي
كتب النشيد الوطني اللبناني على حبة الأرز.

••• الإنتاج الزراعي:

اشتهرت العبادية بخضارها وفاكهتها
ولاسيما العنب والزيتون والصنوبر. تأسست
أول جمعية تعاونية زراعية في لبنان بجهود
المهندسين حليم النجار وفؤاد النجار وقيمت
فيها سنوياً معارض زراعية. وفي سنة ١٩٤٤
افتتح الشيخ بشارة الخوري رئيس الجمهورية
آنذاك المعرض الزراعي بحضور العديد من
الوزراء والنواب والسفراء وقد عرض من
انتاج البلدة يومها يقطينة بلغ وزنها (٢٣ كلغ)
وعنقود عنب (٢٦٠٠ غرام) ورأس البندورة
(١٤٠٠ غرام) ومن الطرائف كان يُختتم
المعرض بسباق للحمير المزركشة وتكون جائزة
الحمار الرابع كيس من الشعير.



Ebadieh Above; Jouret el Ballout below



بيت الدين

قضاء الشوف



إن الرجل الأول الذي وطئ أرض بيت الدين من أبناء عائلتنا كان إغناطيوس واصاف فارس أبو نصر أبوجوده من بلدة دير الحرف. وقد تم ذلك في عهد الأمير بشير ما بين عامي ١٨٢٠ و ١٨٢٥. وقد كان أجدادنا في تعاون وثيق ودؤوب ومستمر مع الأمير بشير الشهابي الكبير وقد نالوا ثقته الغالية واحترامه وتقديره على مرّ الأيام والسنين. إلا أن ما برز وجمع بين أبنائها جميعاً وأنسابهم الكرام في معاصر بيت الدين هو الأصالة والرفعة والإباء والمروءة.



وكيف نذكر بيت الدين ولا نعود ولو قليلاً وجزئياً الى تاريخ هذه البلدة العريقة وموقعها الجغرافي. بيت الدين كلمة أصلها "ديانا" آلهة الصيد عند السكان الأقدمين من الفينيقيين. ومعناها بالسريانية دار الحكم. تبعد عن بيروت مسافة ٤٠ كيلومتراً وتعلو عن سطح البحر من ٨٠٠ الى ١٠٠٠ م. أما التفاوت في الإرتفاع فنتاج عن كونها مبنية على تلة متفرعة الى هضاب. وهي لوحة جمالية طبيعية رائعة.

ومن عمق التاريخ، نشير الى أن الأمير بشير الشهابي الكبير كان قد اقترن بالأميرة شمس وهي أميرة ثرية من أميرات عائلته من حاصبيا، فاشترى بيت الدين واتخذها مسكناً له ولزوجته. ولما آل اليه الحكم أنشأ فيها القصور الخمسة. وجرّ اليها مياه الصفا والقاع والفوار. ومن هذه القصور بنى الأمير قصر بيت الدين وبقي

منذ بناءه وحتى نفيه الى مالطا مقره ومقر حكومته زهاء نصف قرن من العام ١٧٩٢ وحتى العام ١٨٤٠. وحالياً هو مقر صيفي لرئاسة الجمهورية اللبنانية وموقع سياحي بارز في لبنان والعالم. ومن هذه القصور قصر الأمير قاسم وهو من الآثار استعملته فرقة الدراكون التركية من ١٨٦٠ الى ١٩١٨. وقصر الأمير خليل هدمه رستم باشا وبني مكانه سجنًا ضخماً لم يزل قائماً لتاريخه، وقصر الأمير أمين وقصر الست وقد جعله الأمير بشير مصيفاً له ولحرمه ثم اشتراه المطران بطرس البستاني عام ١٨٦٦ من الست حسن جيهان وهو المقر الصيفي لأبرشية صيدا المارونية - كرسي بيت الدين. وقد تغنى كبار الشعراء والمفكرين بقصر بيت الدين ومنهم المعلم الكبير منصور أبي رزق حيث ورد في قصيدة له:

كم فيك من درس ومن تلقين
تغني المفكر عن دروس سنين
فيفيض منك الوحي فيض معين

"قصر الشهابي قصر بيت الدين
يقف التصور عند مجدك لمحة
ولكم يحوم على جمالك شاعر

هذا، ويبقى لال ابوجوده في بيت الدين وعبر التاريخ الإنتماء الى عائلتهم العريقة والى بلدتهم التاريخية، إنتماء في بعده العائلي والحضاري والوطني والثقافي والإنساني. وقد أثبتوا ذلك في عراقاتهم ونبيلهم وكرمهم واستقلاليتهم فكان انتماءهم لعائلتهم وبلدتهم ووطنهم يشرف الإنسان أينما وجد وفي أي موقع كان.

ومن عائلات بيت الدين نذكر أيضاً عائلة الخوري ولحود وكرم وجم وروكز ولبس وعبد النور وفرح وأبي نادر وزيدان وأبو خير ومراد وغياض وبيطار وديب ويونس وسعادة وحاتم وشاهين ومنصور وأبي خليل وناهض وبيشاره وبو سعدي وعازار وبيسواهم.

وببقى الإيمان مترسخاً في أصالتهم يمارسونه في كنيستهم التاريخية التي بناها الأمير بشير الشهابي الكبير وحملت اسم القديس مارون ولا زالت لتاريخه شامخة بشفاعته وهي على مرأى من كنيسة سيدة الخلاص حيث المقر الصيفي لأبرشية صيدا المارونية.

ولا يخفى على احد أن بيت الدين مركز قضاء الشوف تكملها القصور وتغمرها الطبيعة بحلتها

الخضراء. وإذا أردنا أن نصفها فنقول على الفور إنها عاصمة الجبل وأرض التاريخ والثقافة والحضارة. حيث كانت عرين الأمير بشير الشهابي الكبير ومقرراً عاماً له ولحكومة لبنان في عهد المتصرفية.

وإذا كنا قد ذكرنا بعض المعالم التاريخية لبيت الدين، فللدلالة على سمو هذه البلدة الشامخة التي حضنت عائلة أبوجوده فأعطتهم وأعطاها فكانت أمهم الحنون وأرضهم الحبيبة.

أخذنا عن أجدادنا البطولة والعفة ويأخذ عنا أحفادنا العزة والكرامة.

الى أبناء عائلتنا أينما وجدوا في لبنان والمهجر المحبة والتقدير ليبقوا دائماً رسل حق وإيمان.

الحامي أسعد إدمون أبوجوده



رئيس البلدية:	طوني عازار	الخليوي: 03/ 654321 – 05/ 500023
المختار:	صبيح شاهين	الهاتف: 05/ 500018
رعية مار مارون:	الكاهن رمون عيد	الخليوي: 03/ 213177



Aboujaoude Solidarity 1947

IN THE TIMES OF OUR ANCESTORS



Family bonds were strong. Meetings were held at every occasion between the families AbouJaoude, Abou Sleiman, Moukarzel, and Waked, in Mtein, Deir El Harf, Maska, Al Ghabeh, or Jourat Al Ballout in order to solve any problem, to defend any oppressed person, and sometimes to take revenge... (It was normal back in those days).

Hanna Beik Abou Saab, back then, used to prove his love and respect to his family by his actions. Many stories had been told in Btedine in front of the Board of Directors, which he headed, and in Brummana in front of Princes Abillamah.

Those blood related families were always in cooperation and solidarity, especially the AbouJaoudes in funerals, festivals, and in occasions that call for gatherings. A lot was told about those gatherings and meetings, which add up to the ancestors' good understanding and efforts.



IN OUR TIMES

That same spirit still pulls the family together. In July 1937, the family gathered in Deir El Harf for a meeting in which they chose Khalil Abou Jaoude as the family deputy in Mount Lebanon. He won, since everybody joined hands and worked hard for it. He was one of the boldest, most sincere deputies at the service of his country.

He won three times, and served as Minister of Post, Telegraph, and Telephone.

However, this solidarity didn't last long, and many started blaming the leaders for their inability to regroup the family as one solid unit. Nevertheless, politics changed, and people depended on their scientific and economical education, so the family members were busy improving those qualities, until they raised the family's rank once again.



Old Time Gatherings



MP and Minister Khalil Aboujaoude





Maska 1960's



ABOUJAOUDE FAMILY ASSOCIATIONS

On 19 March, 1862, The Abou Jaoude family gathered in the house of Father Ibrahim AbouJaoude's son, Sheikh Yaacoub, in Al Ghabeh. He was delegated the Family Public Affairs Management, with the help of one member from each village in the mountain and the coast. He worked hard until he passed away in 1909, when all this hard work stopped, since it was somehow limited.

In 1913, those efforts were renewed by the notable efforts of Selim Beik Shaker AbouJaoude, and the "Al Jouda General Assembly" was formed, which included family members from both the mountain & the coast. In World War I (1914-1918), this assembly stopped its mission.

In 1906, the St. George Charity Assembly was formed, then stopped in 1914, then appeared again in 1928, when many of the family members joined it, but then it stopped again in 1940.



In 1946, a final attempt was made in order to create an assembly that joins all the AbouJaoude family and its branches: Zeeni, Abou Sleiman, Abou Saab, Moukarzel, and Waked... However, this assembly didn't work out. At that time,

another one was being formed in Boston, USA - the “General Assembly of the Great Family”, which didn’t live long either. In 1962, “The Renaissance Association of Metn” was formed in Maska and Al Ghabeh, and it worked for AbouJaoude family interests. Its Board of Directors was founded in 1967. It was this final assembly that underwent an amendment for its laws and regulations, and then was changed to: “Al Abou Jaoude Family Organization in Lebanon & Abroad”. It initiated its activities in 1969.

The Family Association has had a resurgence recently, thanks to the guiding hand and generosity of its President, William Zard, honorary Consul and family patriarch, who has generously supported many initiatives and activities at his own expense.



Hon. William Zard, President of Aboujaoude Association, with Bishops Roland and George Aboujaoude



William Zard, Charbel Semaan, Metran Roland



Annual Dinner hosted by William Zard for Family at Easter



من اليمين: الدكتور هادي أبوجوده - المهندس سمير أبوجوده - المهندس هادي أبوجوده - المحامي بسام أبو جوده - السيدة هانيا أبوجوده
السيد ريمون أبوجوده - الرئيس وليم زرد أبو جوده - المهندس جان أبو جوده - الدكتور جوزف أبو جوده - السيد ميشال أبو جوده
المحامي رستم أبو جوده - المحامي اسعد أبو جوده

أما الشباب الذين حاولوا السير في السعي إلى التقدم بهذه العائلة، لا سيما بعد إختيار هوائك الكتل والتنظيم العائلي، جاءت مساعيهم في أوائل عام ١٩٦٧ بانتخاب مجلس إدارة جديد سمي بالمجلس التحضيري، ومن هيئة هضرة قوامها الموسيقور رولان أبوجوده والسيد شكرالله زرد أبوجوده وجان سعد أبوجوده. من أهم مهماتهم تعديل القانون وأصبح منذ ذلك الحين اسم الرابطة:

«جامعة آل أبوجوده في الوطن والمهجر»

تحت رقم ٤٨٨/أد تاريخ ١٦ تشرين الأول ١٩٦٨

برئاسة السيد ادمون غالب أبوجوده.

■ الهيئة التحضيرية:

الياس الخوري أبو جوده	، نائباً للرئيس
شفيق فرسان أبو جوده	، مديراً مسؤولاً
البيير يوسف أبو جوده	، أميناً لشر
بولس شكرالله أبوجوده	، أميناً للصندوق
شوميط عقل أبو جوده	، محاسباً

■ المستشارون:

الاستاذ جوزف نعيم أبو جوده
المحامي سامي طانوس أبو جوده
الاستاذ انوار زرد أبو جوده
شفيق عقل أبو جوده
فيليكس جان أبو جوده

نبذة تاريخية لجامعة آل أبوجوده:

«في ١٩ آذار ١٨٦٢، اجتمعت عائلة أبو جوده في بيت الشيخ يعقوب ابن الخوري ابراهيم في الغابة، وقررت إليه تدبير شؤون العائلة يعاونه شخص من كل بلدة في الجبل والساحل. فقام بمهمته حق قيام إلى أن وافته المنية سنة ١٩٠٩ فتوقف مع وفاته هذا الجهد».

وفي العام ١٩١٢، تجددت هذه الجهود بهمة الوجه سليم بك شاكر أبو جوده، فتألفت جمعية باسم «الجمعية الجودية» إلا أنها لم تعش طويلاً فقد توفقت مع الحرب العالمية الأولى.

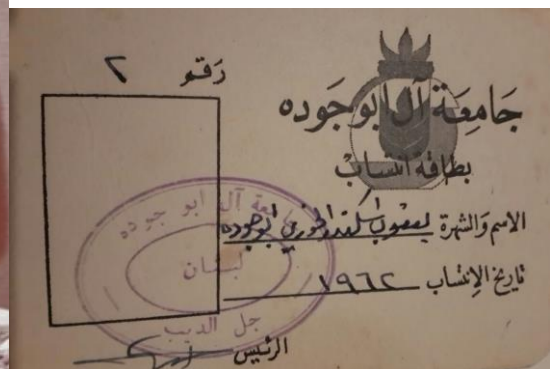
وفي حقبة ما بعد ١٩٢٥ سُجل للشباب المناضل يومها «النائب والوزير خليل أبوجوده مساهمته من خلال الصحافة بتعميم اسم العائلة على هوية اغلبية أبناء العائلة، لرأس لجنة العائلة عام ١٩٤٧ نزولاً عند إصرار المجتمعين من العائلة وأقاربهم وتوقف العمل بها بعد فترة».

وفي عام ١٩٦٢ إستحصل بعض أبناء العائلة على علم وخبر تحت اسم «رابطة النهضة المتنبيه» برئاسة السيد البيير يوسف حنا أبوجوده.

Last but not least, we ask God to bless our family association, and help it achieve its desired mission in the family and in Lebanese society.



Our Maronite Patriarch Bishara El-Rahi, Blessing the Aboujaoude family



“Khalo” Edmond (+Sonya) Aboujaoude



Family Association



Family Dinner – Brother Tony Leading



Dissenting Voice- Not all the history that Father Boulos Abou Jaoude wrote is exactly correct: Bohemond I died in 1111 and Bohemond II died in 1131. He had only one daughter, Constance who married Raymond de Poitiers and had a son, Bohemond III... So technically the family should be a descendant of Raymond de Poitiers. Bohemond VII never had any kids... (Anon.)

Response: Bohemond VII never had any Kids from his Norman wife. It was when he disappeared in Tula & married locally that our ancestors were born.

Postscript:

In recent times, under the leadership of a young energetic Maskawite, Charbel Semaan Aboujaoude, the family union has been strengthened and expanded in Lebanon and Abroad. Our Aboujaoude reunions in Lebanon host several thousand visitors. His energy is also reaching Aboujaoudes in Syria, Jordan, Africa, the Americas and elsewhere.

In Ghabeh, the dynamic Philanthropy of Pierre Michel Aboujaoude has changed the town, rebuilt a magnificent St Joseph's church, and given us all a lesson in love of family.



ABOU JAOUDE PICNIC 2005



Charbel Aboujaoude



Deir EL Harf Aboujaoude Reunion



تتشرف جامعة ال ابو جودة بدعوتكم للمشاركة في
بطولة القرى والبلدات الابو جودة في طاولة الزهر (فرنجية)
القرى المشاركة هي

- (جل الديب - بقتايا - انطلياس - الزلقة - الفنار - جورة البلوط - فالوفا - المسقى - الغابة - دير الحرف - العبادية - بيت الدين - بكفيا - قب الياس - الفرزل)
و ذلك يوم الاحد الواقع في 23 اذار 2014 الساعة العاشرة في قاعة مار تقلا- بقتايا -
يحق للبلدة المشاركة بخمسة اشخاص بالغين فقط
التسجيل للاسماء الزامي في جامعة ال ابو جودة
رسم التسجيل 10000 ل ل - عشرة الاف ليرة لبنانية
للاستعلام والتسجيل - 04715016 او 04711579



A Sample of the Aboujaoude Association Civic activities – Backgammon Tournament Organized by Charbel Semaan Aboujaoude





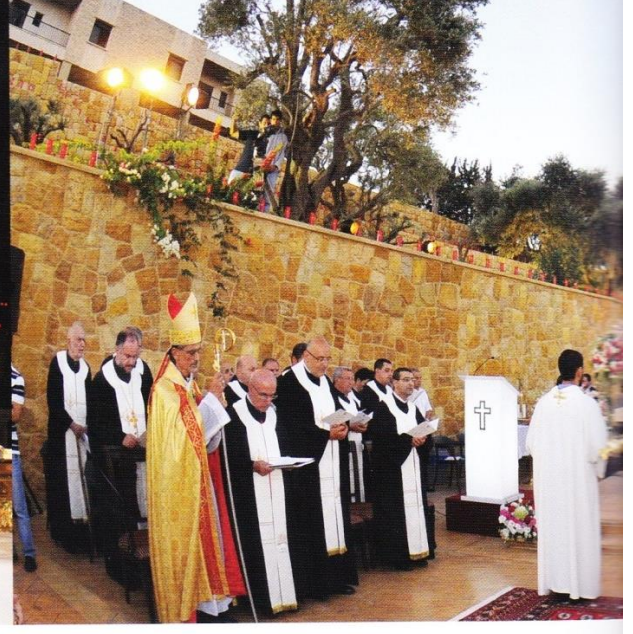
بلدة الغابة

كنيسة ماريوسف



دشنت بلدة الغابة يوم الأحد ١٩
آب ٢٠١٢ المجمع الرعوي الجديد
لكنيسة مار يوسف وجاء احتفال
التدشين ليتوج مسيرة بناء استمرت
سنتين وكان بنتيجتها أن أنجز تحسين
الشكل الخارجي للكنيسة وجوارها
وبناء المجمع الذي يشمل صالة رئيسية
كبرى وصالة جانبية مع مكاتب للإدارة
وصالة اجتماعات وساحة جديدة
للكنيسة يزينها صليب معدني بطول
أحد عشر متراً.





فأجاب أن الله عودني أن يعطيني بسعة وأنا آخذ من يده لأعطي الآخرين بنفس السعة. هكذا أنت ايها الأخ الحبيب بيار، بحسب تعاليم الرب اكتملت مواصفاتك في المحبة و العطاء و بذل الذات من أجل الغير بدون حساب، وأصريت على بناء بيت للرب و للناس ليجمعوا و يتآلفوا، و على صورة نفسك البهية أشدت البناء جميلاً وبهياً... ٦٦

سيادة المطران جورج بوجودة

” ليذكر الرب جميع تقديماتك و ليعطك على حسب قلبك. بهذا الدعاء تتوجه إلى السيد بيار ميشال أبوجودة بمناسة تدشين المجمع الرعوي في رعية مار يوسف الغاية. و إننا نشارك البناء الرعية و بناتها الفرح و الصلاة في هذه المناسبة المباركة... ٦٦

سيادة المطران كميل زيدان

” عدوى مباركة من مار يوسف. لا شك في أن الحياة الرعوية مرشحة للتبدل نحو الافضل في رعية مار يوسف الغاية بنتيجة العمل الجلل الذي حققه العزيز بيار ميشال أبوجودة، الذي اختصر الزمن في ما اقدم عليه من مكرمة بحيث تجلت التنقلة النوعية

و بالمناسبة احتفل سيادة المطران كميل زيدان بقداس إلهي حضره سيادة المطران رولان أبوجودة النائب البطريركي السابق عملاً غبطة أيينا البطريرك، سيادة المطران جورج بوجودة، سيادة المطران يوسف بشارة و سيادة المطران مارون (ناصر) الجميل مع لفيف من الكهنة و الرهبان و الراهبات، كما و شارك في القداس أبناء الرعية و أصدقائهم الذين فاق عددهم الألف.

بعد القداس تلي الرقيم البطريركي الموجه من غبطة أيينا بطريرك مار بشارة بطرس الراعي لهذه المناسبة وقد شمل مركته الرسولية السيد بيار ميشال أبوجودة الذي، بمحبته الوصوفة، أقام المجمع الجديد ليصير معلماً مميزاً في الأبرشية.

و مما جاء أيضاً في كلمات التي أرسلت بهذه المناسبة:

”...أيها النسيب العزيز بيار، إنك لن تضاهي بسخائك سخاء الرب عليك، هو الذي قال فليضيء نوركم للناس ليروا أعمالكم الصالحة فيمجدوا أباكم

الذي في السموات. ٦٦

سيادة المطران

رولان أبوجودة النائب البطريركي العام سابقاً

” قيل لشخص كريم، انت مسرف في عطائك،



بشكل يستحق التقدير ويجدر التوقف عنده... ٦٦
سيادة المطران مارون (ناصر) الجميل

٩٩ في مناسبة يغلب عليها العطاء على ما سواه
من الأمور، يسرنا ان نقدر غالياً تضحيات نسيبنا
بيار ميشال أبوجودة وقد أجاد بتحمّله بناء المجمع
الرعوي لكنيسة مار يوسف الغابة، بعد أن سبق له
وقام بترميمها... ٦٦

رئيس جامعة آل ابوجودة، ولیم زرد أبوجودة

يعود تاريخ بناء كنيسة مار يوسف الغابة إلى العام ١٨٦٢
حيث استشهد أمامها بانيها الخوري ابراهيم أبوجودة في
أحداث تلك الأيام. وجاء تدشين المجمع الرعوي سنة ٢٠١٢ مع
حلول ذكرى اليوبيل الـ ١٥٠ لبناء الكنيسة، فيكون الباني الأول
قد أهدى بلده هيكلاً للرب أحيا الرعية ١٥٠ عاماً بالإيمان و
المحبة و اليوم يأتي المجمع الرعوي عهداً متجدداً لعمر جديد
يزينه إيمان أكبر ومحبة أعظم.

لجنة الوقف



Old Saint Joseph



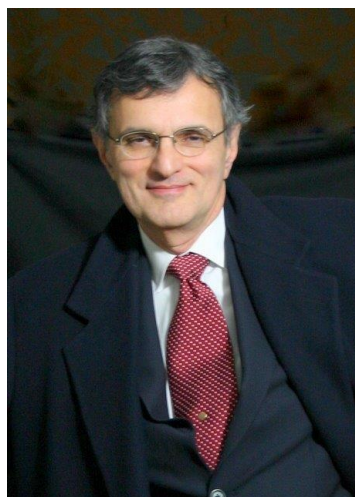
New St Joseph

US ABOUJAOUDES

The Aboujaoude clan in the USA has been here for over a century.

The Largest section is in the Buffalo/Niagara Falls area, although you couldn't tell from the family names. Given the amusing loose immigration system of the old days, people stepping off the boat would be asked their name for registration. Now, if you came from a village of Aboujaoudes, you normally didn't introduce yourself as George Aboujaoude... in the village, you would be George Elias, or George Roffle, if your dad was Elias or Roffle. And so it was, with Buffalo now hosting a large numbers of Roffles and Eliases, as well as Anthonys and others.

Aunt Rose, “Khalto” of Badih, was the first to host the new wave starting with Badih. Her son Dale Magee is a prominent doctor in Massachusets and recently held senior public office as the Health Comissioner of the city of Worcester. Mark Roffle is a prominent businessman and also an aficiando of Aboujaoude family history, as was Abe Elias.



Dale Magee



Rose Magee



Nan, Barb & Mark Roffle

The Buffalo Elias and Roffle Branch descend from Raji son of Roufail Makhoul Rustum Abu Nader from Maska (Kherbet). Raji, whose daughter Nasibi married Butros Toubia and whose clan now covers Maska and the US, also had many children: Uncle Buck (William) (who enjoyed calling me and Abdlallah ibn Najla “Camel Jockeys” ☺), Aunt Rose (the current family Matriarch), Mary, George, Elias (head of Elias Family in Niagara Falls), Roffle (head of Roffle branch, with kids Mark, Ray, Rosana and others), Joseph (died in War) & Butros.

Aboujaoudes in Buffalo fondly remember Uncle Badih, and his Bailey Avenue headquarters for family and friends newly landed. Farid's Children started there, Kamal still there, Therese in Rochester, Elie in NJ, Khalil in Florida and Jaoude in New Hampshire.

Other associated subclans, like the Booradis from Jouret EL Ballout, spread out to Dunkirk and other parts of Western New York State and New Jersey.

New Hampshire has Maskawite Jaoude, and Dr Dani Aboujaoude from Falougha. Many from Falougha are in Pennsylvania, including Gabi and Ibrahim Aboujaoude and their families.

Deir el Harf sent Jean and Jeanette to Buffalo, and Pierre Elias Bohemond to Pennsylvanis, Pierre reclaiming the ancestral name.

Ghabeh sent contingents to Connecticut (Elie Youssef AJ), Texas (Michel Abdo), Montreal & Toronto (Joseph Nassib, Naila Michel), NJ (Fadi Chafic) and Toufic Fersan's kids in Florida.

Other Aboujaoudes went to Akron and Youngstown, then still not rusted. Among the first was Yousef Boujaoude from Maska. Dr Salim Semaan and Elie Sami started in Akron. Dr Salim is now in Indiana, while his brother Edward is a distinguished Eye Specialist in Delaware.

Others still went to Connecticut, and the Jowdy clan there is well represented in law and politics. The Jowdys, from Abadie, include City Treasurer Dan Jowdy, and Jim (Jamil) and his lawyer kids. A visit to the Church festival in Danbury looks like a Jowdy reunion, with the kitchen staffed by Jowdy ladies, and the booths and food manned by the Jowdy men, who also sponsor most of the displays.

A California contingent also established a base in LA and surroundings for the Jaudes, including Maskawite Karim, Anotinette and her kids. Karim's son Carlos is in Texas, along with Roger Bishara, Riad Elias Naoum and his kids, while Eddy Bishara is in Oklahoma.

The Jourat Sawma sub-clan settled in Cincinnati, where Vince Sawma hosted all new comers, including myself. Other Sawmas went to Niagara Falls.

Sleiman Aboujaoude left Maska (after dispensing with a vagabond across the mountain) to Detroit, and his children went back to Maska during WWI- their children (including my wife) are now back in the US in New Jersey.

The multiplicity of spellings (Abujawdeh, Aboujaoude, Jowdy, Jaoude, Jaude, Boujaoude) launched a joke: our family does not name our kids until they have started going to school: if they are “A” students, we call them Aboujaoude; “B” students, Boujaoude; anything less gets a Jawdy and other derivatives ☺.

The later immigrants have spread across the US, and a web search shows about 600 families all over. Our annual reunion in New Jersey, Hosted by Karime and Eva Abujawdeh, draws about 150 members every year, and growing.



NAME	ARRIVED	LAST PLACE OF RESIDENCE / BIRTH PLACE	SHIP NAME
 Boorady, Norman	1954	N Y	Atlantic
 Boorady, Edna Alberta	1947	Dunkirk N Y	Saturnia
 Boorady, Norman	1952	New York	Queen Of Bermuda
 Boorady, Norman A	1954	NY	170
 Boorady, Appaud	1947	N/A	Marine Jumper





PATRIARCAT MARONITE D'ANTIOCHE
ET DE TOUT L'ORIENT
BEKKEKE - LIBAN

Saint Michel Karam

Deemane, August 14, 2010

Dear Sam and Karime Abou Jaoude ,
And All Abou Jaoude Family and Friends,

Our relative and spiritual son, Sharbel Abou Jaoude, President of Maska Club, handed to me the two leaflets distributed about your annual "picnic" and reunion in Edison, New Jersey. Two days of fun and family-meeting all friends and building new friendships.

I am taking advantage of Sharbel's visit to your side to send you with him, upon his suggestion, this message of greetings, congratulations and wishes.

1. First, may I greet each and every one of you, as if I were greeting you here, in Lebanon , the way I have greeted all Abou Jaoudes and Friends who came to our last "picnic" on August 1, 2010. It was a successful gathering and a real family reunion. The new event was that we greeted a good number of our relatives who joined us from the mount of "Houran" in Syria. They came by buses to be with the "big family" and visit Dayr El-Harf where our reunion took place and from where their ancestors had left for the mount of Houran, in world war one, looking for food , especially , for wheat, cereals, vegetables and the like. Chatting with them and knowing about their life and situation was really exciting.
2. Second, I congratulate you on organizing such reunions which helps all of you to come together and to get to know one another. This will strengthen your relationship as members of the same family and, as you say in your leaflet, build new friendships. Hence, you will have more solidarity among you, more support and assistance . Remember also the words of the Psalm : *"See how good and how pleasing it is for brothers to be living together in harmony"* (Ps. 133,1) .
3. Third, I wish you all of you, a very successful gathering, "picnic", barbecue, reunion, call it whatever you want, but do not forget that Christ has said: *"For where two or three are come together in my name , there am I among them"* . Leave a room for him in your homes, a place in your hearts, have him accompany you in your fun, trips, and various activities. He will make your reunion non successful, more pleasing and more spiritual.

I will be joining you in spirit and prayer, and hope that you will be joining us the same way. God bless the Abou jaoude Family Reunion. God be with you all . God love you-!

+ Roland Aboujaoude
+Roland Aboujaoude

نيو جيرسي الولايات المتحدة الأمريكية



اللقاء السنوي ٢٠١٢ لأفراد العائلة المغتربين في الولايات المتحدة الأمريكية...

هذا اللقاء الشامل الذي تدعى اليه أفراد عائلة آل أبوجودة وأصدقائهم في الولايات المتحدة الأمريكية. صادف هذا العام ٢٠١٢ في مدينة «نيو جيرسي» حيث امضوا يومهم الرائع في ربوع الطبيعة الخضراء...

وجامعتهم «آل أبوجودة» في لبنان تتمنى لهم أن يتحدوا ويتعاونوا أينما كانوا في دول الاغتراب لمواجهة المخاطر والتحديات التي تواجههم كما تواجهنا نحن، من أعداء لبنان وأعداء نجاح مغتريبه.

شكر خاص من الهيئة الادارية للسيد سليم سامي أبوجودة لجهوده لجمع العائلة في الولايات المتحدة الامريكية.

وإننا نأمل بفتح فروع لجامعة آل أبوجودة في دول الانتشار للتسيق والتعاون في ما بيننا...

وعقبال كل عام!!



٥٤ | الفلسفة

NAME	ARRIVED	LAST PLACE OF RESIDENCE / BIRTH PLACE	SHIP NAME
① Bourady, Abbrond	1912	Dunkirk, N.Y.	Majestic (1890)
① Bourady, Tamer	1912	Dunkirk, N.Y.	Majestic (1890)

Picnic New Jersey USA 2012

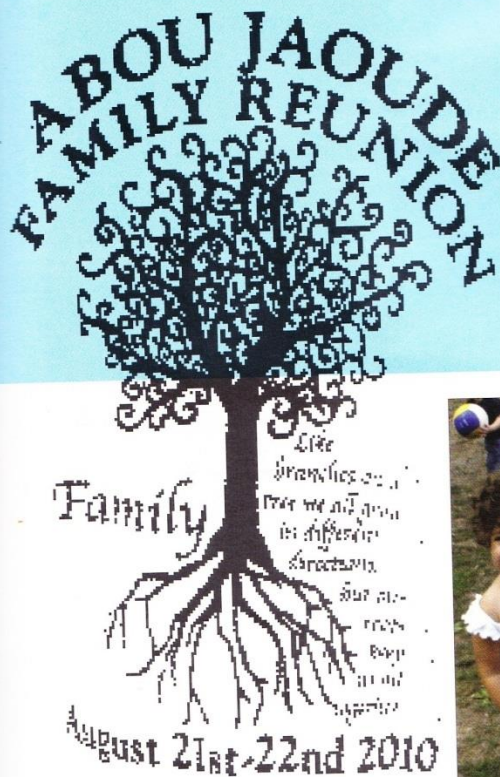
This year 2012 marked a great event that gathered Abou Jaoude family members and their friends in New Jersey, USA, where they spent wonderful moments in the nature!

Abou Jaoude Family Office in Lebanon wishes them unity and cooperation, always, wherever they are in the USA, and it looks forward to opening branches in foreign countries to keep strong bonds between all the family members living abroad!

Special Thanks for Mr. Salim Sami
Abou Jaoudeh

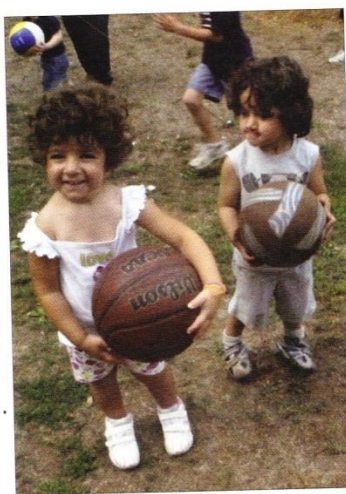


كما في لبنان كذلك في الولايات المتحدة الاميركية

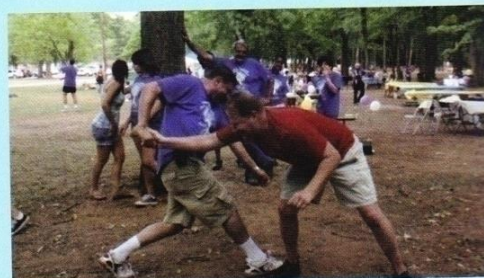
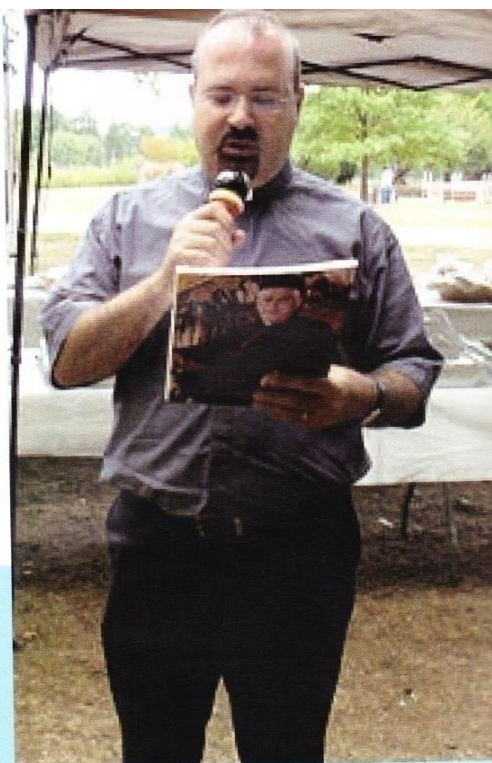


Many Abou Jaoude relatives in the USA have worked together for the preparations of the Edison New Jersey picnic, which was held on August 21st and 22nd, 2010.

It was a very successful picnic that managed to gather many Abou Jaoudes in the USA. Special thanks to Charbel Semaan Abou Jaoude, who came up with the idea and contributed in most of the planning and the work, inspired by the Lebanese Abou Jaoude picnic of Deir El Harf.



NAME	ARRIVED	LAST PLACE OF RESIDENCE / BIRTH PLACE	SHIP NAME
Bourady, Abbrond	1912	Dunkirk, N.Y.	Majestic (1890)
Bourady, Tamer	1912	Dunkirk, N.Y.	Majestic (1890)



نحوب العالم ونعود، كالنحلة الدوؤب، المعسال، الى وطننا الحبيب لبنان!!





2013 Reunion Merrill Park, Iselin, NJ

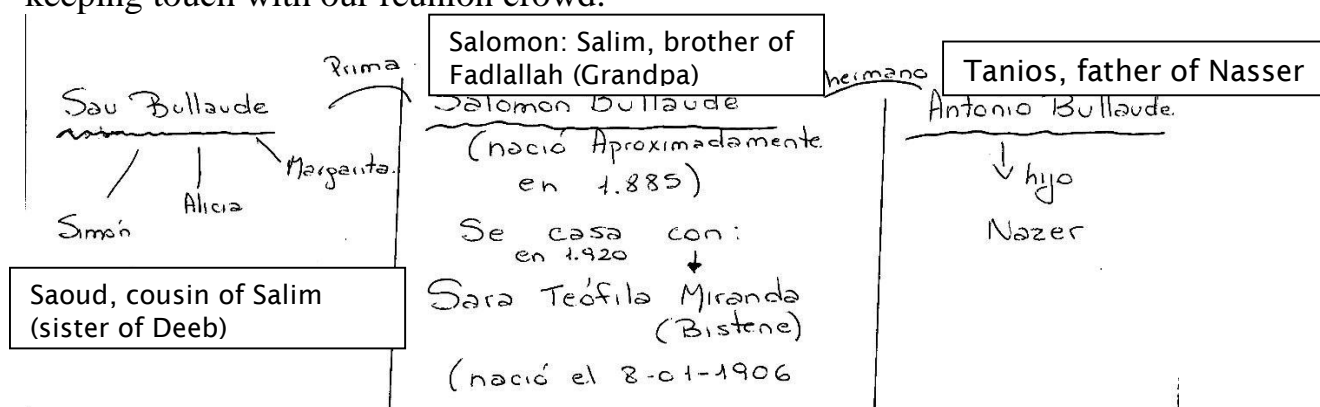


Bohemond Embelms – County of Tripoli; De Hauteville

ABOUJAUDE DIASPORA

The immigration from Lebanon, driven originally by Turkish troubles, disease and war famines, continued unabated and expanded during the recent conflicts.

In South America, Brazil and Argentina have a large contingent. Khater and Salim left Maska to Argentina, and Nasser tagged along. Their first base in Mendoza in the Andes later spread to Buenos Aires and elsewhere. Those “Bullaude” still have a fond place for Maska in their heart, and we enjoyed reconnecting with them. Eduardo Bullaude had a senior military post before he passed away. His sisters Marta Rosa (with son Eduardo) and Marie Adele (with son Julio (Khater)) welcomed us like lost family on our Argentine visit, showing us old stereo-visual pictures of the old days with their father Khater. The many Bullaudes there are reconnecting, Facebook their tool and ally, distance their enemy. The Brazil AbiJaude are also numerous, many of them now immigrating to the US, and keeping touch with our reunion crowd.



Right: Ariel Bullaude, Grandson of Salim, in Mendoza; Middle: Arthur Abijaude, grandson of Youssef (from Zalka), in Brazil. Left: Khater in Argentina 1958



Many went to Central America. Costa-Rica had the Romanos branch (some of whom went back to Lebanon, their children now in the US), and we have met a few Cuban Bullaude's visiting NJ. Columbia has a sizable team, as does Venezuela (Isla Margerita, from Ghabeh).

The European contingent is also numerous, with many in London, Paris and Amsterdam. In Paris are Emile's kids Raymond and Richard, Amin's kids Elie and Gabi, and Albert's kids George and Tony. In London is Alexi son of Ayyoub, and George son of Fawzi with sisters Nada and Naila. In Holland is Pierre Farah.

Australia hosts a small group in Sydney, while Jordan, Palestine & Syria have several Aboujaoude villages, distant relatives from two centuries' exile. Recent news indicated an Ismail Abujawdeh died in Gaza!!

And Africa has many old immigrants, in Ghana, Ivory Coast (some returned, like George Eid), now getting in touch (Facebook being the marvelous tool it is – look up the Aboujaoude Family page).

Anywhere you go, you will find the Aboujaoude's, holding the family name up high, like our ancestor Prince Bohemond, **"Always Seeking the Impossible"**.



Mendoza, Argentina -Imagine Nasser drinking there ☺



Salim Ibrahim Ghosn in Argentina- kids Yousef, Ibrahim, Enrique (Henry)



Marta Rosa (left) & Marie Adele (seated) Khater, Buenos Aires-Julio (middle)



Jordan Aboujaoudes





Issa Abujudeh (Jordan)



Ariel Bullaude (Argentina)



Medwam El-Judeh (Syria)



Heitor Abijaude (Brazil)



Eduardo Abijaude (Brazil)



Peter Jaoude (Quebec)



Pamela Abijaude (Brazil)



Samir Abijaude (Brazil)



Valeria Bullaude (Arg.)

Jowdy family in Danbury..



Jim (Jamil) & Jackie Jowdy, family Patriarch and Matriarch (86 & 85 resp.)



Janet Hudak, right, greets Matt Curran, her nephew, at the Jowdy Gathering in the Lebanese-American Club in Danbury, Nov. 25, 2010; Ken Jowdy with Tiger Woods!; Linda Jowdy; Alex Jowdy

DANBURY - If you come to one Jowdy family Thanksgiving gathering, you'll want to come back year after year. That's the assessment of a Jowdy matriarch, [Jackie Jowdy](#), 85, as she and her husband Jim's extended family of 109 gathered Thursday at the Lebanon-American Club in Danbury for their annual get-together. "It's a wonderful thing being in this family," Jackie Jowdy said. "Every year we have more and more family members, more and more friends. "We look forward to Thanksgiving so much," she said.

The annual gatherings started out decades ago at relatives' homes, explained [Ray Asmar](#), who is married to Jim's sister, Joan. He married into the Jowdy family in 1956. "About 25 years ago, the family had grown so large, we started coming here," Asmar said as he sat in the main club room. "My mother-in-law has 34 grandchildren. If you know someone who has no place to go on Thanksgiving, you bring them along."

The Jowdy family has deep roots in the Danbury community, and the extended family is spread far and wide. Family members arrived for the Thanksgiving dinner from Florida, Massachusetts, Nevada, California, North Carolina -- the list of states goes on and on. Many years, an aunt or uncle from Beirut, Lebanon, will fly in, but not this year, said [Jeffrey Jowdy](#), Jackie and Jim's youngest son, an attorney in the law firm [Jowdy & Jowdy](#).

"I've been coming to these gatherings as long as I can remember," said [David Curran](#), 20, the son of [Joyce Jowdy Curran](#), who organizes the yearly fete. "It's my grandfather Jim and his siblings and all the family tree down," noted David Curran, who came in from Boston for the event. "It's pretty cool, a lot of fun." Joyce Curran started organizing the extended family gathering at the Lebanon-American Club as a way to continue the warmth of her childhood, she said. "I remember Sundays on the breezeway at my grandmother's house," Joyce Curran said. "I was the first born of Mom and Dad's children, so it was me and all these adults in the family at first. It was wonderful."

Everyone pitches in at the yearly Thanksgiving gatherings, bringing everything from pies and sweet potatoes to Lebanese lamb kibbeh and Syrian bread. "My Aunt Margaret (Essa), Dad's sister, arrived from North Carolina with 20 pounds of Syrian bread in a suitcase," Joyce Curran laughed. "It started out as five pounds one year, then grew to 10 pounds, and up," she related. "She used to bring it in a garment bag." Margaret Essa said the recipe she used was one of her mother Estelle's. "My father, Nassib Jowdy, would get a 25-pound bag of flour, and he would stoke the woodstove while mother made and baked Syrian bread from it for our family," Essa recalled. Margaret's brother and Joan's father, Jim Jowdy, happily watched the extended family mill about on Thursday with a twinkle in his eye. "These gatherings grew from my family's," he said. "There were four boys and four girls. We come together every year now, thankful for The Lord and each other."

The Jowdy family has played a significant role in Danbury's business and cultural life for decades. Many years ago, Nassib Jowdy started Jowdy Furs, which supplied the fur for the hat factories for which the city was famous. James Jowdy started his business career at Jowdy Furs, and over the years he had an import-export business with warehouses throughout the city. Others in the Jowdy clan have become successful in business, too. And on Thanksgiving day every year, the Jowdys all come together for their special event.



Ed Jowdy



Jim Jowdy



Jeffrey Jowdy



Joe Jowdy



John Jowdy



Daniel Jowdy, Danbury Treasurer



Dick Jowdy



Jessica Jowdy



Kayla Jowdy



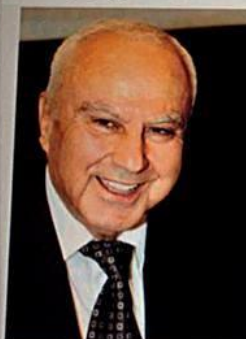
Kathleen Jowdy

ELLIS ISLAND RECORDS: <http://www.libertyellisfoundation.org/passenger-result>

NAME	ARRIVED	LAST PLACE OF RESIDENCE / BIRTH PLACE	SHIP NAME
 Jowdy, James	1948	USA	Pan American Airways, Inc.
 Jowdy, Frank J	1944	U S	Tongariro
 Jowdy, Nemer	1947	Lebanon	Marine Carp
 Jowdy, Sadella R	1945	N/A	Caribia
 Jowdy, Julia	1955	N/A	F-Bhba
 Jowdy, Marjorie	1957	U S A	Constitution
 Jowdy, James J	1954	N/A	Ph Ldr
 Jowdy, Morad	1935	N/A	Byron
 Jowdy, Jacqueline Helmar	1950	U S A	Hk 171
 Jowdy, Amil	1952	U S A	Jonah E. Kelley
 Jowdy, Avril	1950	U S A	Pan American Airways
 Jowdy, Amil	1952	N/A	The Flying Tiger Line
 Jowdy, Atty	1952	N/A	Pah *
 Jowdy, James Joseph	1949	USA	Pan American Airways
 Jowdy, Nancy	1957	U S A	Constitution
 Jowdy, Jolene	1957	U S A	Constitution
 Jowdy, Albert	1954	No Carolina	Ocean Monarch
 Jowdy, James J	1956	N/A	Maiquetia
 Jowdy, Lorraine Ellis	1952	N Jersey U S A	Pan American Airways
 Jowdy, James	1955	N/A	1031 V
 Jowdy, Frank	1952	U S	Yucatan
 Jowdy, Edward Joseph	1950	N/A	N-88847
 Jowdy, Edward Joseph	1955	N/A	Trans World Airlilnes, Inc 7105-
 Jowdy, Florence	1952	U S	Yucatan
 Jowdy, Frank	1944	United States	Nc 18611
 Jowdy, James J	1955	N/A	Pan American World Airways Inc
Jowdy, Randall	1957	U S A	Constitution
Jowdy, Nick	1935	N/A	Byron
Jowdy, Albert	1957	U S A	Constitution
Jowdy, Amil	1953	N/A	Tungsha
Jowdy, James Joseph	1951	Conn	British
Jowdy, Alice	1952	Virginia U S A	Pan American Airways
Jowdy, James Joseph	1951	U S Cit	1023 V



Fadi Abo-Joudeh & wife Maisa; Jordan

<p>برنامج الاحتفال</p> <p>- التشيد الوطني - كلمات من</p> <p>- الدكتور سولي الخليل الأمين رئيسة ديوان أهل القلم</p> <p>- المهندسة ماري تيريز سيف رئيسة جمعية إسمان البيئة والتنمية</p> <p>- سعادة الدكتور المهندس بلال حمد رئيس بلدية بيروت</p> <p>- معالي الوزير ميشال فرعون وزير السياحة</p> <p>- معالي الوزير محمد المشنوق وزير البيئة</p> <p>- كلمة المحتفل به:</p> <p>الدكتور المربي بديع أبو جوده</p>	<p>برعاية وحضور معالي الوزير محمد المشنوق</p> <p>وزير البيئة في لبنان</p> <p>ولي مناسبة اليوم العالمي للبيئة</p> <p>بتشرف</p> <p>ديوان أهل القلم</p> <p>بالتنسيق والتعاون مع</p> <p>وزارة السياحة</p> <p>و</p> <p>بلدية بيروت</p> <p>بدعوتكم إلى حضور المهرجان التكريبي</p> <p>لرائد البيئة الأول في لبنان والعالم</p> <p>الدكتور المربي بديع أبو جوده</p> <p>يقدم الاحتفال ويديره</p> <p>الأديب عماد شرارة</p>	<p>برعاية وزير البيئة في لبنان</p> <p>ولي مناسبة اليوم العالمي للبيئة</p> <p>مهرجان الإبداع اللبناني للعام ٢٠١٤</p>  <p>تكريم</p> <p>الدكتور المربي بديع أبو جوده</p> <p>رسالة إبداع... من لبنان</p>	<p>شهادات في الحفظ به :</p> <p>دشن الدكتور بديع أبو جوده أول يوم بيئي عام ١٩٩٢ مستيقظاً بعشر سنين إعلان اليوم العالمي للبيئة.</p> <p>- دولة الرئيس الدكتور سليم الحص: كما ان أفراداً من لبنان سبقوا الأمم المتحدة باهتمامهم بالبيئة وعلى صعيد منهجي من هؤلاء الأفراد المندفعين في خدمة الذوق والجمال والصحة والحضارة الدكتور بديع أبو جوده الذي استبق الأمم المتحدة بعشر سنين في إعلان يوم خاص للبيئة.</p> <p>- دولة الرئيس رفيق الحريري: - ثلّي جهود ومبادرات الدكتور بديع أبو جوده الذي كان ولا يزال سابقاً ورائداً في مجال الفكرة والرياء، حيث أنه استبق الأمم المتحدة بعشر أعوام ودشن أول يوم بيئي للبيئة في لبنان والعالم عام ١٩٩٢.</p> <p>- الأمين العام للأمم المتحدة الدكتور بطرس بطرس غالي: إن مؤلفاتكم - تصب في تربية الإنسان وصقل شخصيته حيث أن ذلك في الواقع هو غير استثمار للبشرية وغير ضمان لاستقرار الأمن والسلام في أنحاء الأرض كافة.</p> <p>- الأسكود السيدة ميمى تلاوي: الأمين التنفيذي للجنة الاقتصادية لغربي آسيا لبنان سبق الأمم المتحدة بعشر سنوات في الاهتمام بالبيئة.</p> <p>- اليونسيف: للممثل المقيم أكرم بيرودينك: بلد الرسالة، لبنان، لخص بظيعة وأرزو والعناية الإلهية سبق أيضاً الأمم المتحدة بعشر سنوات في مجال البيئة.</p> <p>- الأونيسكو: البروفيسور يوروه فاله مدير المركز الدولي لعلوم الإنسان: كما هي الحال في كل مائة إنسانية، استفاق الضمير الإنساني وبرز الوعي البيئي رؤى ومبادرات رائدة رأت النور وتجسدت في إقامة أول يوم للبيئة والنظافة في لبنان منذ العام ١٩٩٢. سبق الأمم المتحدة عشر سنوات.</p> <p>الممثل المقيم لبرنامج الأمم المتحدة الإنمائي في لبنان إلف دي سان: يطيب لبرنامج الأمم المتحدة الإنمائي أن يشيد بالإنجازات الرائدة للدكتور بديع أبو جوده في مجالي حماية البيئة التوعوية في لبنان: لقد دشن أبو جوده أول يوم بيئي عام ١٩٩٢، مستيقظاً بعشر سنوات إعلان يوم العالمي للبيئة.</p>
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Badih Aboujaoude – First Environment Day, 10 years ahead of UN!

Our own Aboujaoude Humor: Why do we have so many spellings of Aboujaoude: Abujawdeh, Boujaoude, etc. – not to mention Saoma, Boorady, Roffle, etc? Answer: we only name our kids after they have been to school. If they are “A” students, we call them Aboujaoude. If they are “B” students, we call them Boujaoudes...

ST TAKLA

Saint Takla, also spelled Thecla, is the closest thing to a Patron Saint for the Aboujaoude Family. Starting from St Takla Church in Maska, St Takla followed the Aboujaoude Diaspora to Bkenaya, Zalka/Jal El Dib and elsewhere. The annual St Takla Festival (September 24) in Maska is a major event, with hundreds attending the Kermess, Music show, and Dancing shows, as well as the “Village Dinner” featuring old-time favorites.

Here is a brief history of the Saint.

Saint Thecla



Fresco in Saviour Cathedral of Chernihiv, 11th century

Virgin and Martyr

Born	30 AD
Died	1st century AD
Honored in	Roman Catholic Church; Eastern Orthodox Churches
Feast	September 23 (Roman Catholic Church) September 24 (Eastern Orthodox Churches)

Thecla ([Ancient Greek](#): Θέκλα) was a [saint](#) of the [early Christian](#) Church, and a reported follower of [Paul the Apostle](#). The only known record of her comes from the [apocryphal](#) *[Acts of Paul and Thecla](#)*, probably composed in the 2nd century.



Biography: According to the *Acts of Paul and Thecla*, Thecla was a young noble virgin who listened to Paul's "discourse on virginity" and became Paul's follower

and a Disciple of Paul's teachings and Ministry. Thecla's mother and her fiancé Thamyras became concerned Thecla would follow Paul's demand "one must fear only one God and live in chastity," and punished both Paul and Thecla.

Thecla was miraculously saved from [burning at the stake](#) by the onset of a storm and traveled with Paul to [Pisidian Antioch](#). There a nobleman named Alexander desired Thecla and attempted to take her by force. Thecla fought him off, assaulting him in the process, and was put on trial for assaulting a nobleman. She was sentenced to be [eaten by wild beasts](#), but was again saved by a series of miracles when the female beasts protected her against her male aggressors. No other early account of Thecla exists.



Statue of Saint Thecla

Saint Thecla monastery in [Ma'loula](#)

Society of Saint Thecla of Iconium: In the [Eastern Church](#), the wide circulation of the *Acts of Paul and Thecla* is evidence of her veneration. She was called "apostle and protomartyr among women" and "[equal to the apostles](#)." She was widely cited as an [ascetic](#) rôle model for women. Her society flourished particularly at [Seleucia](#) (where she was said to be buried), Iconium (present day [Konya](#)), and [Nicomedia](#). The society also appeared at least as early as the fourth century in Western Europe. In [Bede](#)'s martyrology, Thecla is celebrated on 23 September, which is her [feast day](#) in the [Roman Catholic Church](#). The [Eastern Orthodox Churches](#) commemorate her on 24 September.

A local [martyr](#) legend of *Tecla* may have inspired an episode connected to [Paul the Apostle](#). "It is otherwise difficult to account for the very great popularity of the cult

of St. Thecla, which spread over East and West, and made her the most famous of virgin martyrs," wrote [M.R. James](#), the editor of this *Acta*, (James 1924).

Tomb of Thecla, Ma'loula

In [Ma'loula](#), [Syria](#), a [Greek Orthodox nunnery](#) of St. Thecla *Deir Mar Takla* was built near what is said to be her cave tomb, reached by steps in the mountainside, a pilgrimage site with a holy well. The local legend is that the mountain opened miraculously to protect Thecla from her persecutors.

Catacomb of Saint Tecla, Rome

In June 2010, on a wall of the *Catacomba di Santa Tecla* in [Rome](#), [Vatican](#) archaeologists of the Pontifical Commission for Sacred Archaeology, using laser technology to remove layers of clay and lime rind, discovered a frescoed portrait of St [Paul the Apostle](#), "recognizable by his thin face and dark pointed beard...with small eyes and furrowed brow," which they believe is the oldest image in existence of St Paul, dating from the late fourth century.

Patronage

Santa Tecla is the [patron saint](#) of [Tarragona](#), [Spain](#), where her feast day is the major fiesta of the city and the cathedral is dedicated to her. In Spain, she is sometimes facetiously referred to as the patron saint of computers (*tecla* means "key" on a keyboard in Spanish and [Catalan](#)).

Several cities and towns are named for her:

- [Santa Tecla](#), formerly Nuevo San Salvador, in La Libertad, El Salvador
- [Llandegla](#) in [North Wales](#)
- [Sainte-Thècle](#), Quebec
- The hamlet of Sainte-Thècle in the commune of [Peillon](#), Alpes-Maritimes, France
- [Santa Tecla](#), a quarter (frazione) of [Acireale](#), Italy
- [Santa Tecla de Basto](#), a quarter (freguesia) of [Celorico de Basto](#), Portugal
- The neighbourhood of Leipzig Thekla in [Leipzig](#), [Germany](#)

In the United States there are three Roman Catholic parishes named for Saint Thecla: in [Clinton Township, Michigan](#), in [Pembroke, Massachusetts](#), and in [Chicago, Illinois](#).



St Taqla Choir, Maska

The Maska St Taqla Church was built in 1695. The painting of St Taqla in the Church goes back to 1870, by the Italian Artist **Vincento Lampodico**. The church bells were smelted in Beit Shabab, and hold within them 50 Ottoman Gold Coins donated by the people of Maska. A statue of the Saint by Abdo Elias Saab stands in the Church Square since 1993. As the Aboujaoudes migrated, they took their patron saint with them, to Bkennaya and Jal el Dib, where they built similar churches.

Lebanon has 42 St Takla Churches spread throughout the country.



St Takla - By Vincenzo Lampodico, 1870

MASKA FAMILIES

Maska, the source of most of the Aboujaoudes, has five sub-clans (“Jebb”). Its pull on the emotions of the family is strong, many (like us) with roots there consider themselves Maskawi’s first even though home is elsewhere.

The Ghosn Branch: includes the author, the Fadlallah, Semaan, Nassif and other sub-branches. “Famous” for their “sleepy” habits ☺, many jokes told about them nodding off at get-togethers. They have family in Bmeryem, Falougha, Zalka, and Jal-El-Dib.

The Khoury branch: inveterate “enemies” ☺ of the Ghosn in local politics, including my friends the Bisharas and Toufics. Many of the Zalka and Jal-El-Dib Aboujaoudes descend from them.

The Abi-Nader Branch: the Neutral party ☺. Always conciliatory, would make good Peace Envoys if anybody is looking. Their “Baranda” (veranda), though, once caused a raucus that included letters to President Chamoun in those days.

The Abi Abdallah Branch, including the Sleimans, the “outsiders”, living on the outskirts and rarely involved with the local disputes. The Naufals are a branch of the Abi-Abdallahs, but allied by marriage to the Ghosns.

The H7erhs are a distinct branch, their nick-name reflecting their stubborn nature, perhaps why they ally with the Ghosn “Daqheems”.

The village “Tawiyat wal Intilaq” club is a hub of activities, including the volley ball tourneys in the “Malaab” (court) at the bottom of the village. The “Sisterhood” (Akhawiyet) ladies are very active, more recently traveling in groups all over the world.

The village is now no longer a pure Aboujaoude enclave, with many visitors living there, and a large permanent contingent of Tarshishis well interwoven. But the “Maska” spirit imbues everyone there, and stays strong across many miles and years, as in our case.

Maska Families in the US: Farid’s Children (Kamal, Jaoude, Khalil, Elie, Therese) in Buffalo, Rochester, New Hampshire, New Jersey and Orlando; Bishara’s Children (Roger and Eddie, in Texas and Oklahoma); Semaan’s Children (Salim and Edward) in Indiana and Delaware; Sami’s Children (Salim & Elie) in New Jersey and Ohio; Elia Romanos’ Children (Abdallah, Marcel, Paul) in Florida;

Abdo Sleiman's Children (Karime, Joseph, Sleiman, Juliet, Antoinette) in New Jersey; Riad Elias Naoum and his Kids (Dani & Sylva) in Texas.



St Taqla Festivals - Maska





Old Club Days- Bishop Roland, Edmond, Ghosn, Hafez



New Days with Charbel – Taw'iyat wal Intilaq



Nadi al-Taw'iyat wal Intilaq Baalbek trip (1970s): Ghosn center; Anis, Hafez, Tony, Kamal, Sohail



Akhawiyet (1970s): Abouna Najib, Zehre, Karime, Therese Hanna in middle, Therese Farid and Marie Therese right. Top: Angel, Siham, Josephine Romanos, Emm Elie (Bishara), Georgette Eid;

رعية مار تقلا - المسقى

النشاطات:

بعد أن أعلن الخوري ناصر الجميل. خادم الرعية. رغبته بتأسيس مجلس رعي لمؤازرته في العمل الرسولي والراعي. تم أخيراً بشفاعة العذراء مريم والقديسة تقلا. وبإلهام من الروح القدس. انتخاب أعضاء هذا المجلس من بعد خبرة سنة من الممارسة الملتزمة. بتاريخ ٨ ايلول ٢٠٠٨ وهم على التوالي:



- أمين عام: رولان اميل بوجوده - لجنة مجتمعية
- أمين سر: ماري كورين زوجة ناهي بوجوده - لجنة الأبشية
- المسؤولون عن: رولا زوجة جوزف سامي بوجوده - عائلة مار تقلا
العمل الرسولي: وكريستين مارون غاوي - فرسان العذراء
العمل الاجتماعي: حفيظة زوجة هنري بوجوده - اخوية الحبل بها بلا دنس
الشؤون الطقسية: اماليا انيس بوجوده وداني جوزف بوجوده - الجوقة
شؤون العائلة والشببية: وليد جريس بوجوده - نادي التوعية والانطلاق
الاحصاءات والتوثيق: فاديا زوجة رولان بوجوده

يسهر خادم الرعية الخوري ناصر الجميل ورئيسة الأخوية السيدة حفيظة بوجوده على "عائلة مار تقلا" منذ اكثر من سنة. وخدمة الخوري نجيب بوجوده. ومحبة جميع أعضاء الأخوية. احتفلنا في عيد الحبل بها بلا دنس في ٧ كانون الأول ٢٠٠٨ بوعد ثمانية سيدات شباب كن اختبرن عيش الحياة الأخوية في الجماعة باندفاع ومواظبة على الصلاة وأعمال المحبة. فنشارك الأخوية بحضورها بفاعلية في الرعية من خلال عيش الشهادة المسيحية بين أعضائها ومع الآخرين.



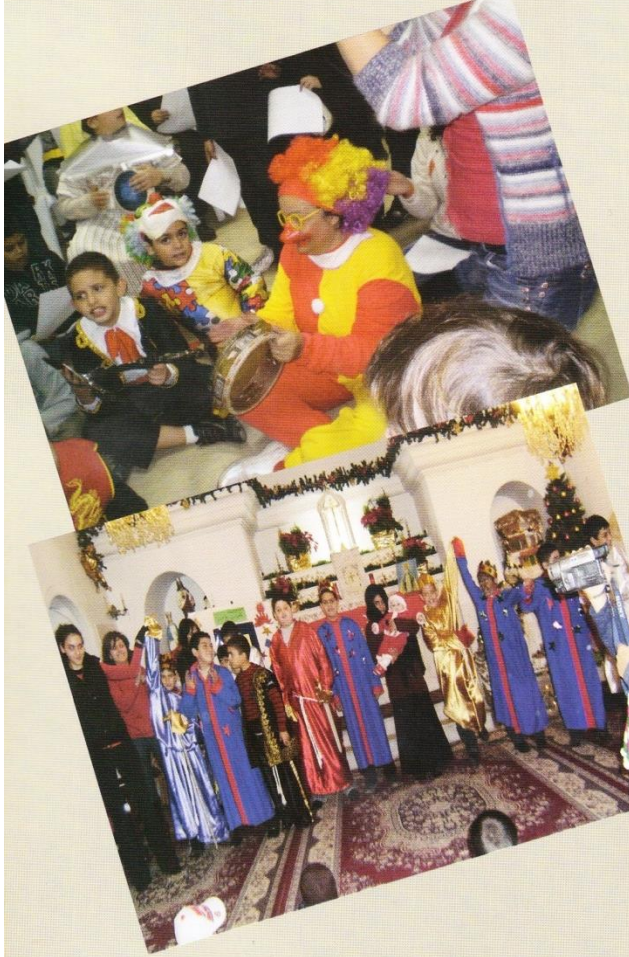
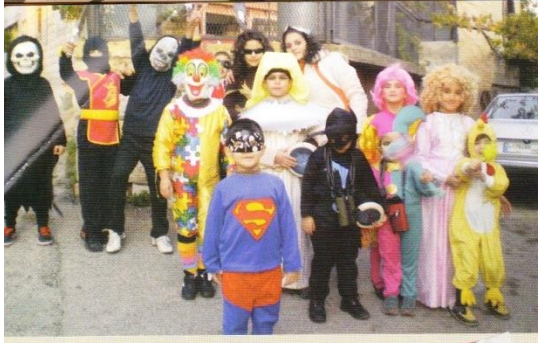
وقد تم في المناسبة تجديد وعد كافة سيدات الأخوية بحضور رئيسة اللجنة الإقليمية السيدة لورنس زيدان. وأمينه سرها السيدة هدى شاهين والسيدة جوزفين الأسمر.



بعد الوعد. تقبلت السيدات الواعدات الهدايا وتهاني الحاضرين الذين شاركوا الأخوية قالب كاتو عملاق.



بحضور ومشاركة الرئيسات السابقات السيدات اميلي بوجوده. سهام بوجوده وعفيفة بوجوده. وقد غابت السيدة جورجيت بوجوده بسبب السفر ولكنها كانت حاضرة بفكرنا جميعاً.
احتفلنا بعيد الاستقلال (٢٠٠٨/١١/٢٢) على طريقة الفرسان. وقد استغنم الخوري ناصر الجميل الفرصة لكي يشرح للصغار "حياة مار بولس" على طريقتهم: وبالنسبة قمنا بدعوة فرسان برمانا الذين شاركوا بفاعلية وحضور ذكي ومحبيب.



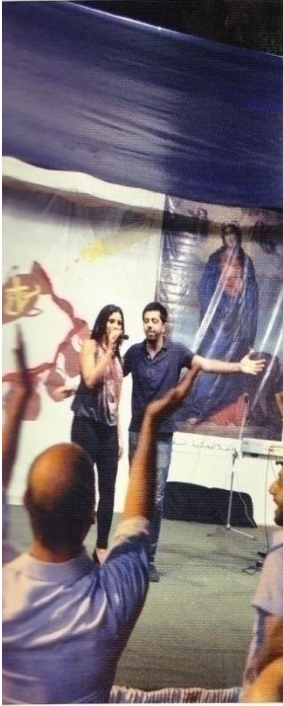
- كان لعيد القديسة بربرة رهجة محبة إذ اقمنا بعد القداس حفلة تنكرية شارك فيها الكبار والصغار بتاريخ ٢٠٠٨/١٢/٣.
- شاركت كل سيدات الأخوية تقريباً في اللقاء الذي أقامته رابطة الأخويات في مار الياس انطلياس تحت عنوان: "الأخويات تصلي من أجل الحوار المسيحي الإسلامي" بتاريخ ٢٠٠٨/١٢/٥.
- وفي فترة أعياد الميلاد ورأس السنة: قدم فرساننا المسرحية الميلادية "الجوس الرابع" بهمة المسؤولة الأنسة كريستين غاوي وبمساعدة السيدة يولا بوسمرا النشيطة الواعدة بتاريخ ٢٠٠٨/١٢/٢٧.
- ومن المحطات التي أصبحت ثابتة في ريعتنا، غذاء المسنين من أبناء الرعية وبناتها، بحضور محبيهم، أولادهم وأحفادهم، والجوقة التي أحيت هذا اللقاء، قدم الخوري ناصر الجميل الذبيحة الإلهية في صالون الكنيسة تلاها لقمة محبة وحفلة ترفيهية قدم خلالها الأحفاد رقصة دبكة درهم عليها السيد نبيل الشعار ثم وزع بابا نويل هدايا رمزية للجميع.



نشكر الرب كل حين لأنه يجمعنا ويجددنا ويعطينا بنعمته أن نحيا محبته ونشع نوره.



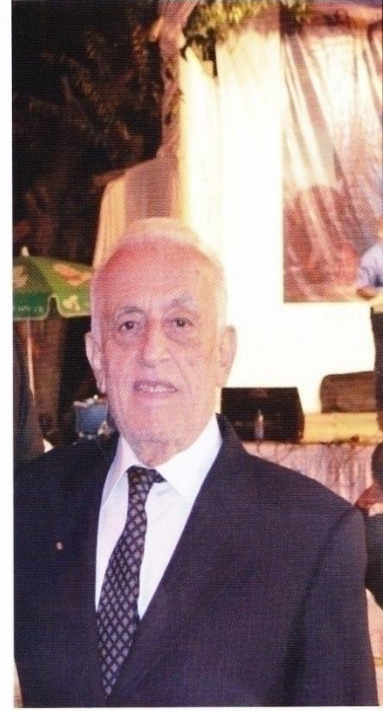
مهرجان عيد مار تقلا - المسقى



المطربة بريجيت ياغي

تحتفل رعية مار تقلا «المسقى» كل عام بعيد شفيعتها القديسة تقلا، ويستمر هذا الاحتفال أقله لمدة ثلاثة أيام، تحيي في خلاله لجان المجلس الرعوي بالاشتراك مع أبناء البلدة والجوار سهرات تراثية يتخللها الزجل والغناء والفولكلور اللبناني مع لعبة السيف والترس، الى جانب الصلوات الدينية والقداس الاحتفالي الذي يقيمه النائب البطريركي العام المطران رولان أبوجودة وكهنة الرعية...

جاءت عظت هذا العام لترسيخ روحانية القديسة تقلا في قلوب أبناء الرعية وكافة زائريها...



مع زغلول الزجل اللبناني

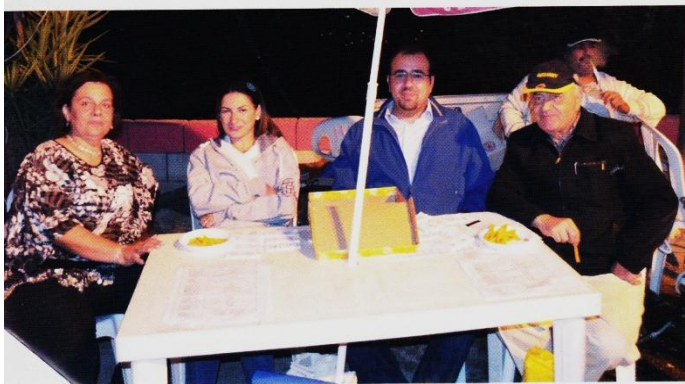




لعبة السيف والترس



نقيب الصحافة الأستاذ محمد البعلبكي
يحيط به المهندس شربل ابوجودة والسيد ميشال ابوجودة



أحد اللجان الرعائية التنظيمية لمهرجان القديسة تقلا ٢٠١٢

الذلة



المطرب عبدو ياغي



إحتفالات بلدة المسقى

شارك أهالي بلدة المسقى والجوار كعادتهم في كل عام وبمناسبة عيد شفيعتهم "القديسة تقلا" نادي التوعية والانطلاق بمهرجاناته السنوية التي دامت ثلاثة أيام ٢٤ و٢٥ و٢٦ أيلول ٢٠١٠ مُتضمنةً:

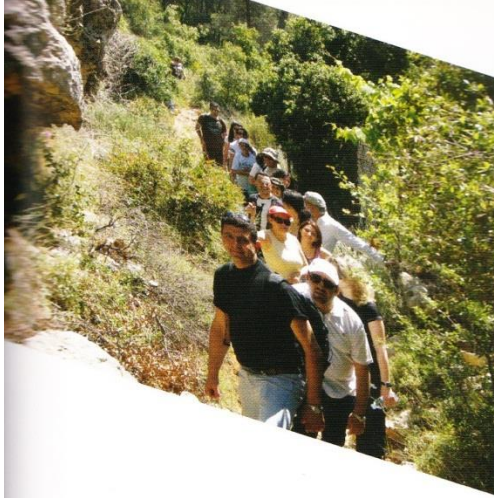
- النشاط الروحي وهو تقليد مميز سنوي بهذه المناسبة، بمشاركة ابن العائلة المطران رولان أبو جودة ومباركته.
 - أما النشاطات الفنية والثقافية، فأحييتها شبيبة البلدة وأصدقائهم، وتخللها عروض تراثية راقصة ومسرحيات لجميع الأعمار وغيرها من ألعاب تسلية وترفيه.
 - واختتمت هذه المهرجانات بعشاء قروي من الأطباق اللبنانية التقليدية إضافة إلى عدة مفاجآت أخرى.
- عقبال كل سنة!!



نشاطات نادي المسقى

انسبائي الاعزاء،

"في خدمة القرية والوطن" شعار نادي التوعية والانطلاق "المسقى" منذ تأسيسه في ربيع العام ١٩٧٠. شعار حافظ عليه ابناء قرية المسقى من المؤسسين وصولا الى اعضاء النادي الحاليين. والفضل في ذلك يعود الى محبة شباب الضيعة وغيرتهم بالحفاظ على ما اسسه اجدادهم لهم.



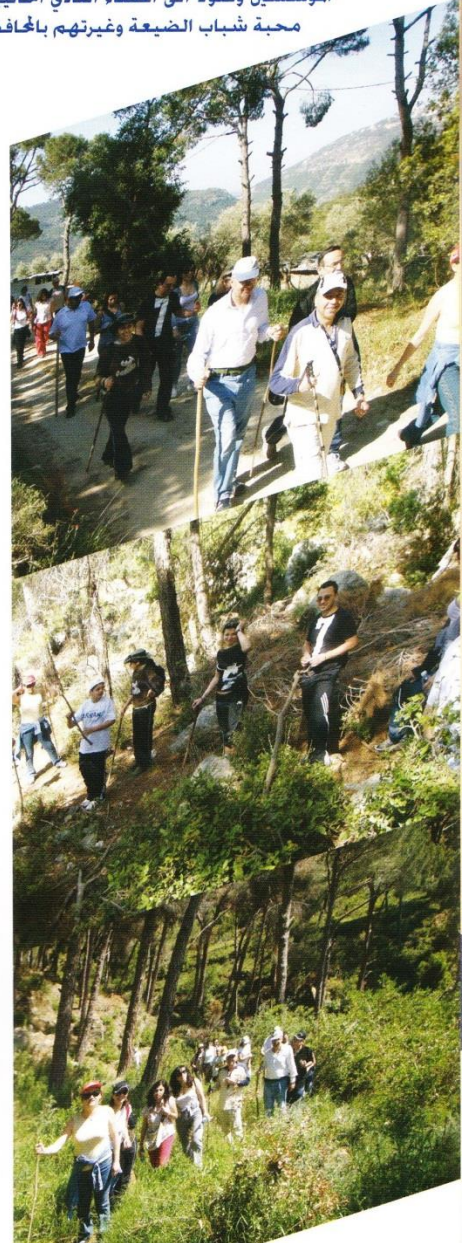
ولعلنا اذا اردنا ان نتكلم بشكل مفصل عن نشاطات النادي التي قام بها في السنتين الاخيرتين . والمشاريع التي يقوم بالاعداد لها للمستقبل. جد انفسنا مضطرين الى كتابة صفحات عديدة عن عطاءات هذا النادي العريق الاقدم من بين الاندية المتواجدة في القرى حيث التواجد الكثيف لآل ابو جوده. الا انه وعلى الرغم من الاحداث السياسية الاخيرة التي عانى وما زال يعاني منها وطننا الحبيب. حافظ نادي التوعية والانطلاق المسقى على دوره الاجتماعي الرائد وسعى قدر المستطاع الى جمع شبابيه وابعادهم عن مناخ التجاذبات السياسية التي فككت الكثير من الاندية. وعلى سبيل التعداد قام النادي بعدد من المشاريع الترفيهية والاجتماعية التي سوف نذكر ابرزها باختصار:

- رحلة ترفيهية لشباب النادي والجوار الى بسكنتا وقناة باكيش. تضمنت السبر في الطبيعة واستكشاف المغاور الطبيعية، السباحة، العاب التسلية من القوس والشباب العاب الورق والشطرنج والبيبي فوت وغيرها
- يوم تسلية طويل تضمن مباريات بالعب الطاولة الشطرنج الداما و scrable. جرى في نهايته توزيع الميداليات على الفائزين.
- تنظيم رحلة استكشافية في احراج قرية المسقى والقرى المجاورة بهدف التعرف على بعض المغاور الاثرية.
- دورات رياضية في mini football و basket ball و volley ball بمشاركة العديد من الاندية اللبنانية.
- المشاركة ايضا في العديد من الدورات الرياضية الودية والاتحادية في مختلف المناطق اللبنانية

ولا يسعنا ان ننسى الحدث السنوي الابرز الذي يشارك النادي بتنظيمه والاعداد له بالتنسيق مع الاخوية ولجنة الوقف ومختلف اللجان في القرية. وهو عيد القديسة تقلا شفيعة الرعية. بحيث يتولى النادي تنظيم المهرجان من الناحية الفنية والترفيهية من خلال التعاقد مع الفنانين والمطربين لاحياء اربع ليالٍ متتالية في المهرجان. بالإضافة الى تنظيمه كرمس للاطفال طوال فترة المهرجان.

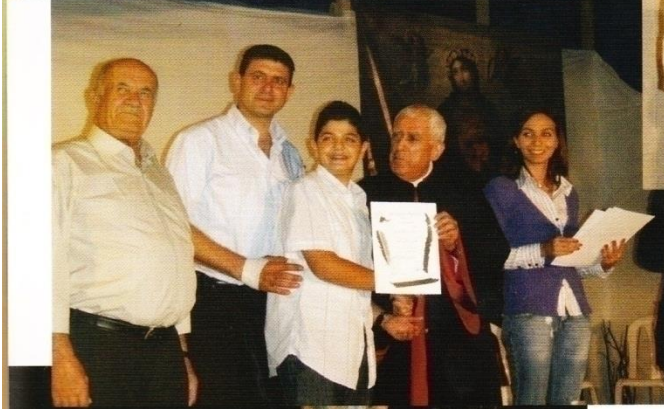
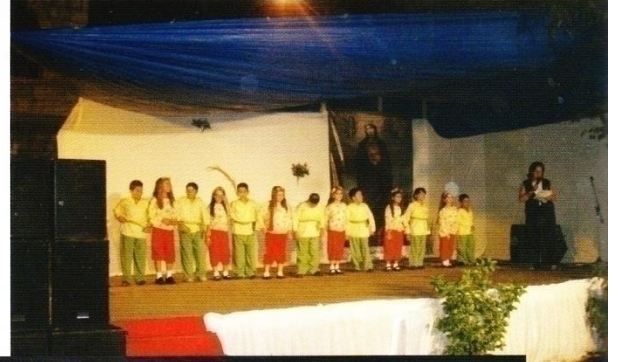
كما يقوم النادي خلال المهرجان بتوزيع شهادات تقدير لكل ابناء الضيعة الناجحين والمتفوقين في المدارس والجامعات.

- كما يساهم نادي التوعية والانطلاق المسقى كل عام في التحضير لعيد الميلاد. فيشارك في خضير مغارة العيد. وتوزيع الهدايا على الاطفال. كما يشارك النادي ايضا كل سنة بتنظيم سهرة ميلادية ترفيهية يدعى اليها جميع ابناء الضيعة.



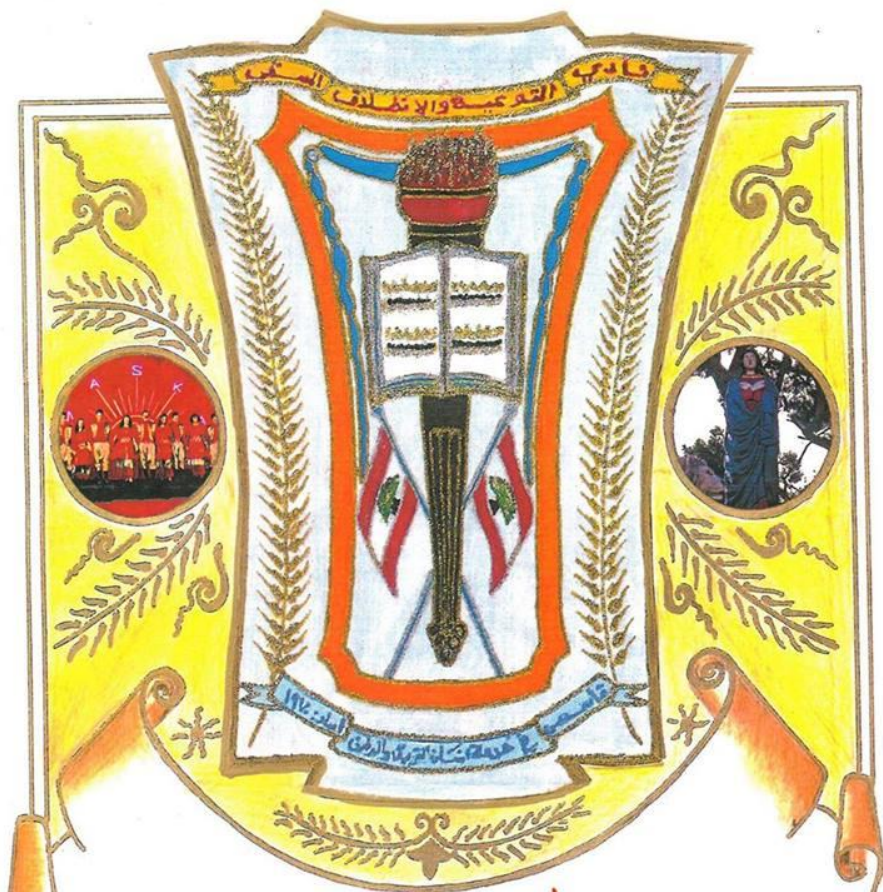


وغيرها وغيرها من المشاريع والمناسبات التي كان لنادي التوعية والانطلاق
المسقى الفضل في اجاها. ولعل السبب الابرز في نجاح النادي
واستمراره هو محبة ابنائه وغيثهم على بقاء النادي.

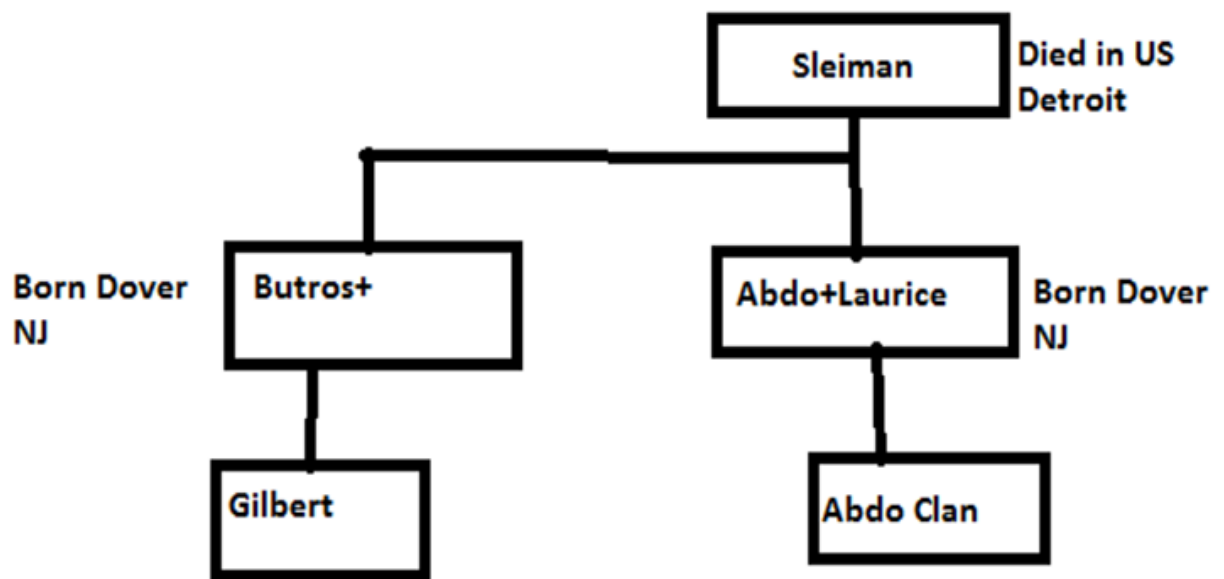


يبقى هناك حلم كبير يحاول نادي التوعية والانطلاق المسقى
تحقيقه في القريب العاجل. لعلنا قد نطلعكم عليه في عدد لاحق
طالبين منكم ان تمنوا لنا تحقيقه بالرغم من الامكانيات البسيطة
المتوفرة حاليا.

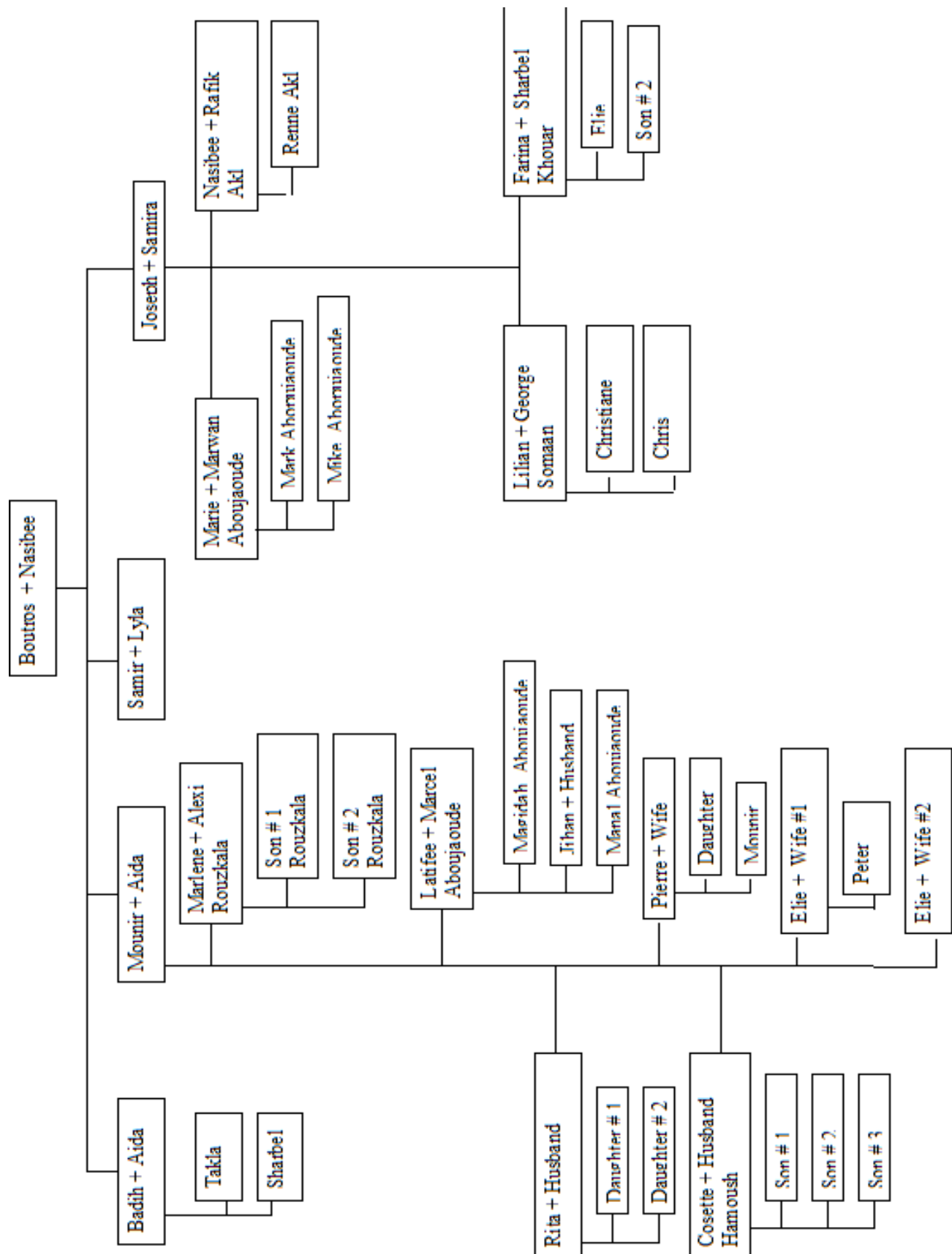
رئيس النادي
شربل ابو جوده

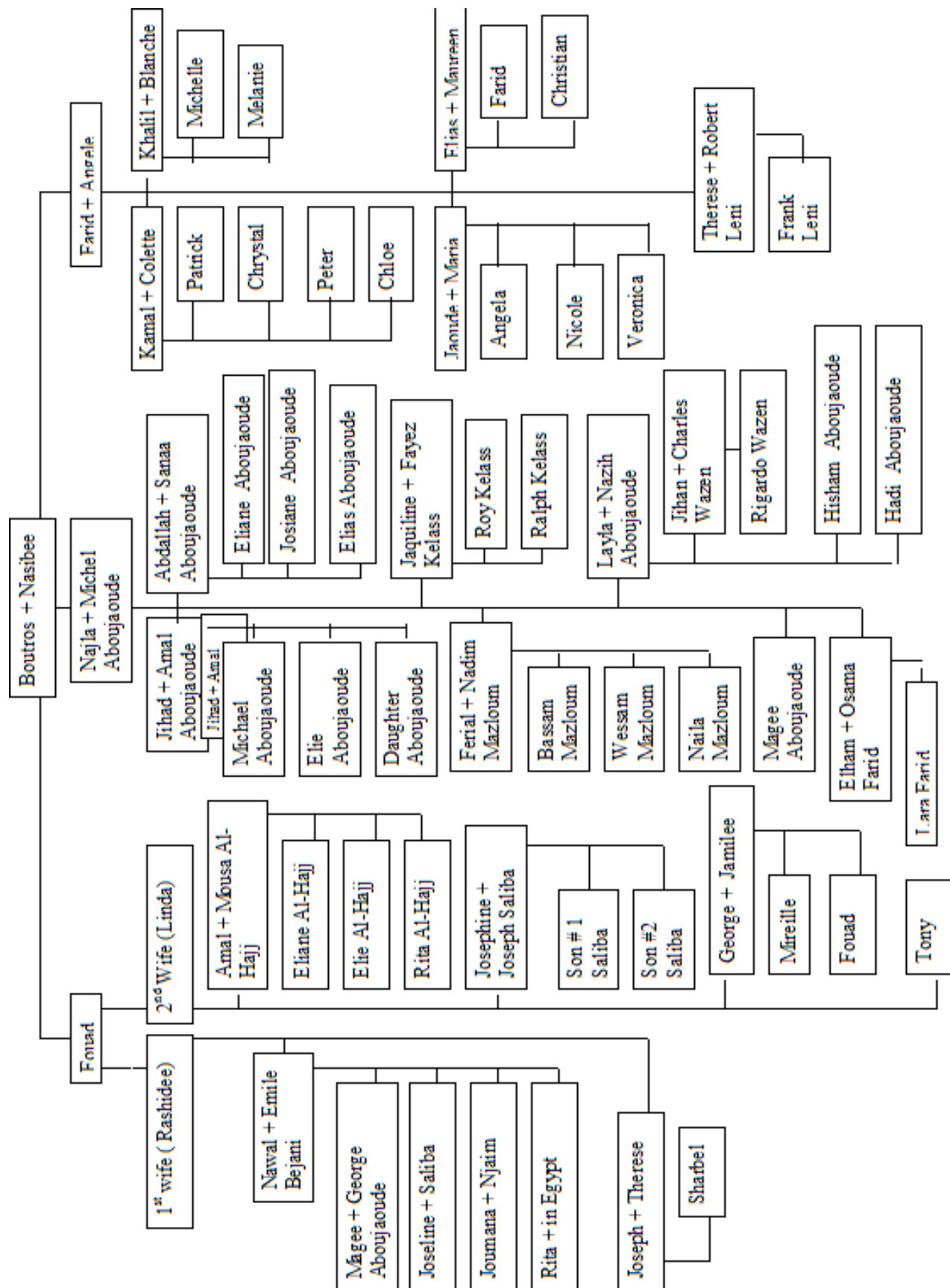


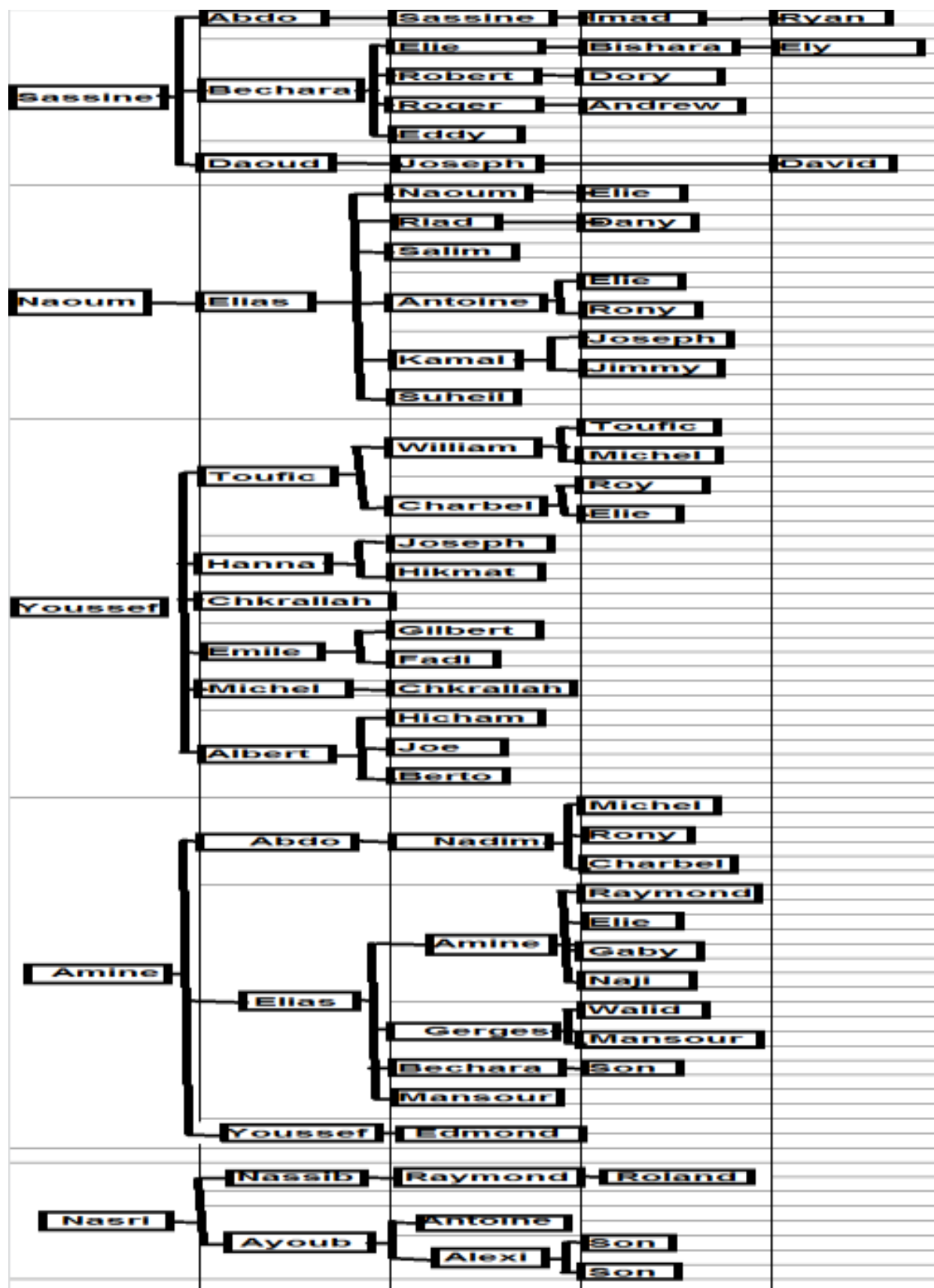




Maska St Taqla Communion, 1960's







OUR PRIESTS

كهنة ورهبان منحوا سر المعمودية في كنيسة مارت نقلا- المسقى من 1835 إلى 2011		
القس واكيم غزيري أنطونياني 1870-1867	القس زكريا قرنة الحمرا 1920	الأب مارون حريفة الأنطوني 1967
القس يوحنا غزيري 1865	القس يوسف الأرسوني الأنطوني 1936-1937	القس طانيوس عون الأنطوني 1952
القس الياس جوده أنطونياني 1867-1866	القس سراييون 1924-1921	القس طانيوس عون الأنطوني 1952-1954-1970
الخوري يوسف المسقى 1868-1867	القس يوسف الحائك 1925	الأب نعمة الله سعادة الأنطوني 1953
القس واكيم غزيري أنطونياني 1870-1867	المونسنيور نعمة الله ابو جوده 1926	القس شعيا غانم الأنطوني 1953
القس بولس 1860	الخوري الياس ابو جوده 1929	الأب أنطوان دكاش الأنطوني 1957-1958-1961
الخوري الطونيوس جوده 1871-1870	القس شعيا الأرسوني الأنطوني 1930	الأب بولس دحدح الأنطوني 1960
القس يوحنا غزيري أنطونياني 1865	القس يوسف نادر الأنطوني 1931	الأب يوحنا الحبيب صادر الأنطوني 1962-1965
القس بطرس بسلوفيتي 1866	الخوري طويبا الأشقر 1935-1936-1938-1950	الأب فرنسيس واكيم الأنطوني 1966
القس برناردوس بحنسي أنطونياني 1887	الخوري بطرس عطية 1939	الأب إميل أبي حبيب الأنطوني 1967-1972
القس جناديوس قرنة سهوان انطونياني 1901-1892/ 95	الخوري سعيان راشد 1940	الأب لويس الرهبان الأنطوني 1971
الخوري جرجس المجبر 1924-1920-1896	القس بولس ابي جوده الراهب اللبناني 1940-1951-54	الخوري أنطوان الجميل 1971
القس سراييون 1924	الخوري بطرس ابي جوده 1936-1938-1942-1944	الخوري يوسف العلم 1972-1973
القس الطونيوس صقر اللبناني 1924	الأب الياس الأشقر الأنطوني 1943	الخوري يوسف الخوري 1975-1976
القس نعمة الله شفيق الأنطوني 1911	الخوري فرنسيس الناكوزي 1943	الخوري نجيب ابو جوده 1976 إلى اليوم.
الأب شكرالله عون الأنطوني 1914	الخوري نعمة الله الأسمر 1944	الخوري شكرالله ابو جوده 1978-1979-1980
الأب برناردوس قرنة الحمراء الأنطوني 1914-1915	الخوري يوحنا ابو جوده 1931-1932-1944-1951	الخوري يوسف صدقة 1979
القس أنطون الإهدني الأنطوني 1918	الخوري يوسف خير الله 1947-1948	الخوري ناصر الجميل 1992 إلى 2000
القس أرمانيوس الملاح الأنطوني 1918	الخوري شكرالله نصار 1950	الخوري فيليب العلم 2001 إلى 2004

Our Priests are our strength and joy. They were, for a long time, the main authority in our village. The joy a family has, and the celebrations in the village, whenever one of their sons enters the priesthood, is something to behold.

إلى الخوري شكر الله

هالِكْنَتْ كُلُّكَ للصلا
انت الحلا
بالحب والإيمان
بفرح إنسان
بمجد الكرامة مكلِّلا

هالِكْنَتْ كُلُّكَ للصلا
انت العلا
بالصدق والتقدير
هالشعب فيك كبير
اللي خدمته كثير
بروح السما والله

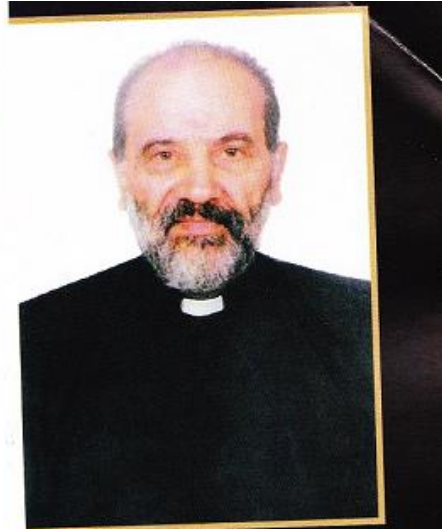
جورج رشيد ابوجوده
فالوفا

ذكرى وفاء ثمن مروا على الأرض من رجال
دين حاملين صليب العذاب، وبيارق البطولية
والخير...

المرحوم الخوري
شكر الله لويس أبو جوده
فالوفا

صلاة

لقد رسمت ايها القلب الالهي
الكهنوت المسيحي في ليلة العشاء السري
شهادة لعذوبة محبتك التي لا تحدد
تعطف ايها القلب الالهي
وهب كنيستك كهنة على أمثالك
يُحبون الأنفس والفقراء والصليب،
كهنة يسرون على خطاك ليحل السلام
أيما يحلون ويفيض الخير حيث يوجدون،
حُصِّن كنيستك وجَمَّلها بكهنة صالحين،
وأفض عطايك بواسطتك على المؤمنين أجمعين،
يا مريم يا أم الكهنة
صلي لأجل أبنائك الكهنة أجمعين.
أمين



ولد عام ١٩٣٤ - فالوفا
ارتسم في ١٩٥٨/٠٤/٠٢ كاهناً
بوضع يد المطران اغناطيوس زيادة
قام بخدماته الرعائية حتى عام ٢٠٠١
حيث اقعده المرض والزمن الإستقالة.
انتقل الى مجازة الكهنة الأبرار في
٢٠٠٧/٠٧/٢٥
صلاتنا ترافقه....



Abouna Tanios

صديق في حقيقته لتكتشف معنا من حب الرب تليقنا
 لتعرف كيف يميز المميز والرب في قلب المحبوبين



اليوبيل الخامس لعيد كهنة العائلة

الخوري

يوحنا فارس بوجوده

أعز الله بعمرك

ابن نور في بلدة المسقى في نيسان ١٩١٩
 من أبوين فاضلين هما فارس ايلى بوجوده
 وعريم الياس زيتون من بيت شباب
 تيس دعوة الرب في الكهنوت
 في ١٥ حزيران ١٩٣٦ على يد الملاك الرحمت
 المطران بولس عواد في قرية شهبان.
 وبدأ مسيرة الرسالة والخدمة والتعليم
 حتى عام ٢٠٠٠.

استقال مرضياً ودخل في فترة تأملية صامتة ومختصرة.
 هتياً لك اليوبيل الخامس وقد بلغت مسيرتك الكهنوتية
 السابعة والستون مثلاً العطاء والتواضع والذكاء
 والإحترام والدقة والصمت والصلابة يا عميد كهنة
 الأبرشية والعائلة.

أعطانا الرب بركة كهنتك.

يا رب الحق أعتقني فأكون خاضعاً
 القنوجية المرونية.

دولان هليلب عبده أيو جوده

مواليد ١٩٥٨ للمسيح - قرية القدس
 أبود القدر الوهابي في الرهبانية القبطية المارونية
 في دير مار جبرائيلوس ونوسينا - كنيستان
 بتاريخ ١٣ أيلول ٢٠٠٦
 شكر الله دونه...



Khoury Hanna

Khoury Butros



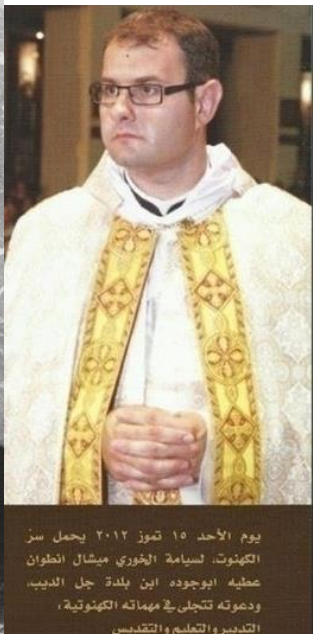
Abouna Najib



Father Nasser Gemayel



Msgr Butros Father



Michel A. Attieh A.J

ملر يوحنا القلمه . وشغل وظيفة مدير عام مرتين . في عهد الابائي
يوسف الخوري المرموني وفي عهد الابائي ايرونيموس خيرالله .
واسس في دير الحرف اخوية الحيل بلا دنس سنة ١٩١١ . وله
الفضل في جمع معلومات استخدمت في هذا التاريخ . ولبى نداء
ربه في ٢٥ آب ١٩٦٢ .



■ نبذة تاريخية دينية لعائلة أبوجوده :

كان بين الجوديين عددٌ كبيرٌ من رجال الدين:
في عهد الأجداد:

المونسينيور نعمة الله نوفل أبوجوده (أمين سر مطرانية قبرص)
الأب سلوانس أبوجوده (رئيس الانطونيين في الفاتيكان)
الأب مانوئيل أبوجوده (رئيس دير القلعة في بيت مري)
الأب ارسانيوس أبوجوده (بنى المعهد اللبناني للمعاقين في بيت شباب)
الأب بولس أبوجوده (مؤسس معهد بيت شباب)
الأب واصاف زرد أبوجوده (مؤسس اول مدرسة في انطلياس / جل الديب)

البلدة	الكهنة
الزلقا	الأب نبيل حنا ابوجوده الأب جورج ميشال ابوجوده
معاصر بيت الدين	الأب الياس موسى ابوجوده الأب خليل سعيد ابوجوده
جورة البلوط	الأب صلاح سليمان ابوجوده الأب جو سمير ابوجوده
فالوغا	الأب مارون نسيب ابوجوده الأب نجيب لويس ابوجوده الأب شكرالله لويس ابوجوده
المسقى	الأب يوحنا فارس ابوجوده
جل الديب	الأب مانويل الياس يونس ابوجوده الأب حنا ميلان ابوجوده



Our own Sister Jean D'arc, daughter of Mikhail Fahid Aboujaoude

هذا النشيد يعود تاريخه إلى سنة ١٩٥٢ أخرجناه من مذكرات
أحد أبناء العائلة الشيخ يعقوب بن اسكندر الخوري أبو جوده الذي
نظمه بمناسبة رعية للقديس يوسف شفيع بلدة الغابة، وينم هذا
النشيد عن عمق الروابط العائلية وأثرها على المستويين الوطني
والاجتماعي.

يا شباب الجود هبّوا	واهتفوا طاب الجهاد
في سبيل المجد لبّوا	عزّ المروءة باتّحاد
بشّروا الأيام عتّنا	إننا لا نخشّ الأسود
وانهضوا نحمي وطننا	بالأمان والعهود
إن في المتنين شعب	ينشد رأس القمم
قومنا فردّ وركب	من العدى نحمي العلم
أرض أجدادي سلاماً	نفتديك بالدما
عشنا كي نحيا كراماً	في سماك والحمما
شيخنا حتّى فتانا	عندما يدوي النفير
للعدى نحمي حمانا	لا نهاب من العسير
احملوا خير المبادي	وحّدوا الرأي السديد
وأنشدوا في كلّ نادٍ	عاش لبنان المجيد

يعقوب اسكندر الخوري أبو جوده

Written By Uncle Ya'aqoob Iskandar

مفخرة الأمم	الجود والشّمم
أجنحة العلم	ونحن والوفا
يا مَورِدَ الجودِ	يا جدُّنا جودي
عاشت بك الشتم	كالند في العودِ
في الضيق لا ننساك	نهواك في عُلاك
لنُصرة الذّم	طريقُنا خُطاك
يا نفحة العودِ	يا عيلة الجودِ
وعلمي القيّم	علماً على جودي
عقيدة الإيمان	فلنزرع الأوطان
عليّة الشّمم	كي يسكن الإنسان

الخوري حنا أبو جوده

By Father Hanna Aboujaoude

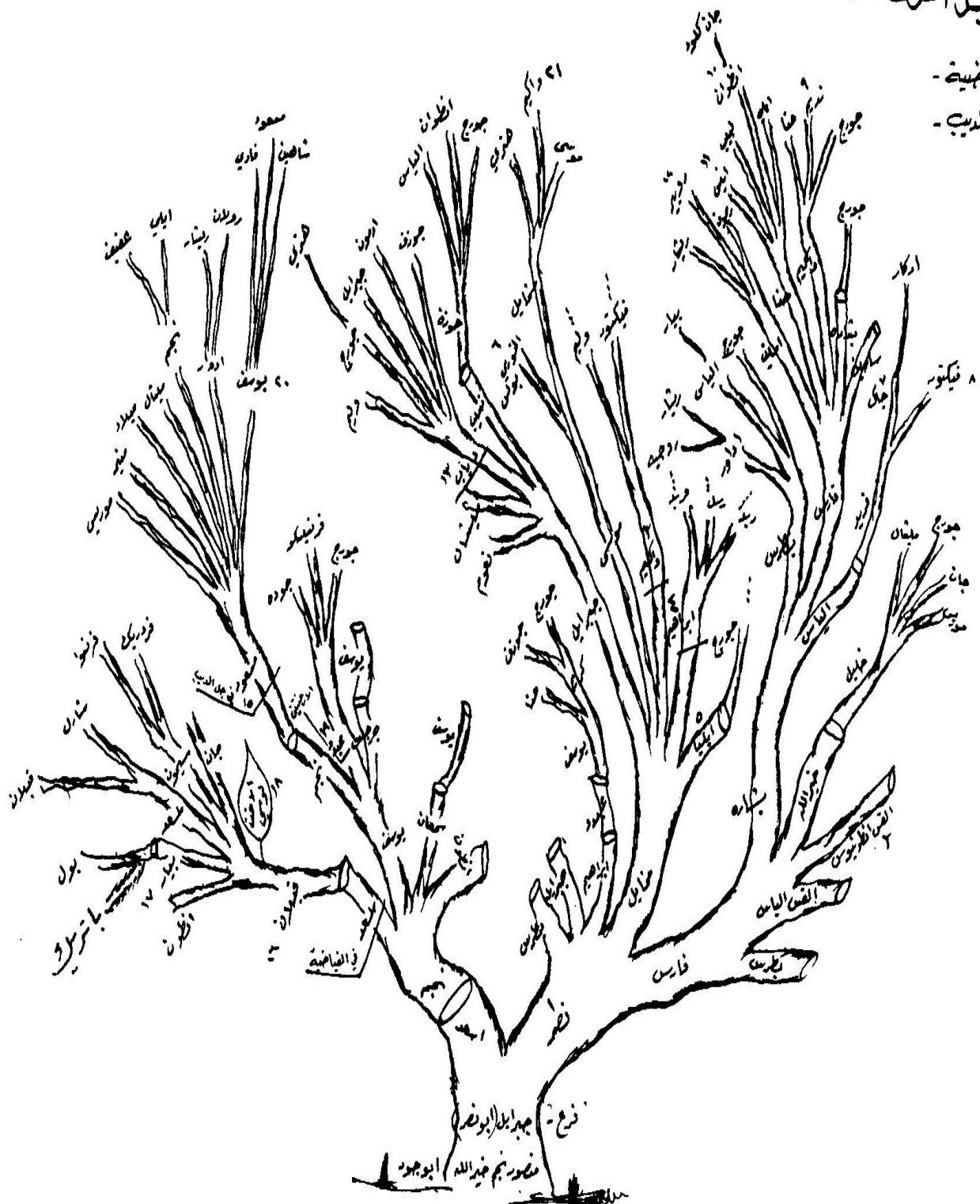
FAMILY TREES

The following Family Trees have been taken from Father Boulos' family history. They are about 30 years old, and only partially updated in this book (including new Maska "trees" and some US and Palestine updates. It is hoped that an enterprising Family member would help build this into an electronic archive, to allow the family to update their branches. Meanwhile, any family that sends updates to the author can ensure having their tree updated in the next edition. As it stands, however, these trees are a masterful work tracing our lineage from the Najm Kairallah roots in the 1660s to the end of the 20th century, over 350 years of struggle.



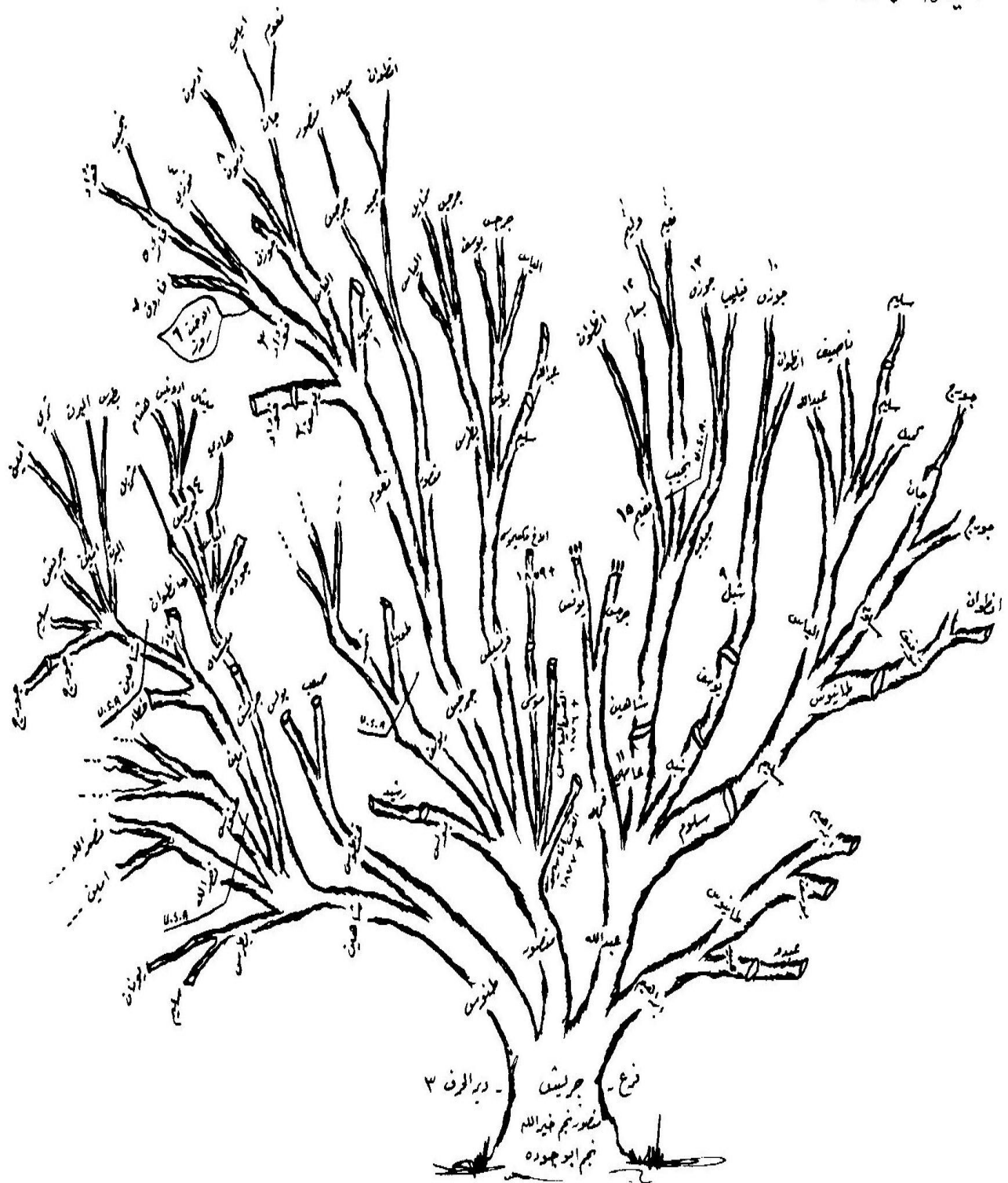
دير الحرف - ٢

القباضية -
جبل الدير -



Deir El Harf

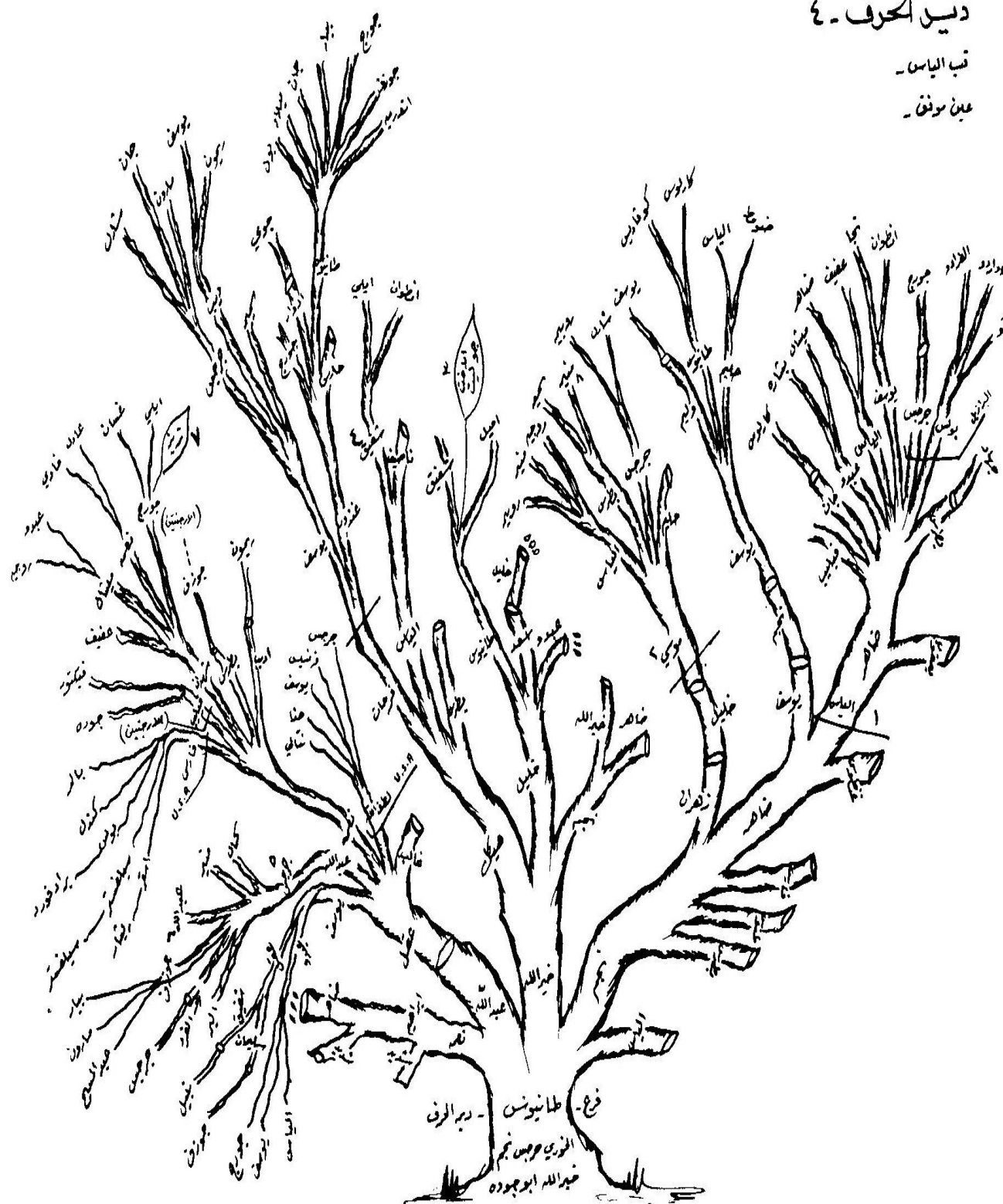
دير الحرف - ٣



دکیر الحرف - ۴

نب الياس -

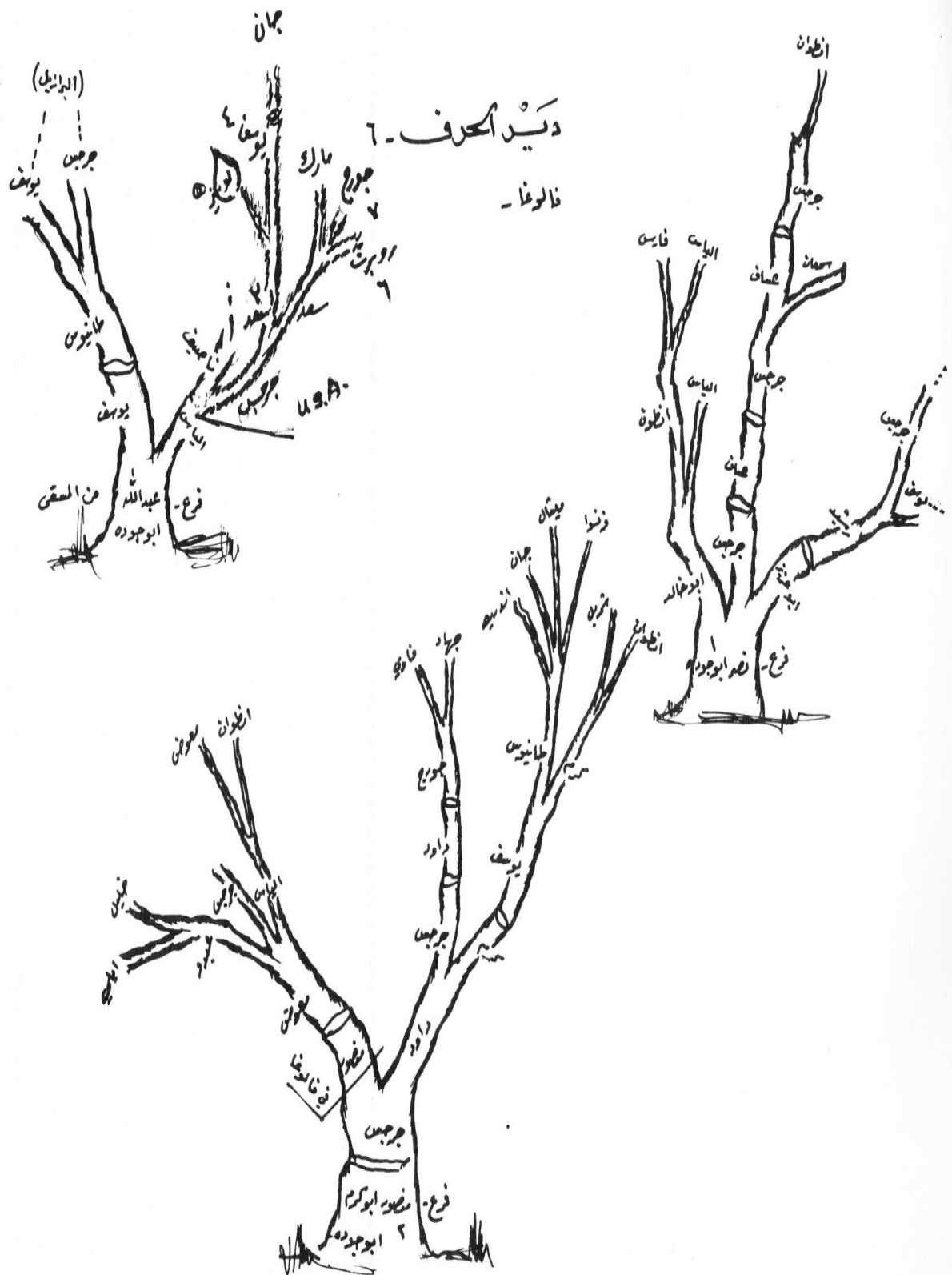
عین موقوف۔



Deir El Harf

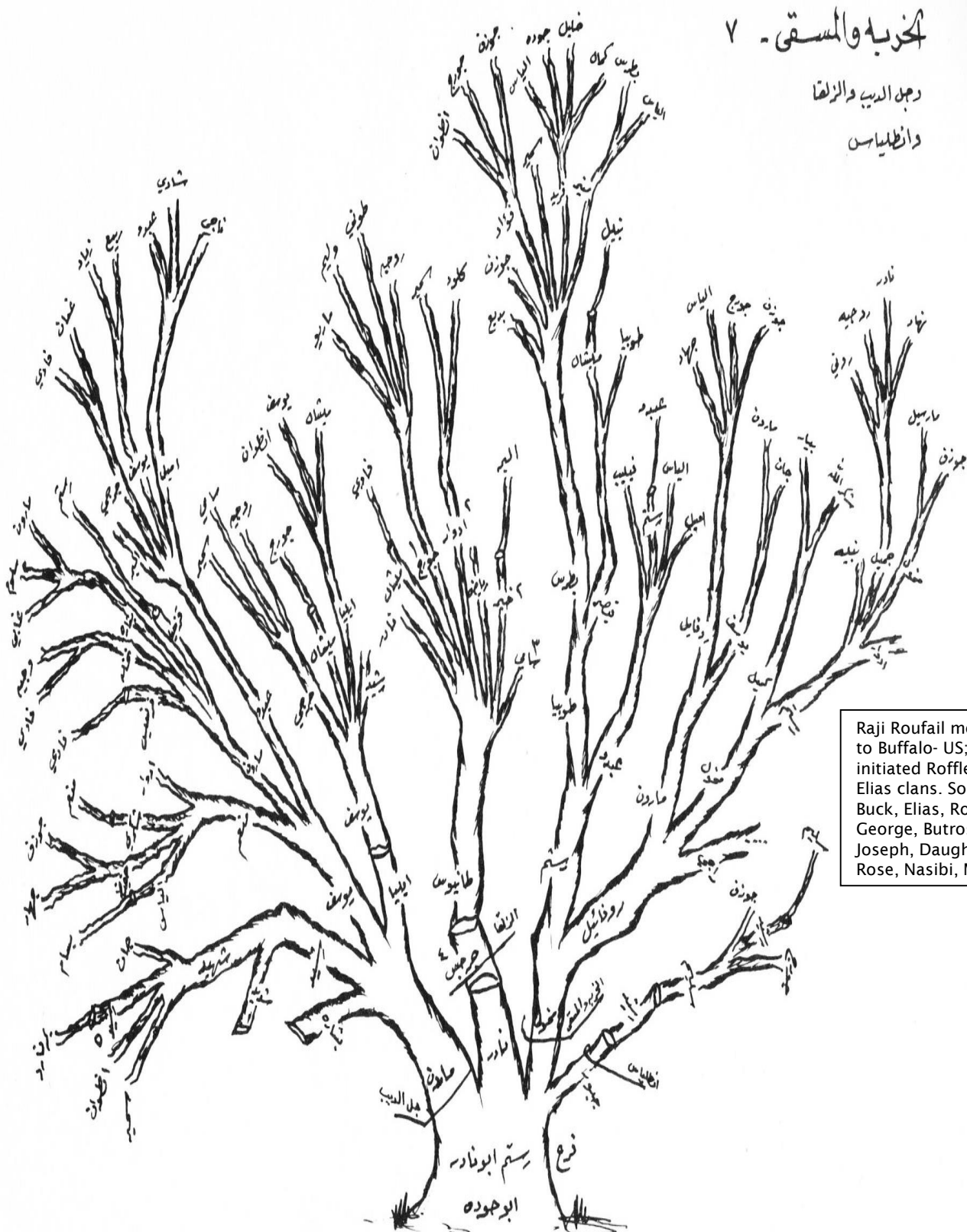
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Deir El Harf

وانظرياً



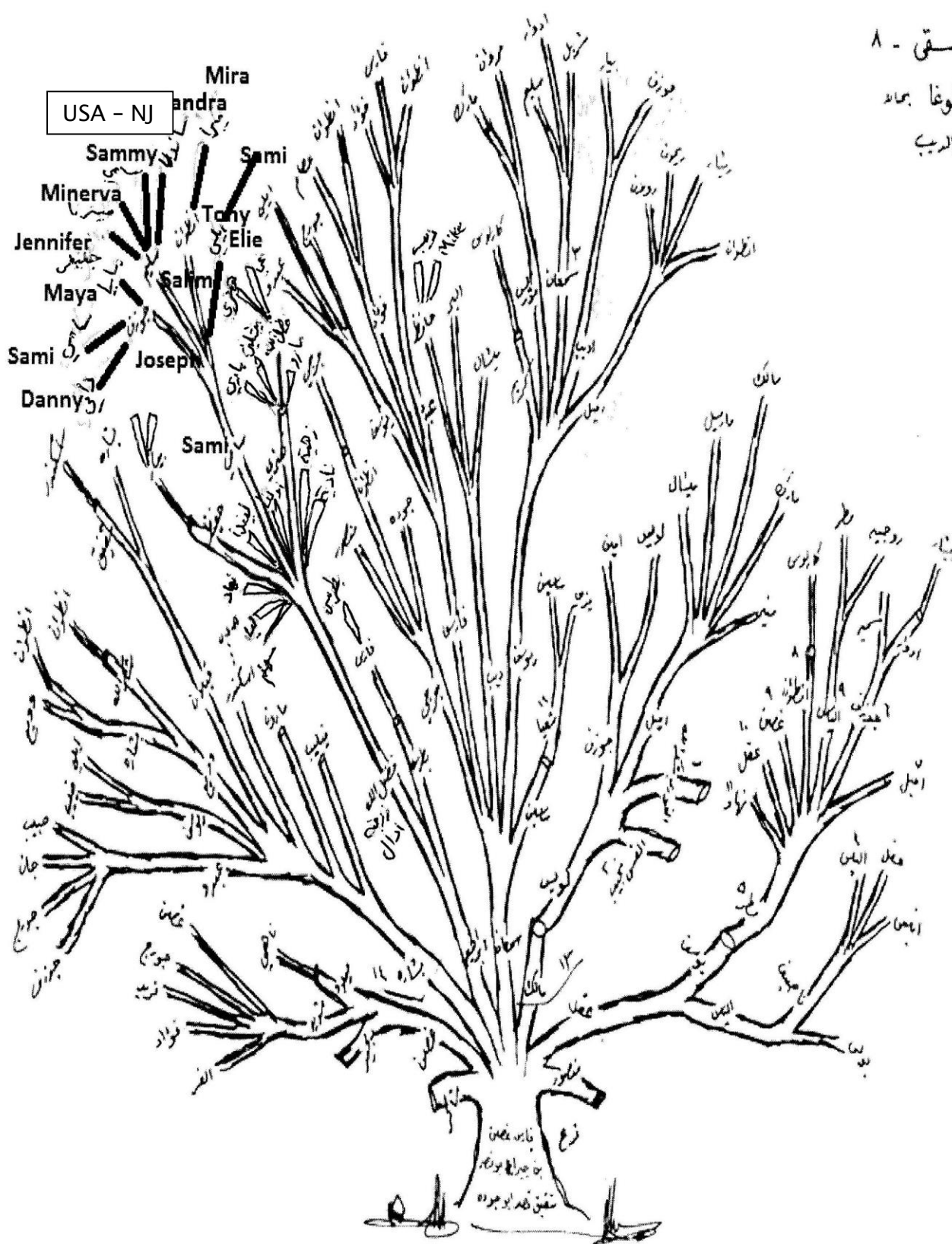
Raji Roufail moved to Buffalo- US; initiated Roffle, Elias clans. Sons Buck, Elias, Roffle, George, Butros, Joseph, Daughters Rose, Nasibi, Mary

Kherbet and Maska

المسقى - ٨

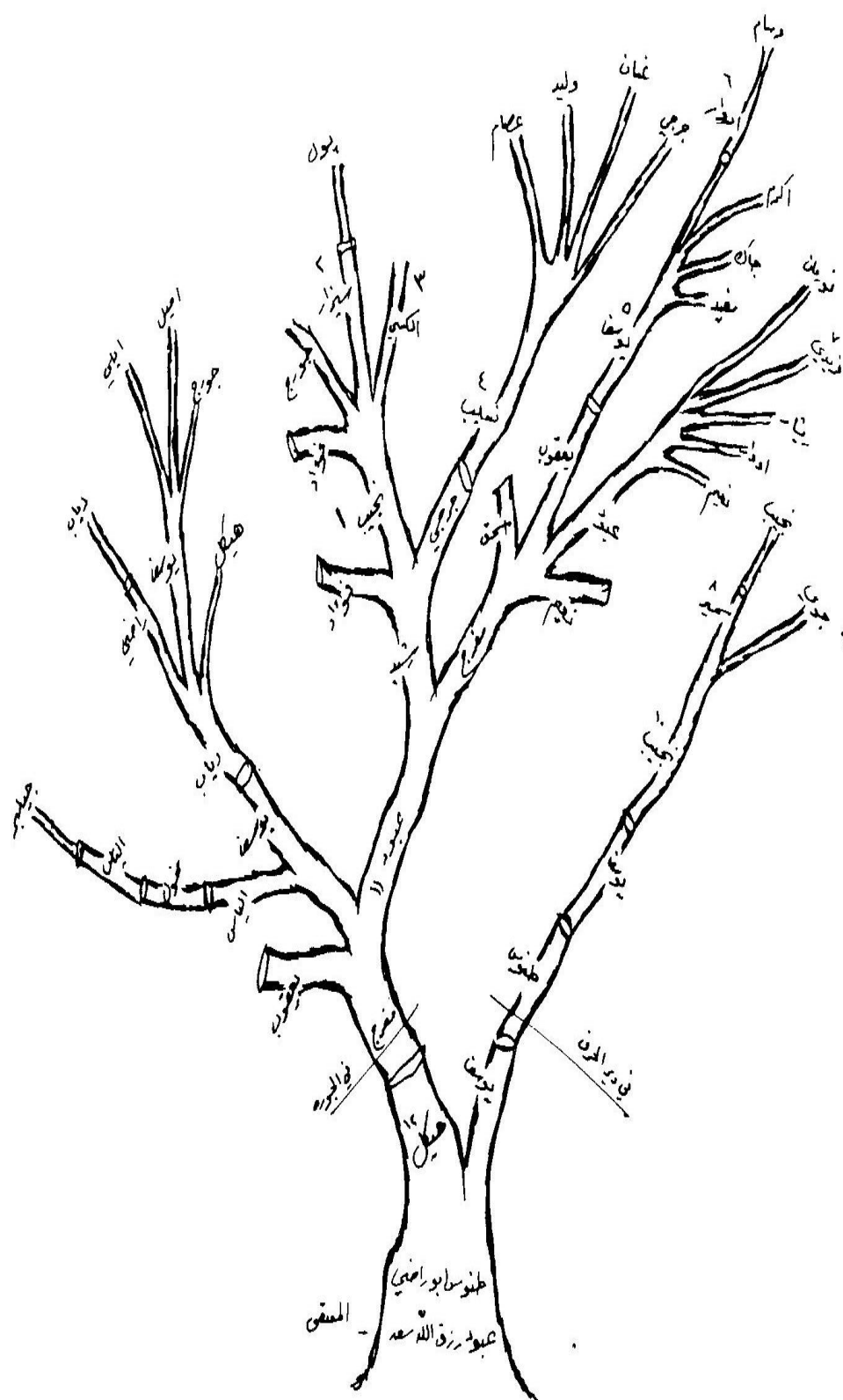
فالوفا بماء

مهل الرب



Kherbet and Maska- Ghosn Branch

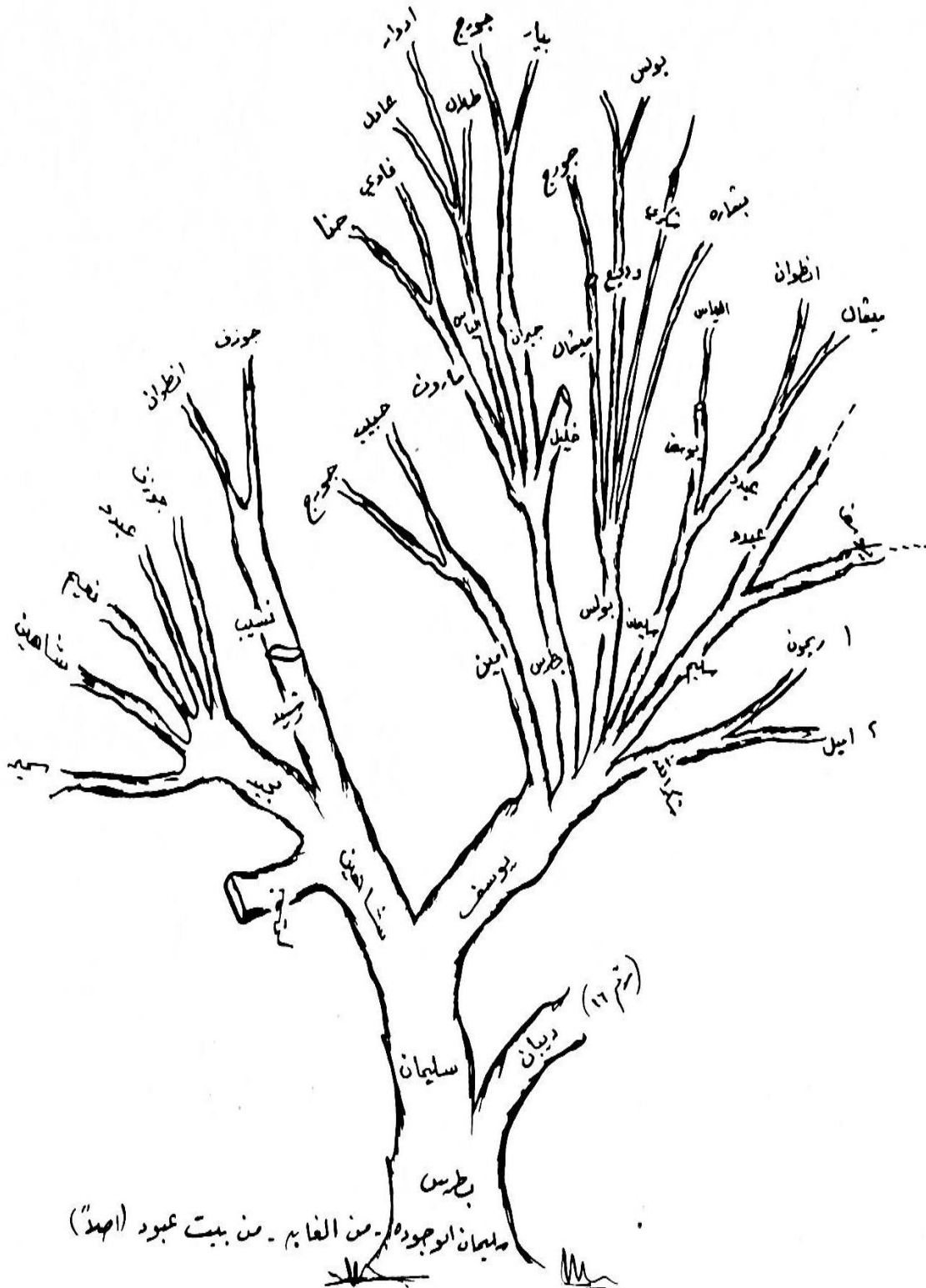
أشجار
ديار الحرف ٩



Jourat- Deir El Harf

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الفصل - ١٢

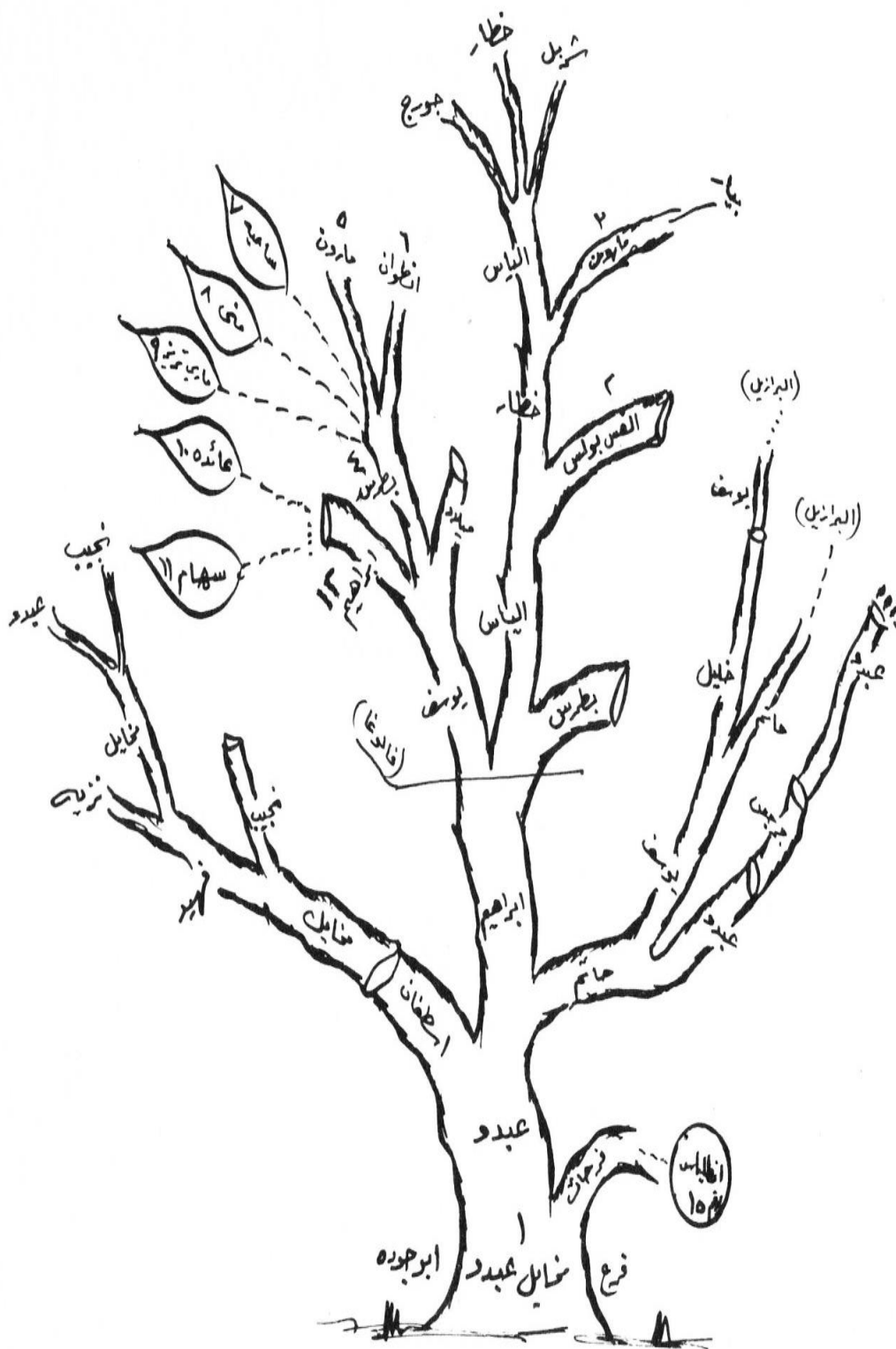


El Ghabeh

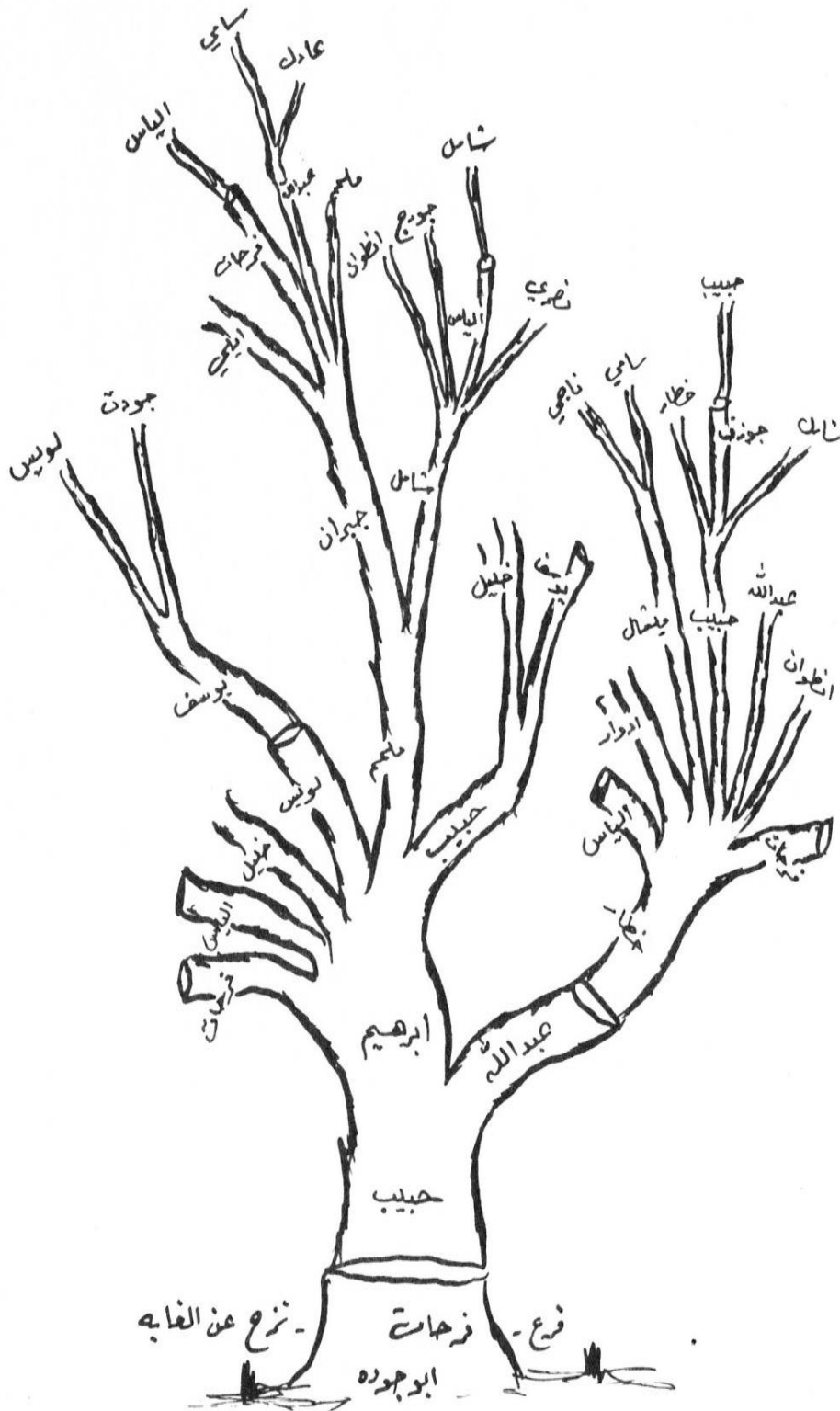
المسقى - الفأبه - ١٤

فالوفا -

انظروا -

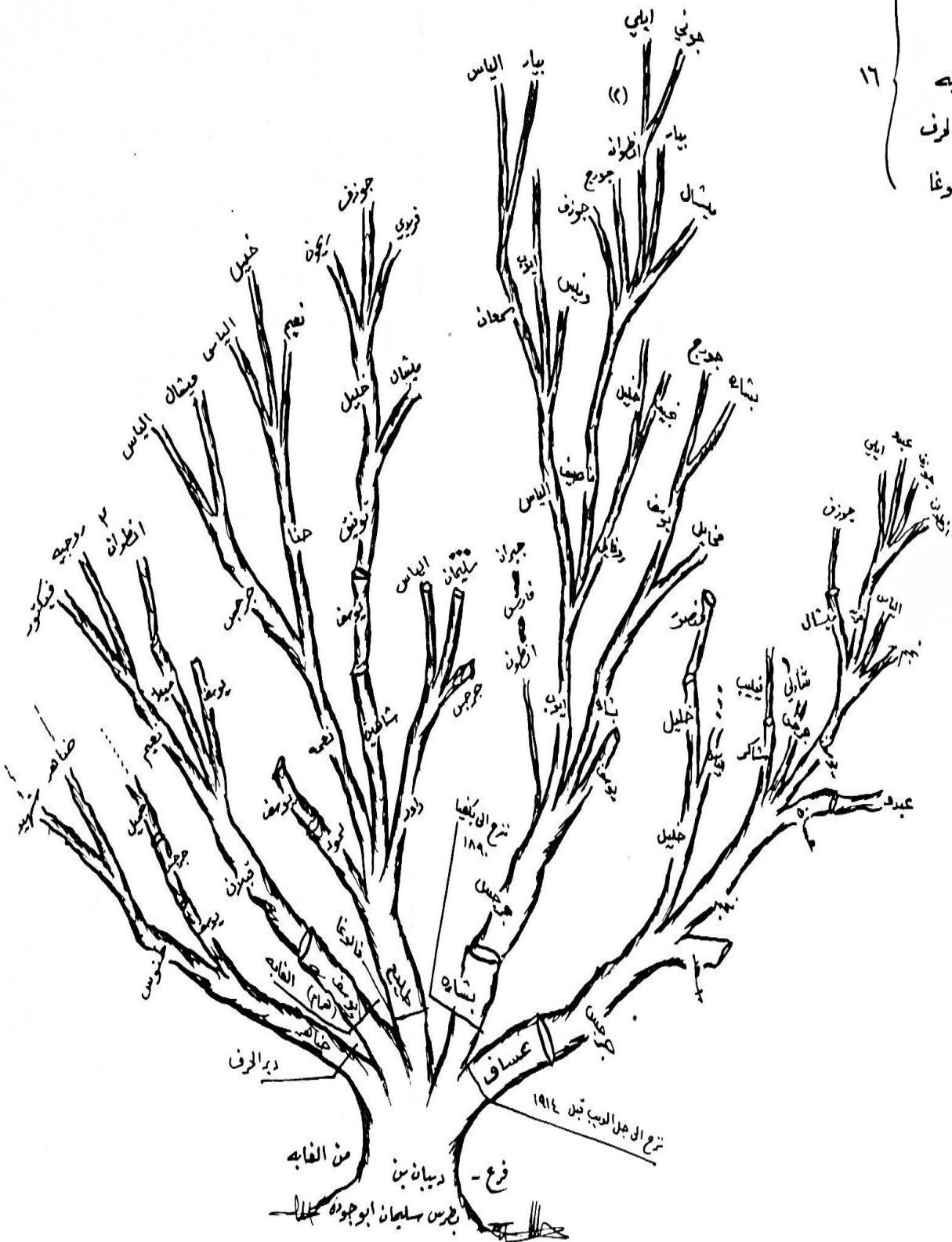


Maska- Ghabeh

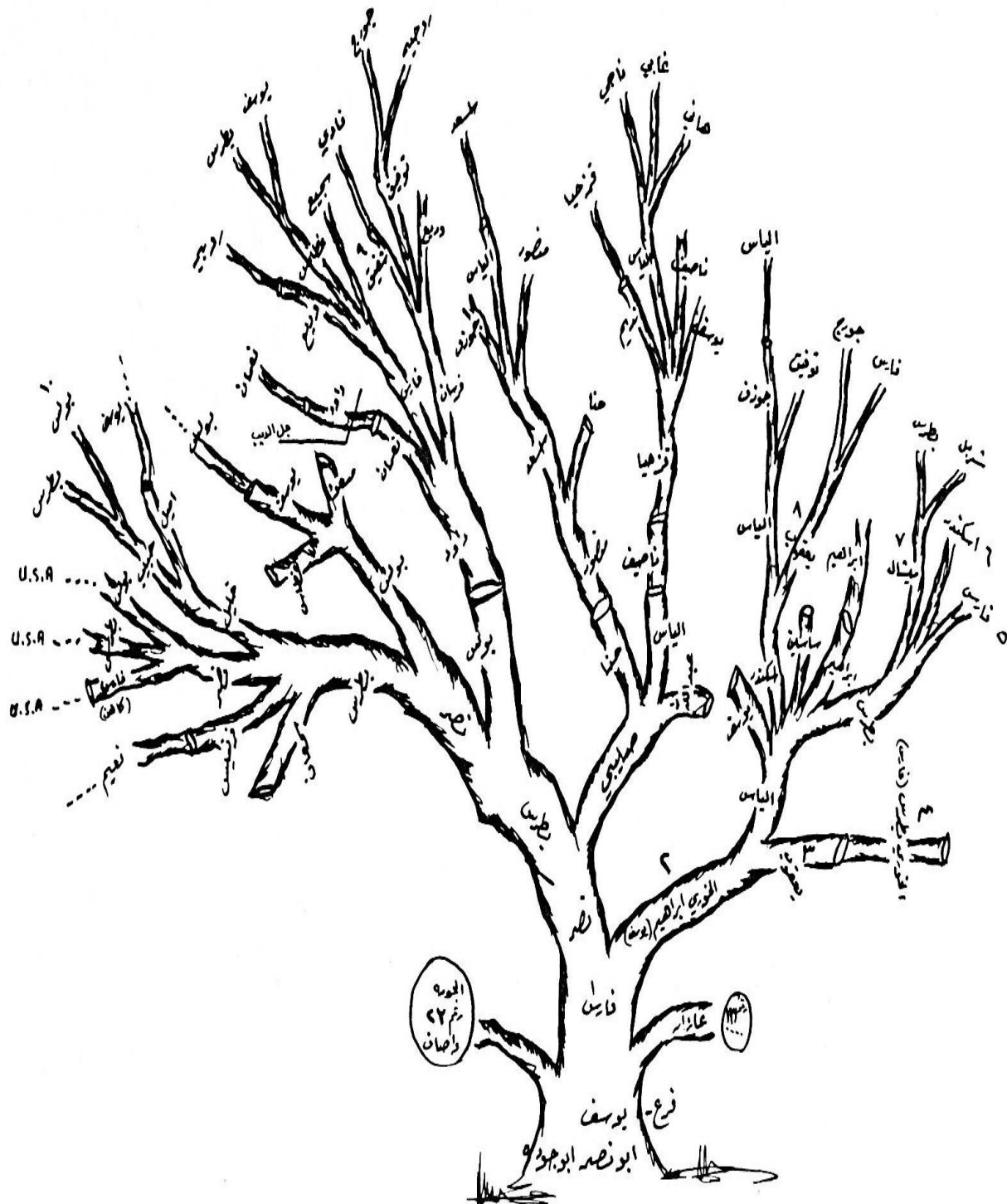


Antelias

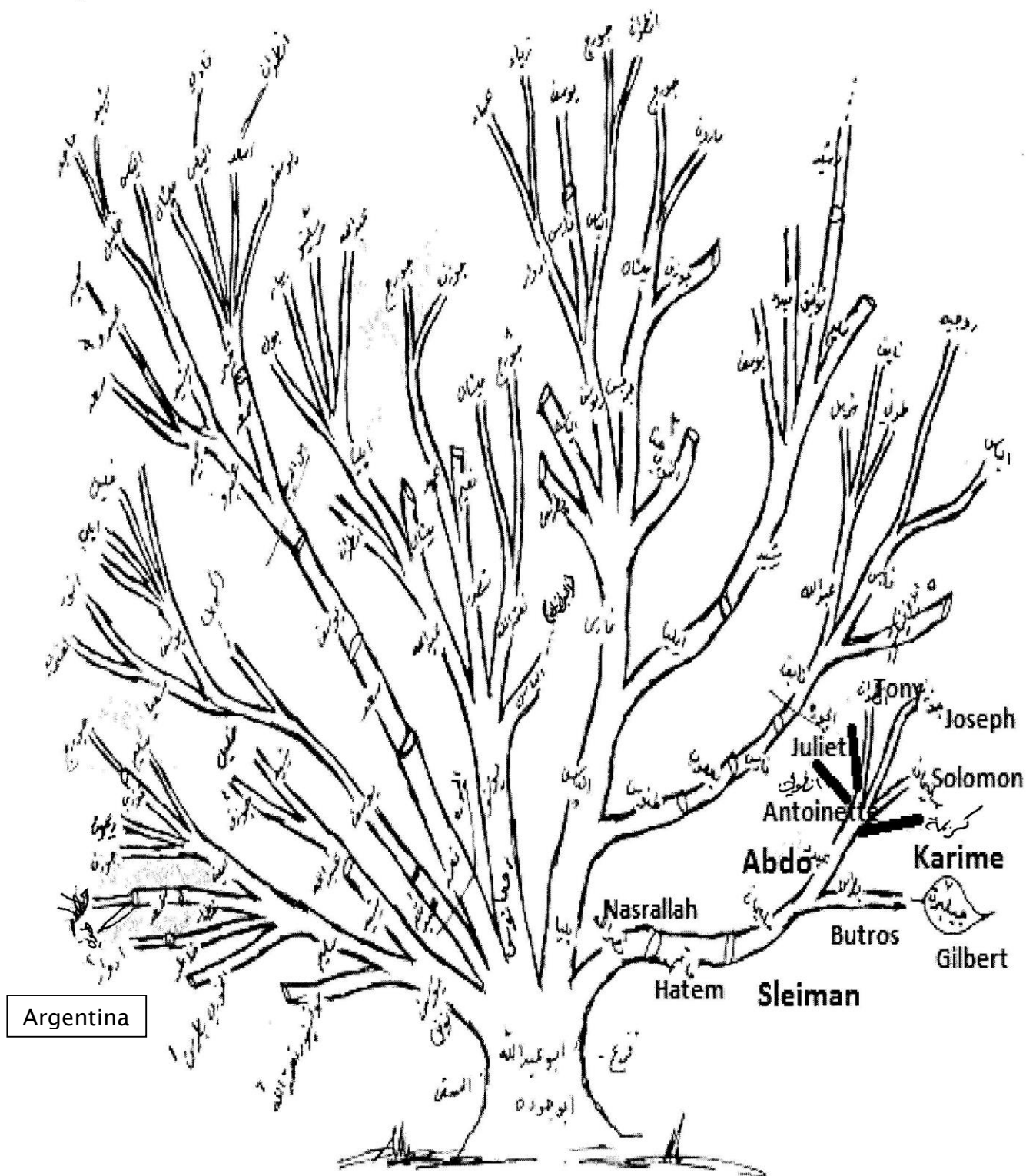
- جبل الديب
 - بكفيا
 - الفايه
 - دير الحرف
 - فالوغا



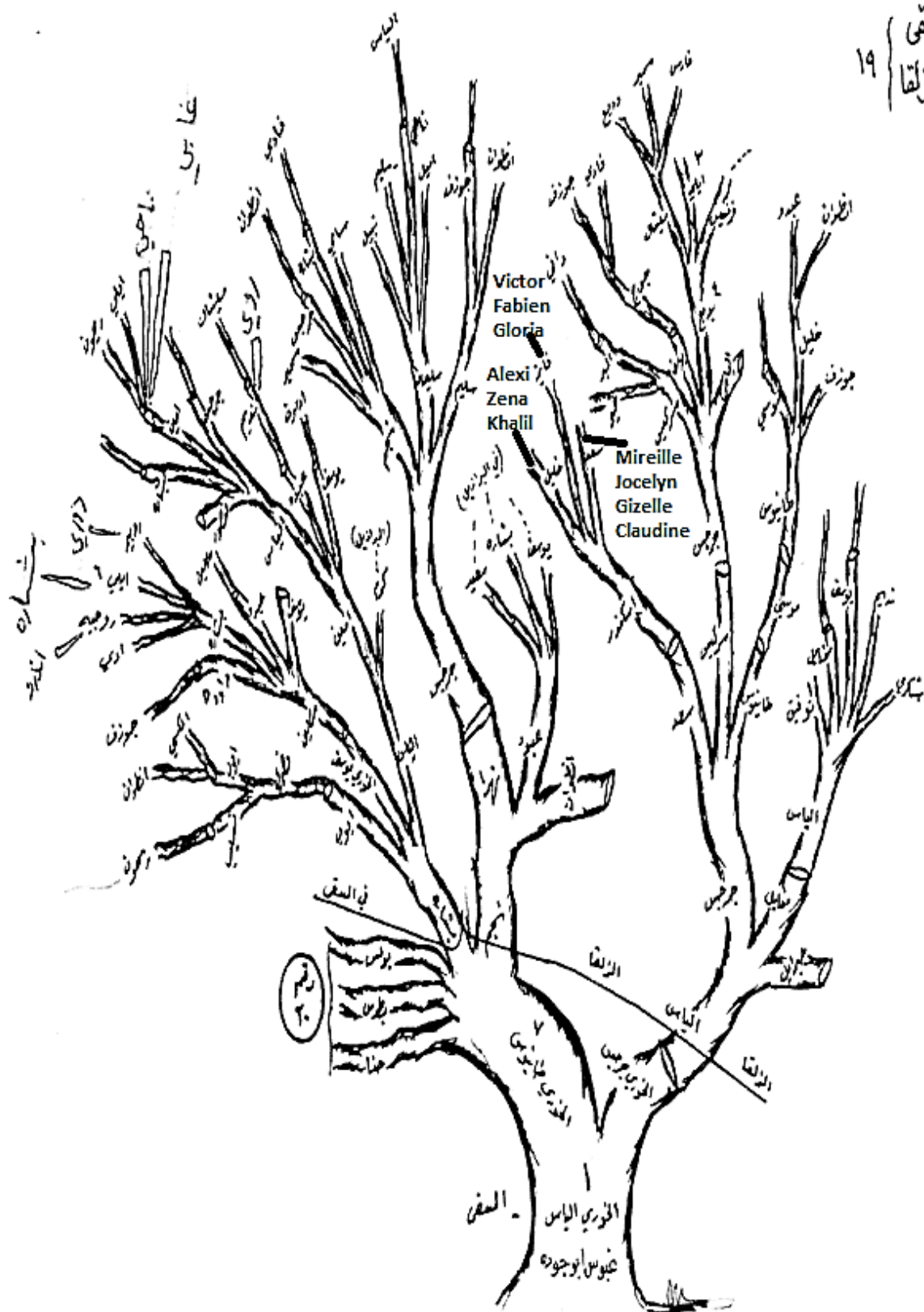
Jal El Dib- Bikfaya



Ghabeh



Maska- Abu Abdallah & Naufal Branch



Maska-Zalqa

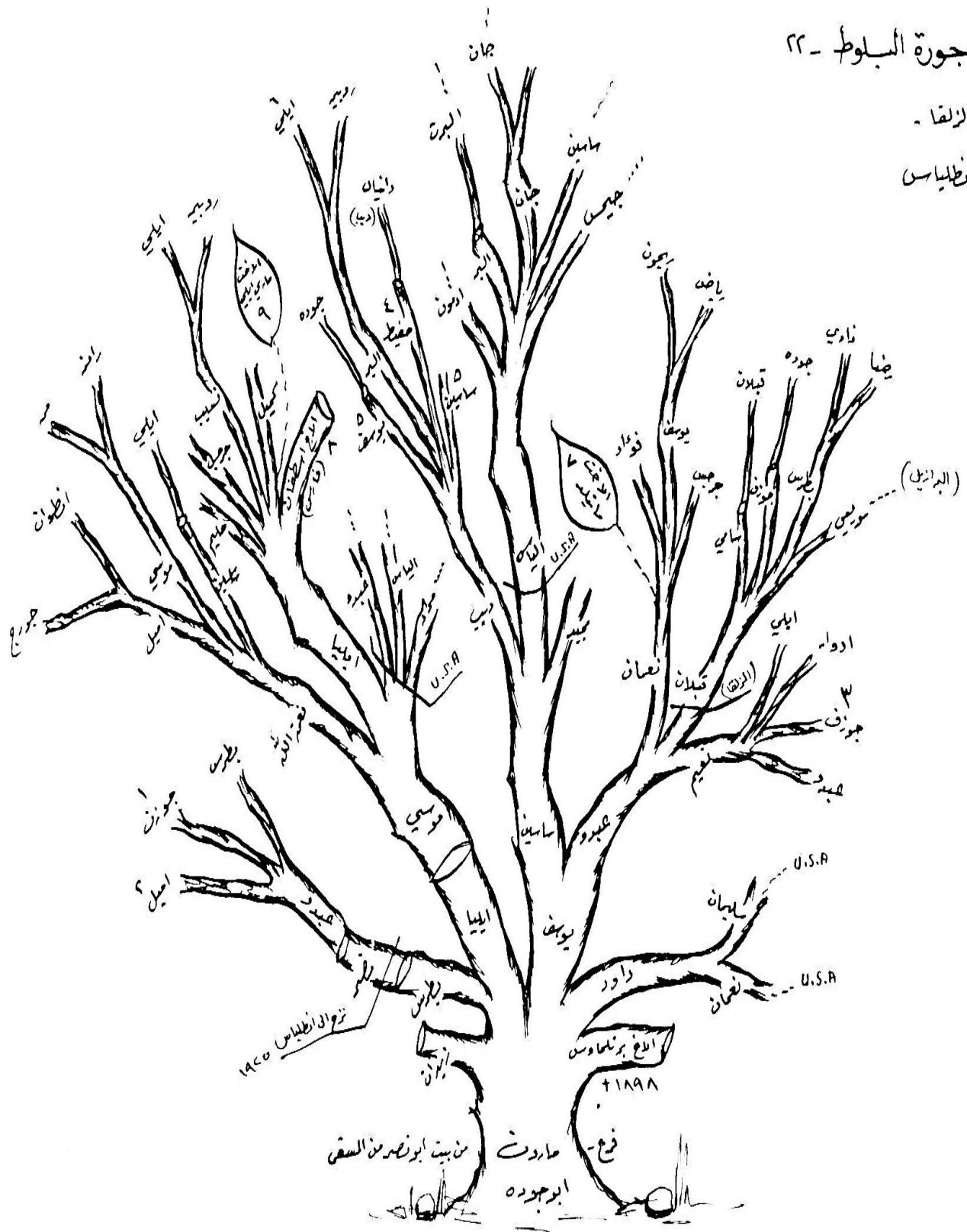
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جورة البلوط - ٢٢

الزلفا -

ارطالیا سے



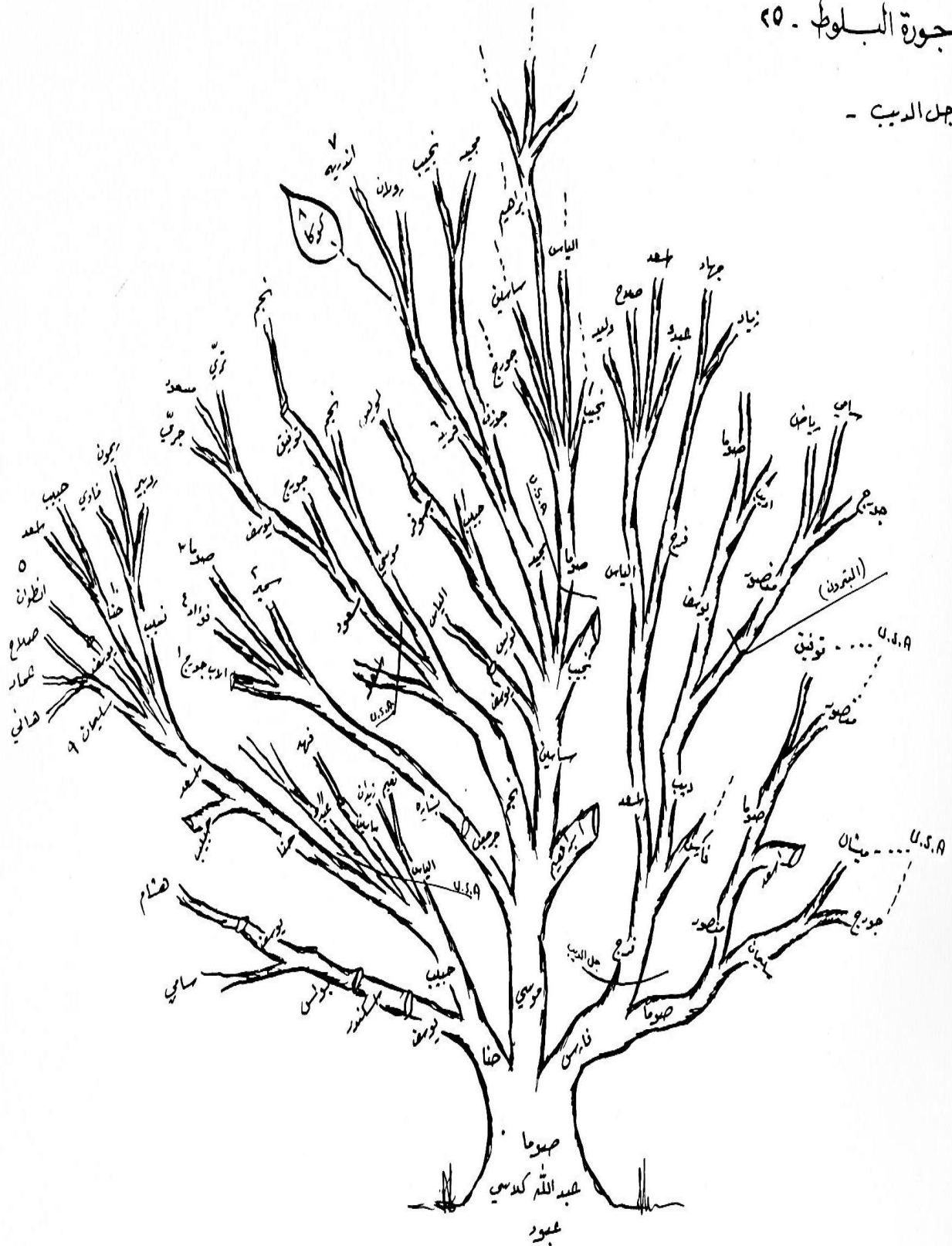
Jouret el Ballout

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جورة البلوط - ٢٥

جل الديب -



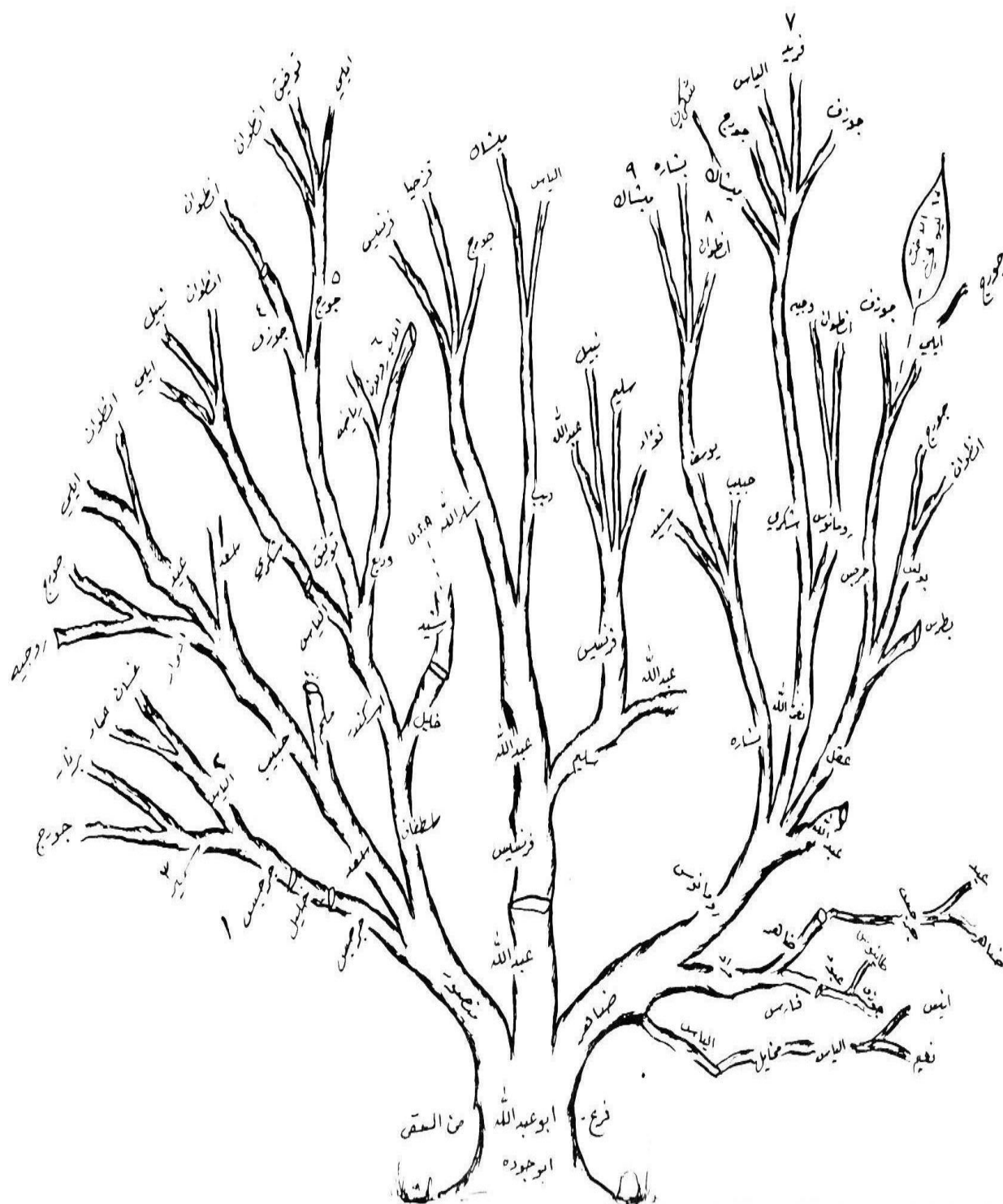
Jouret el Ballout- Jall el Dib

96

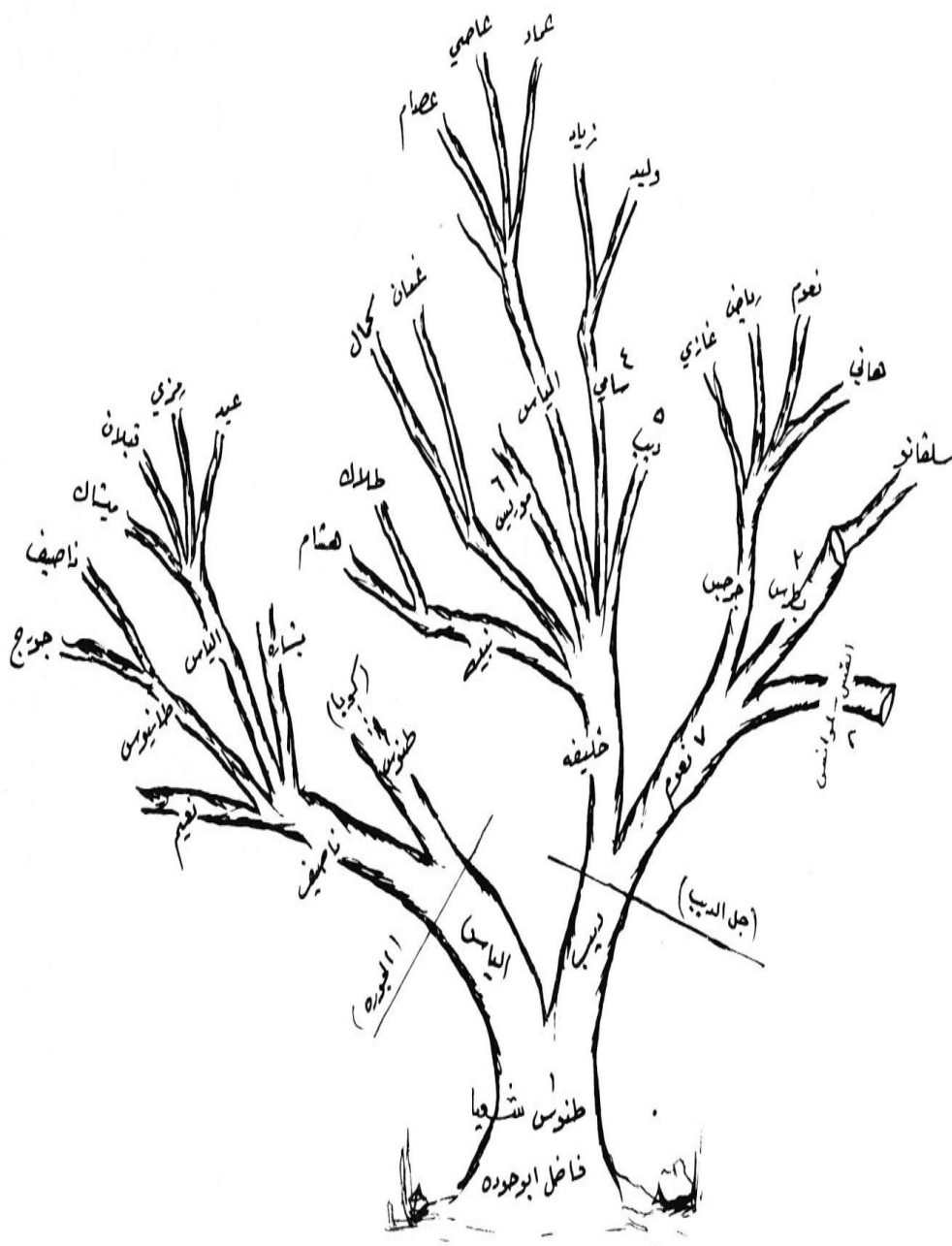


في حل الديب





Jal El Dib



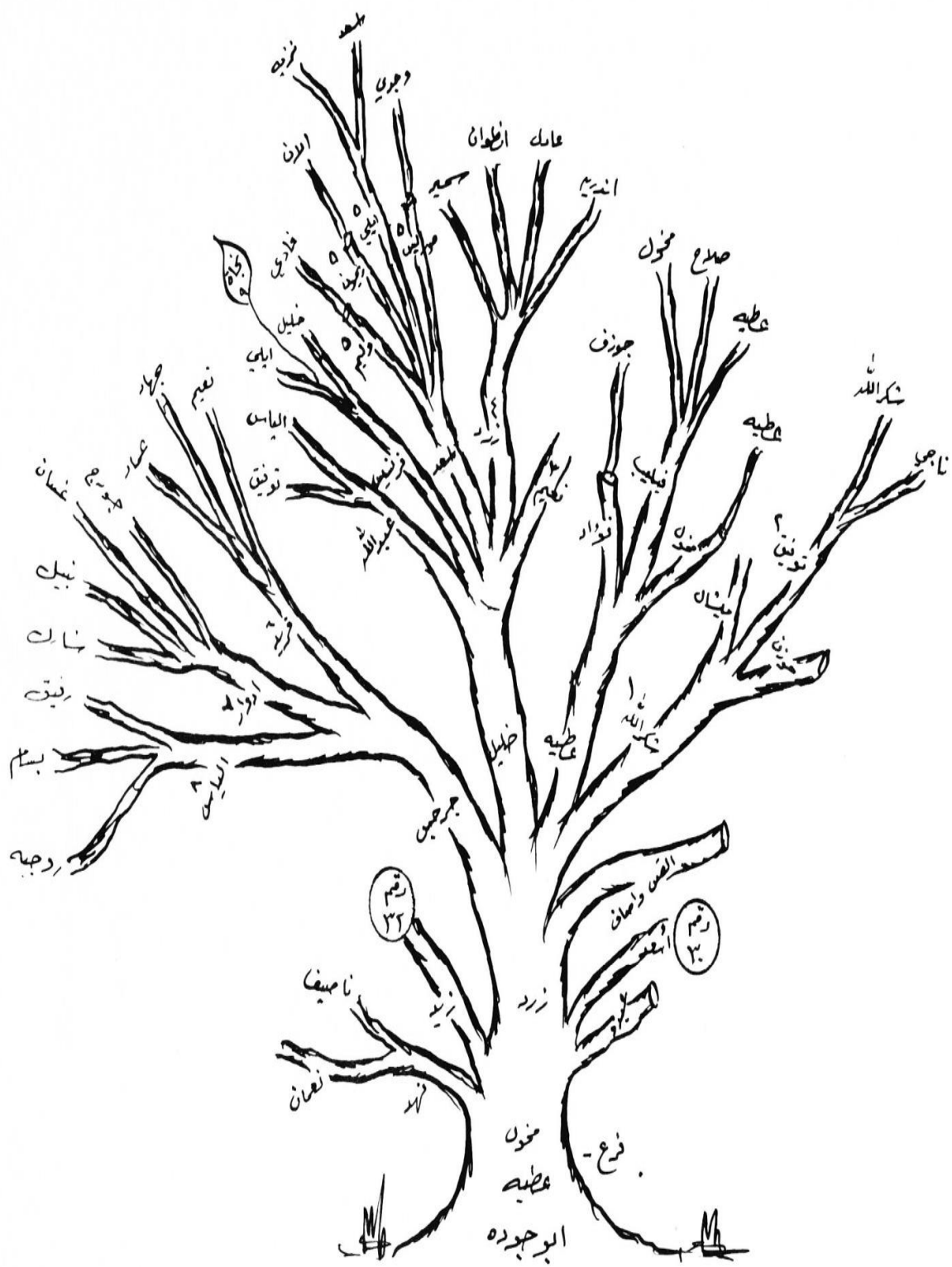
Jal El Dib- Jourat



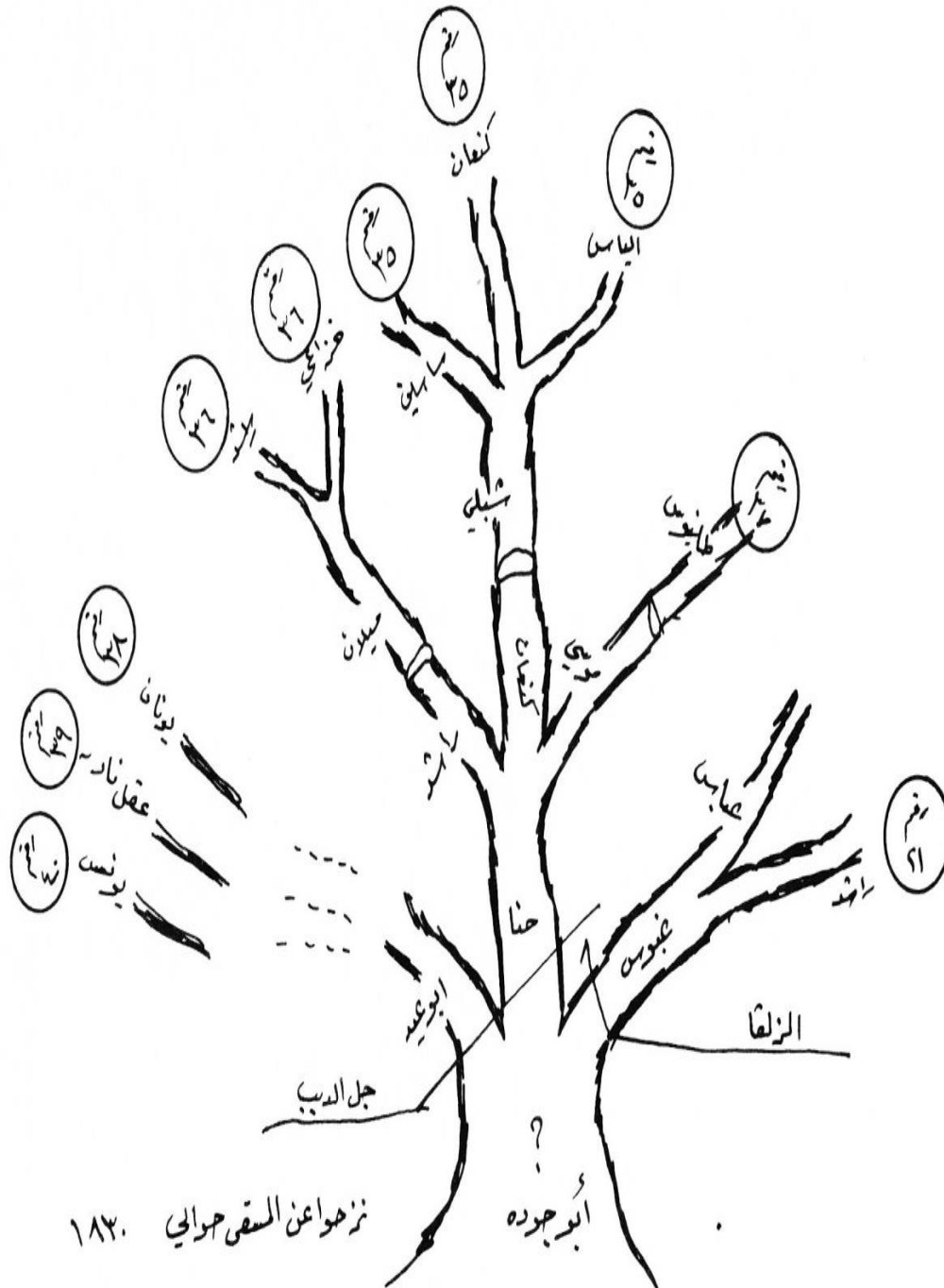
Jal El Dib

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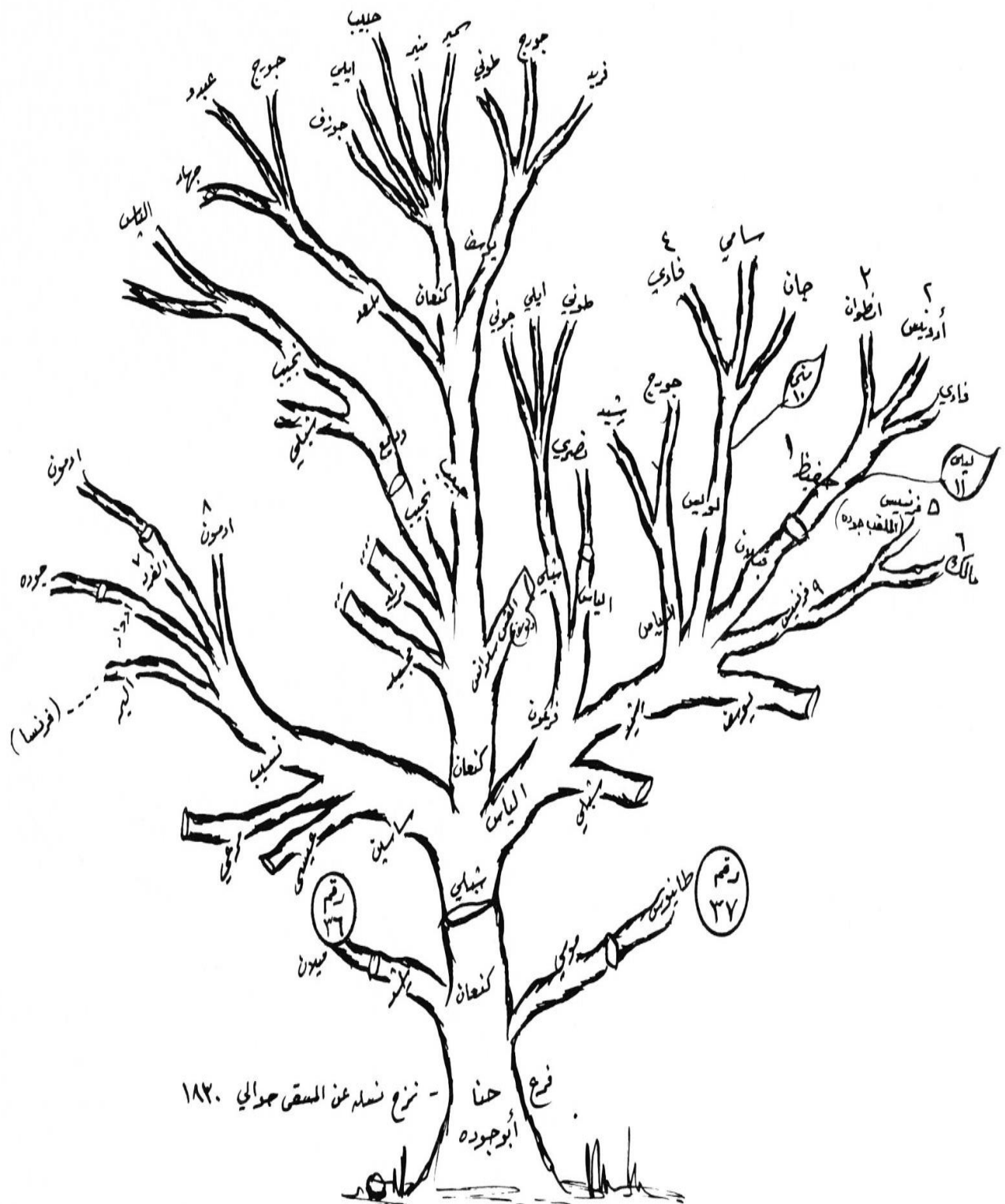


Jal El Dib-Bkenaya

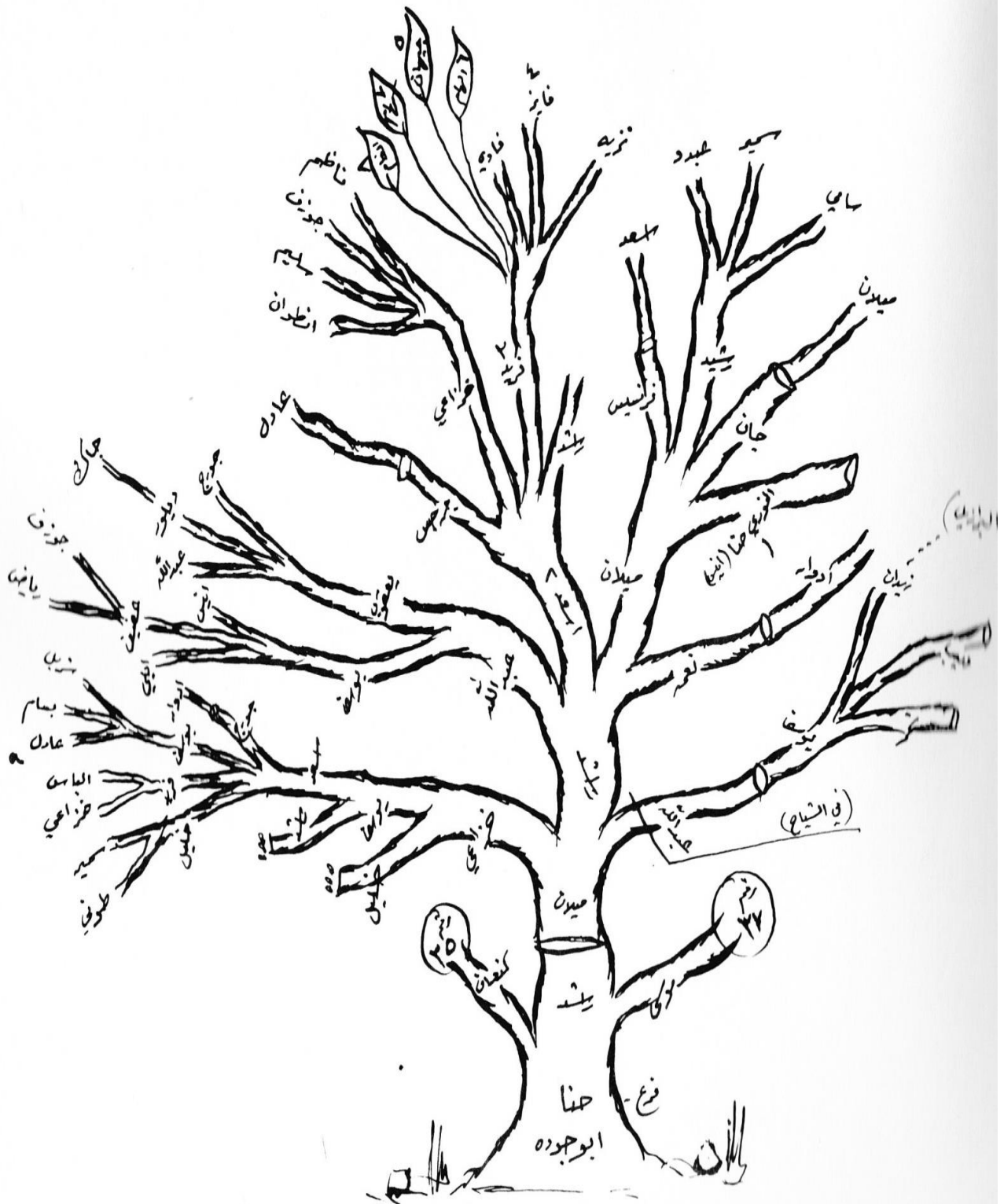


Jal El Dib-Bkenaya-Zalka

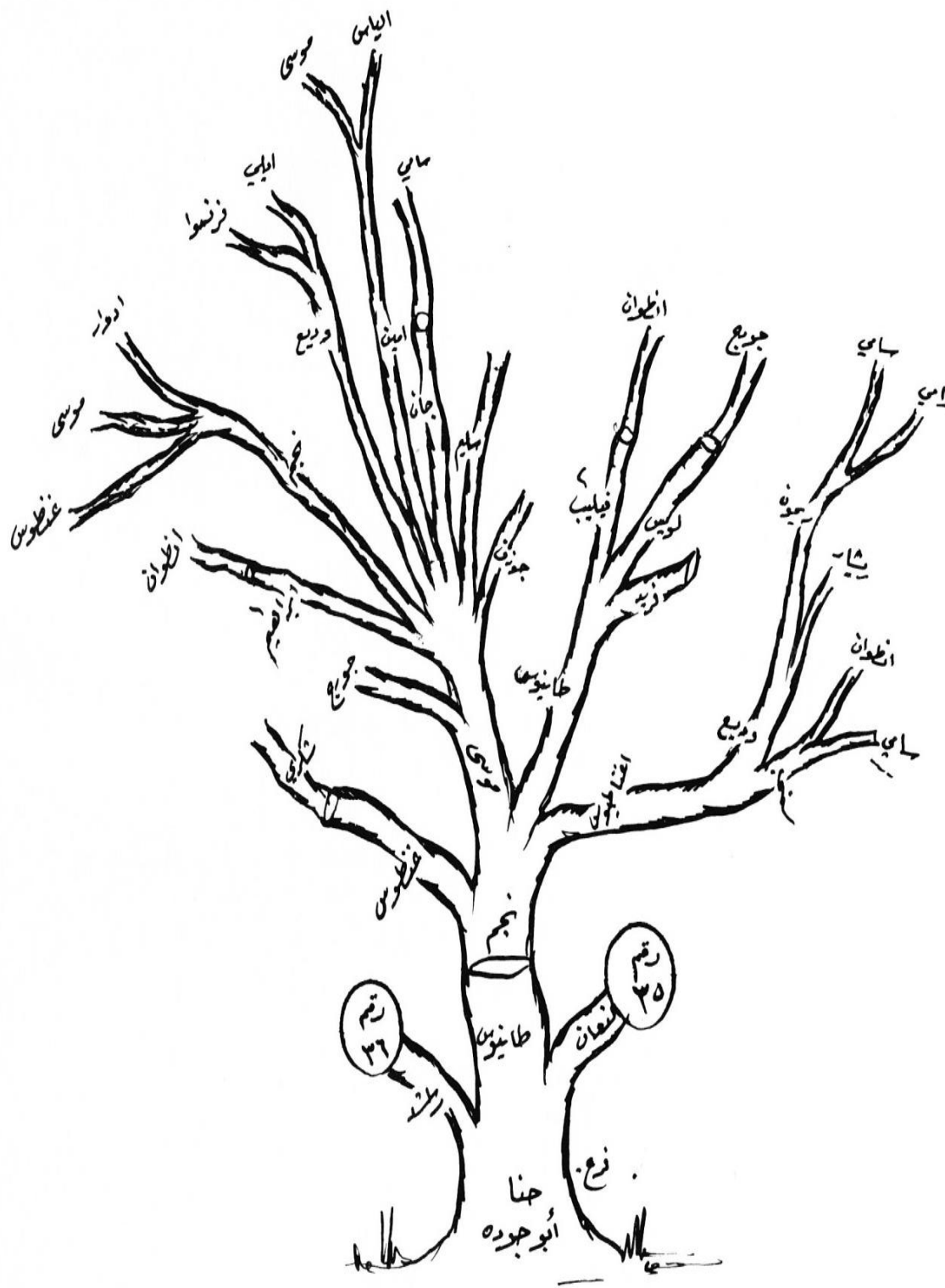
جبل الديب - ٣٥



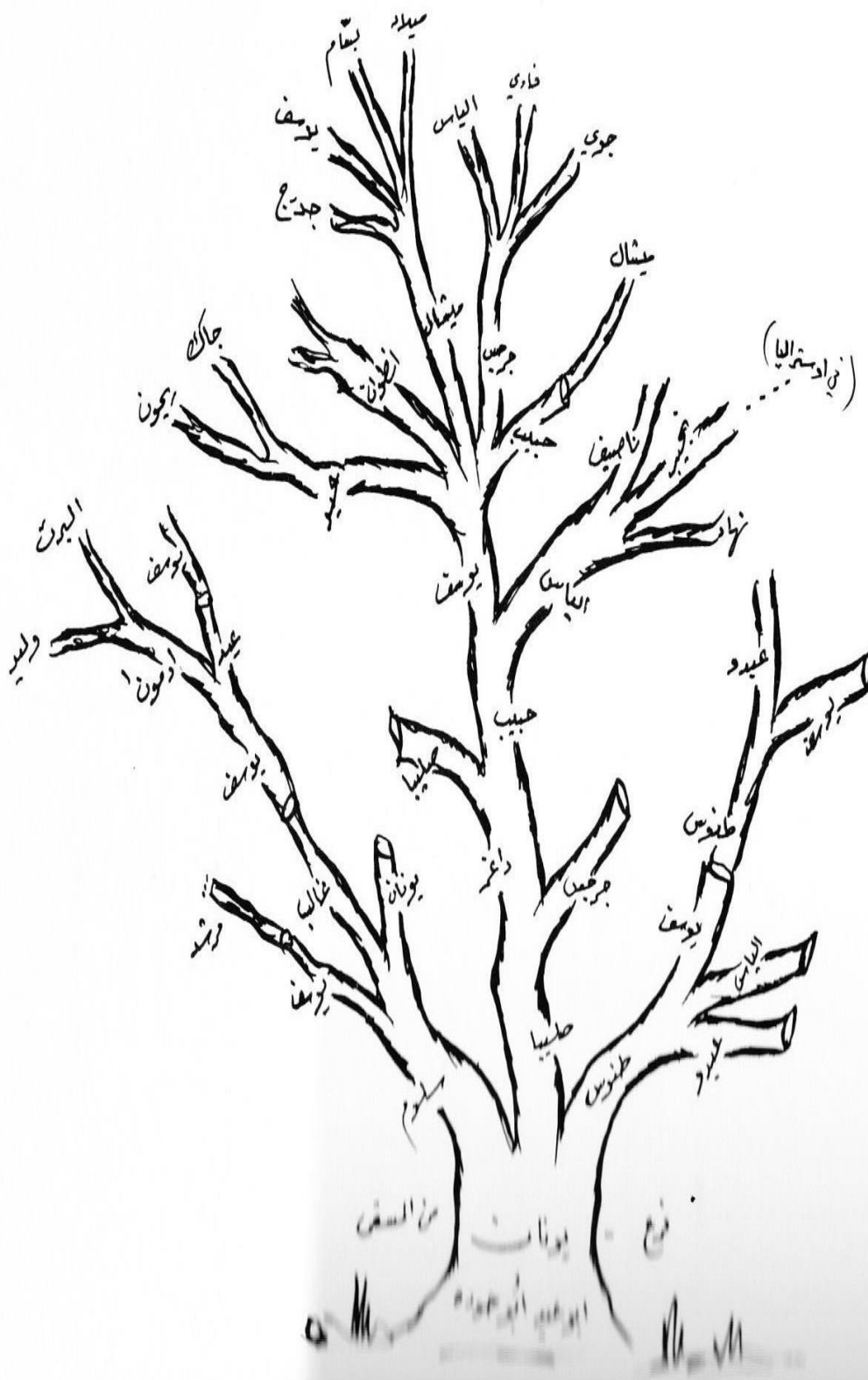
Jal El Dib



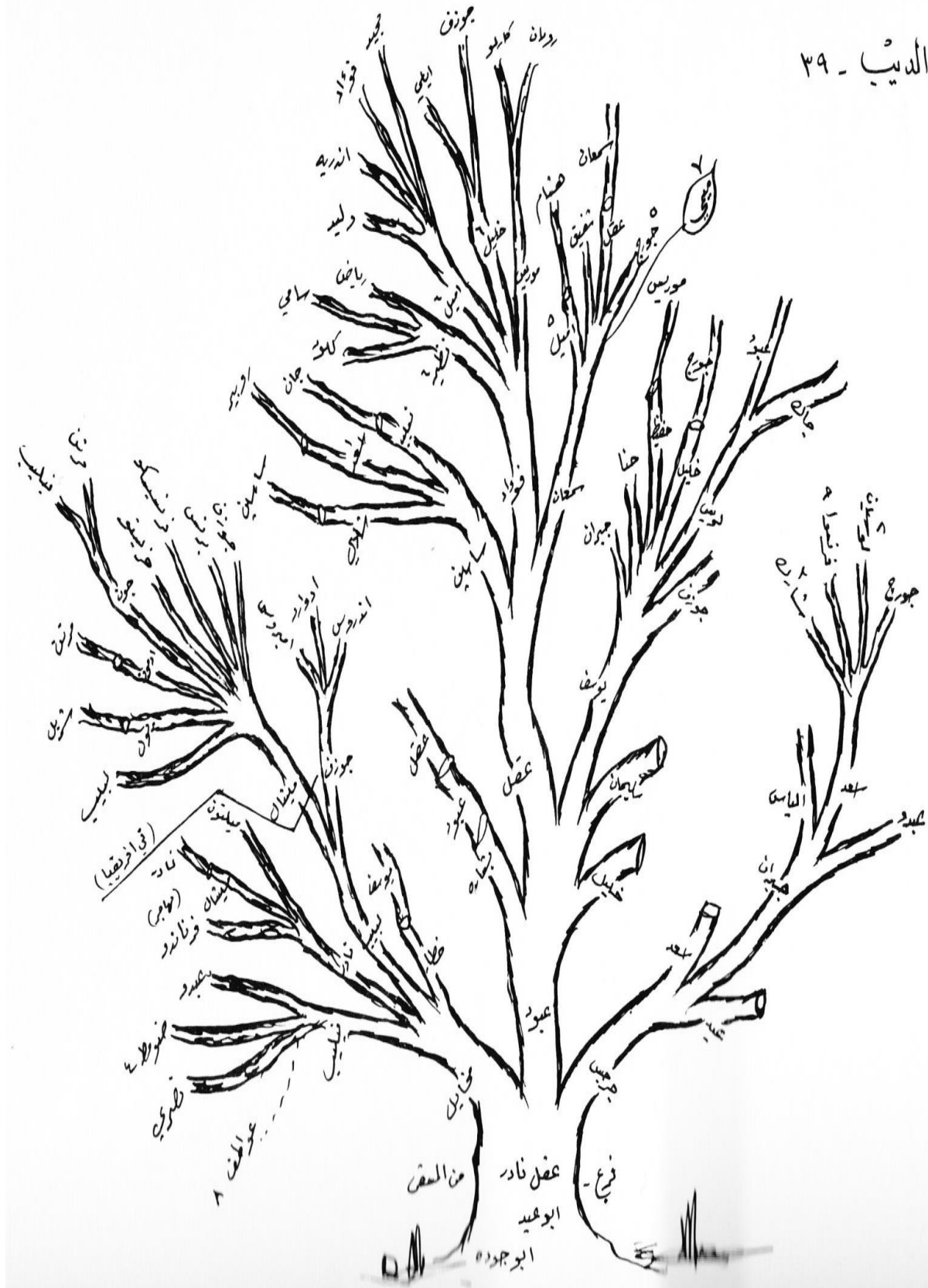
Bkenaya



Jal El Dib



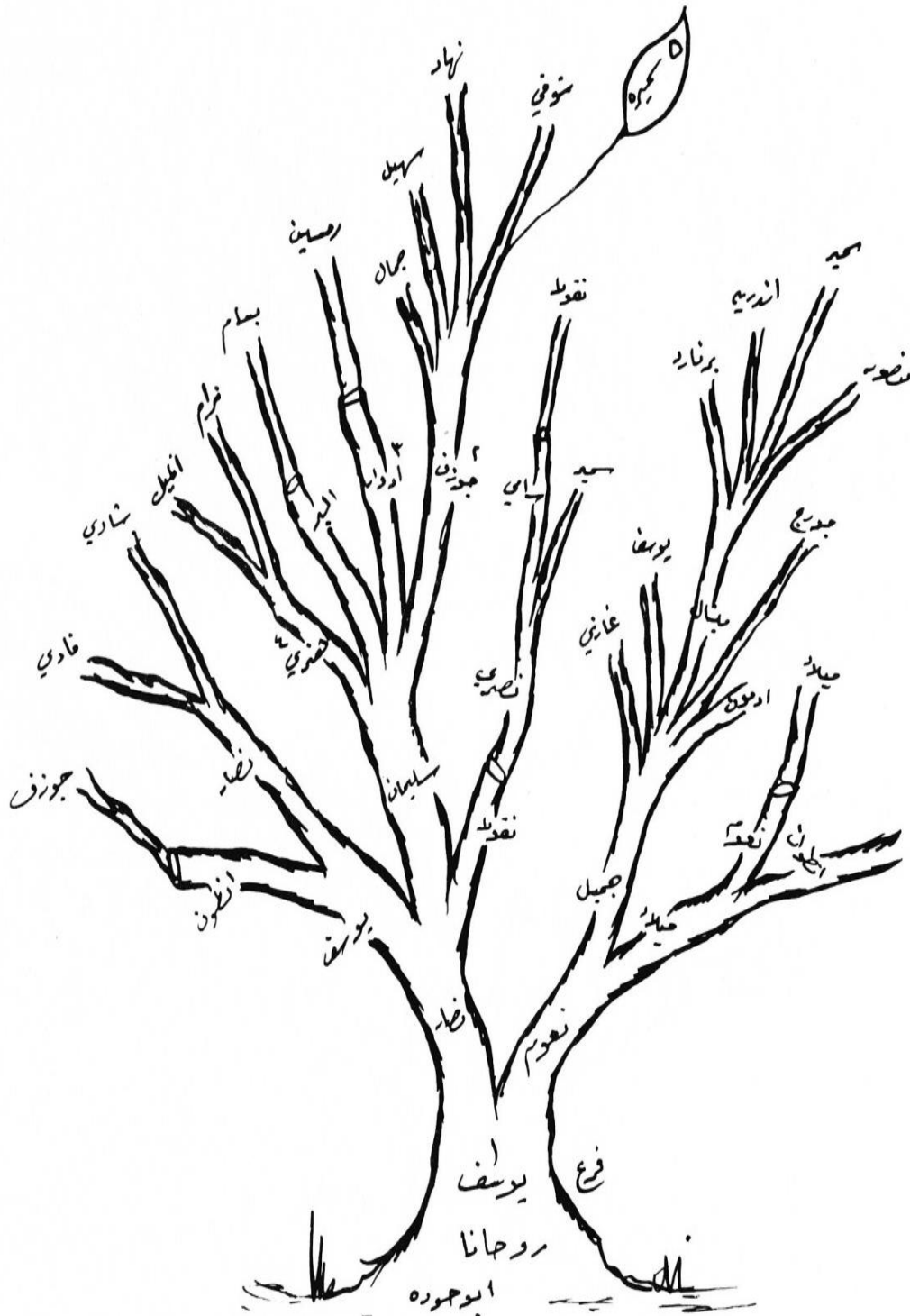
Jal El Dib



Jal El Dib

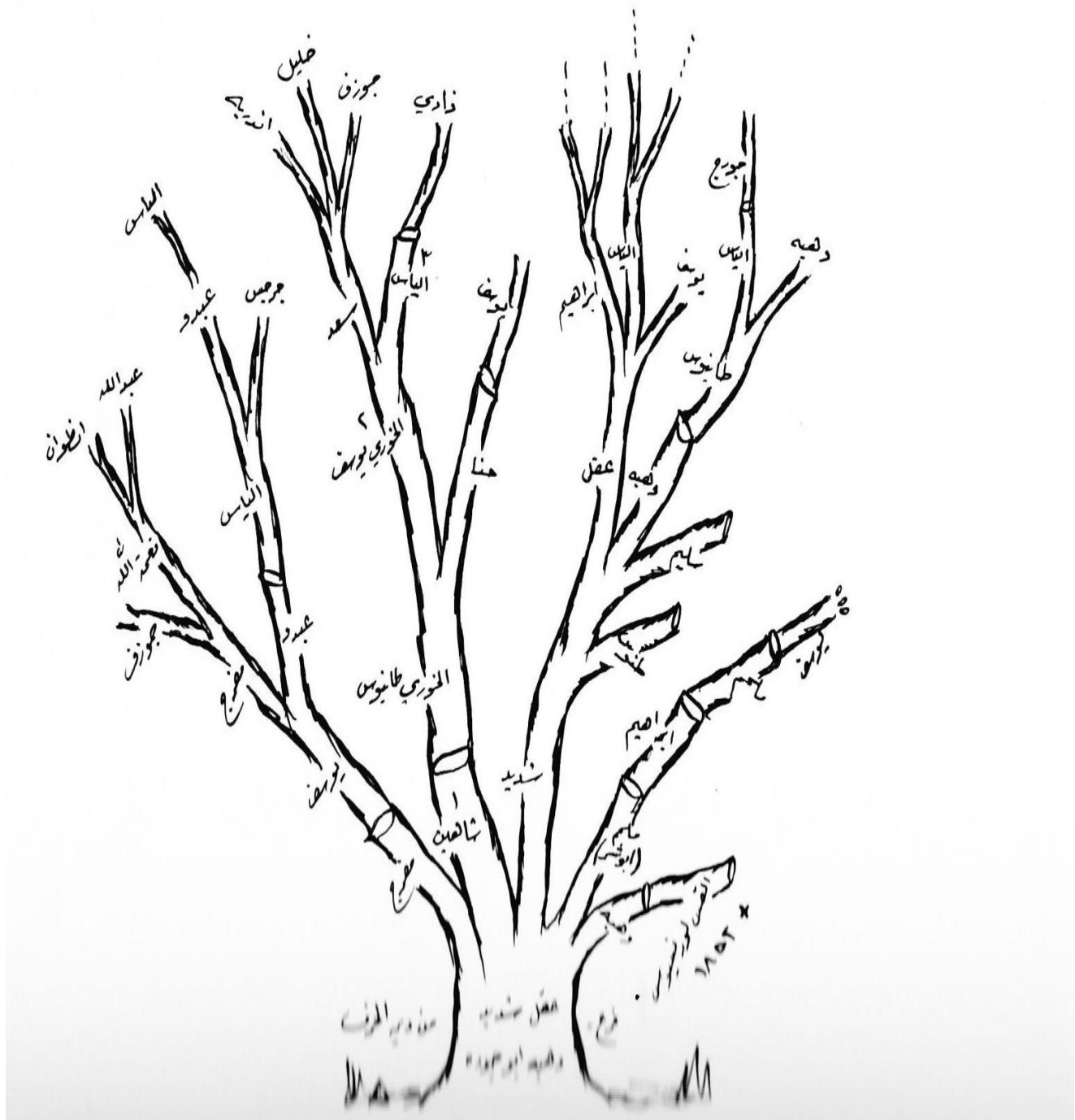
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Jal El Dib-Bkenaya

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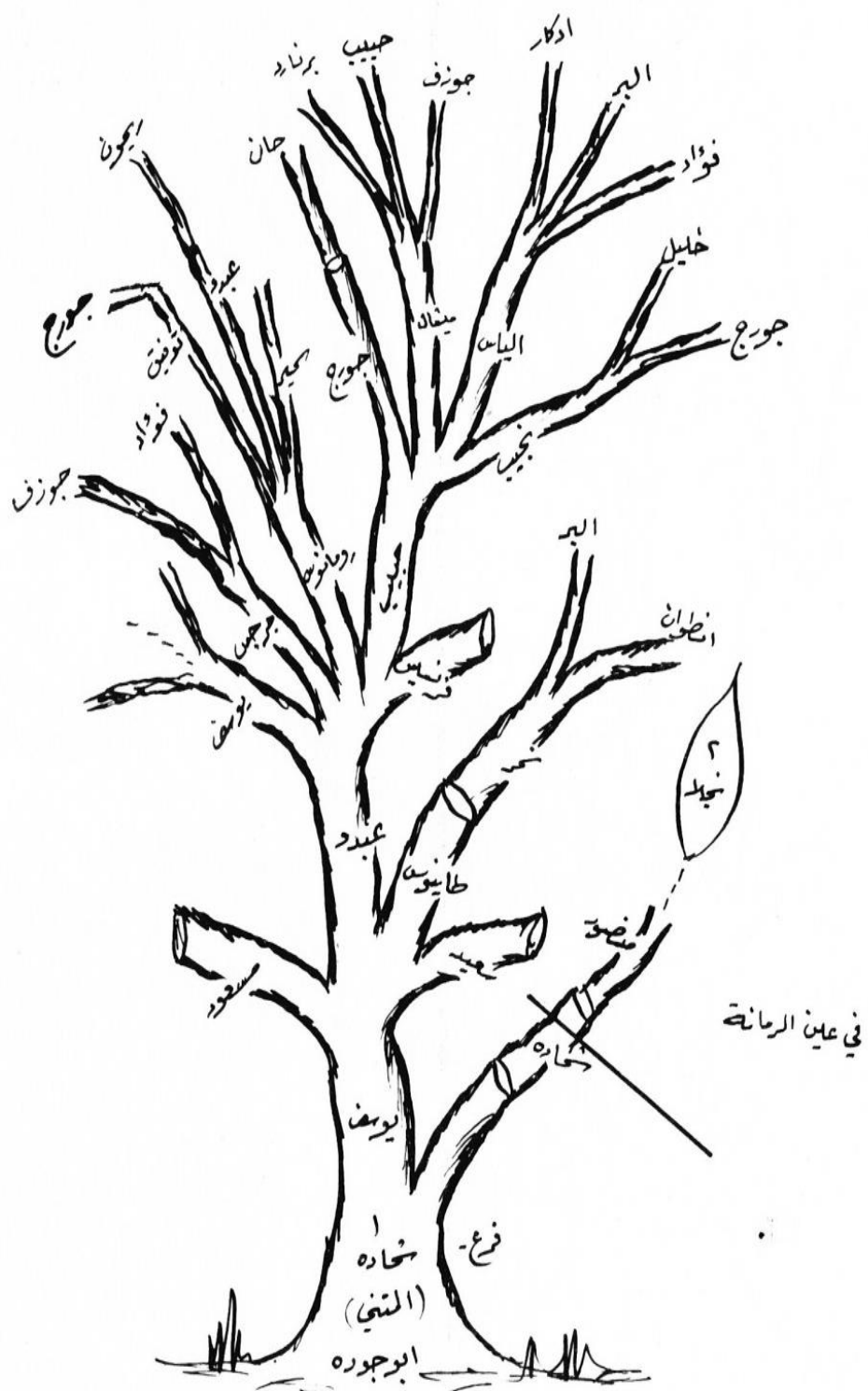


Falougha

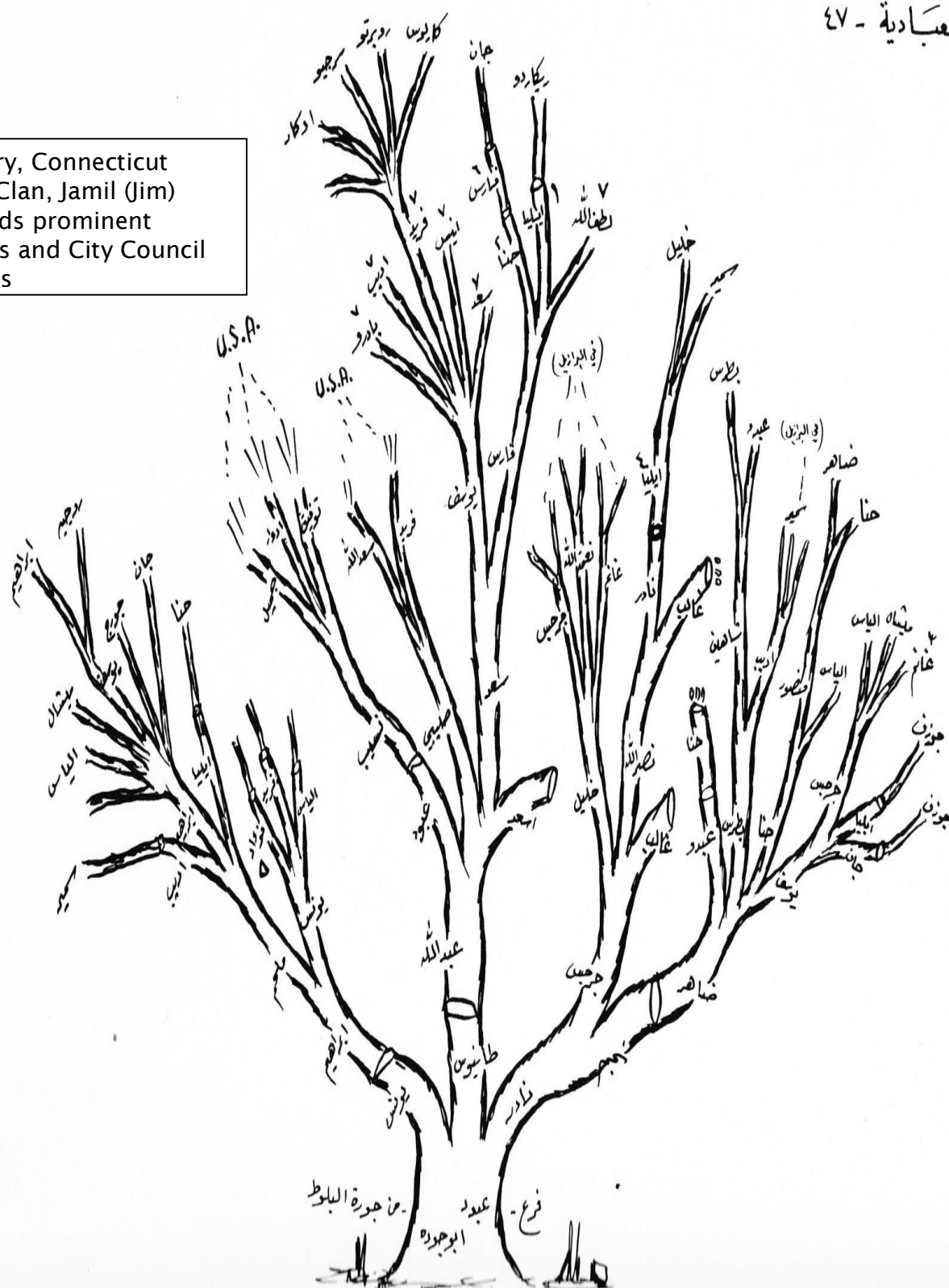
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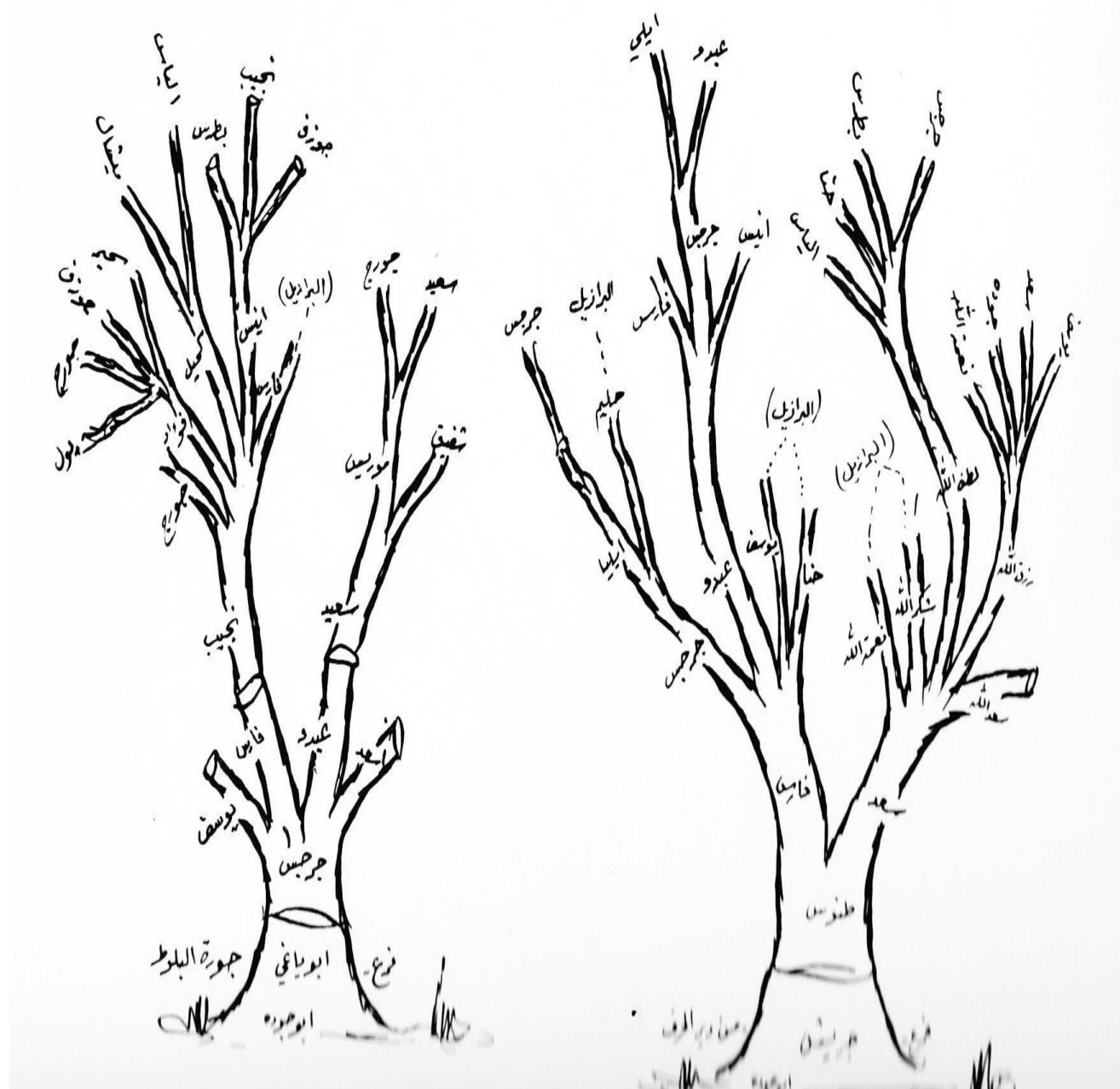
بحوثات (حمانا) - ۶۶



Joueigat- Hemmana



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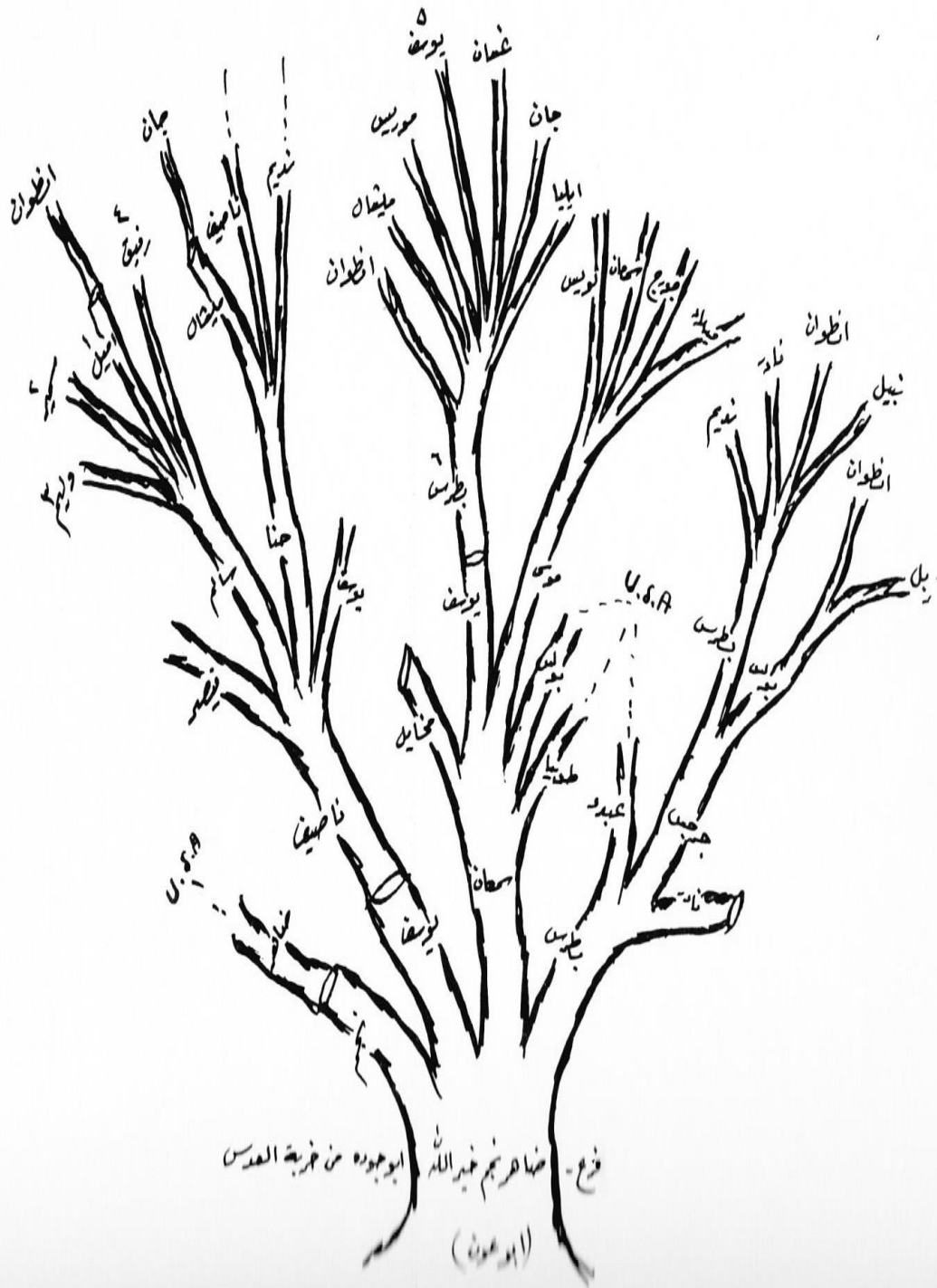
Ebadiyeh

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جرالباشا -
عماريا - الحازميا



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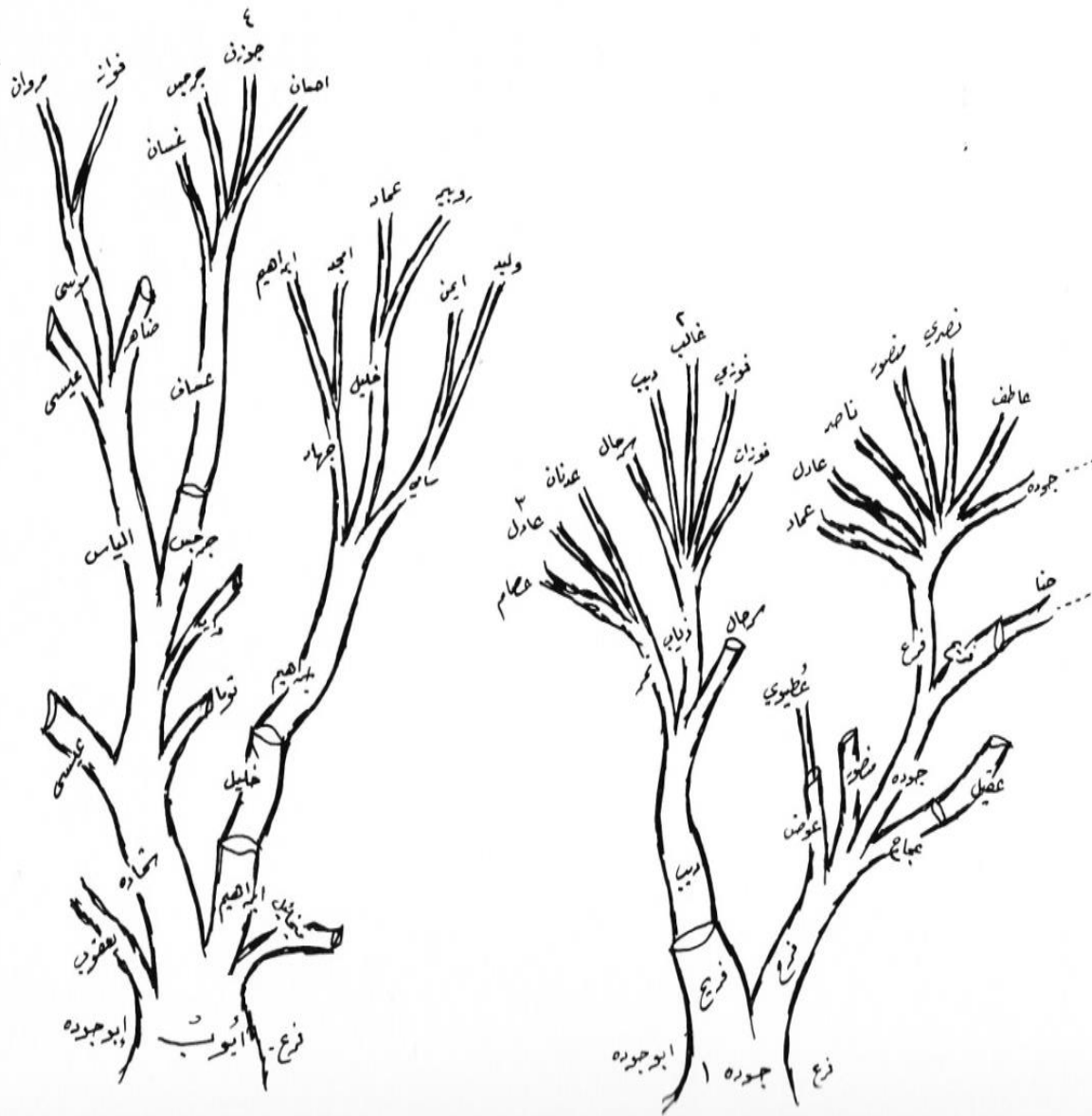


Ain Saadeh

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Wedding

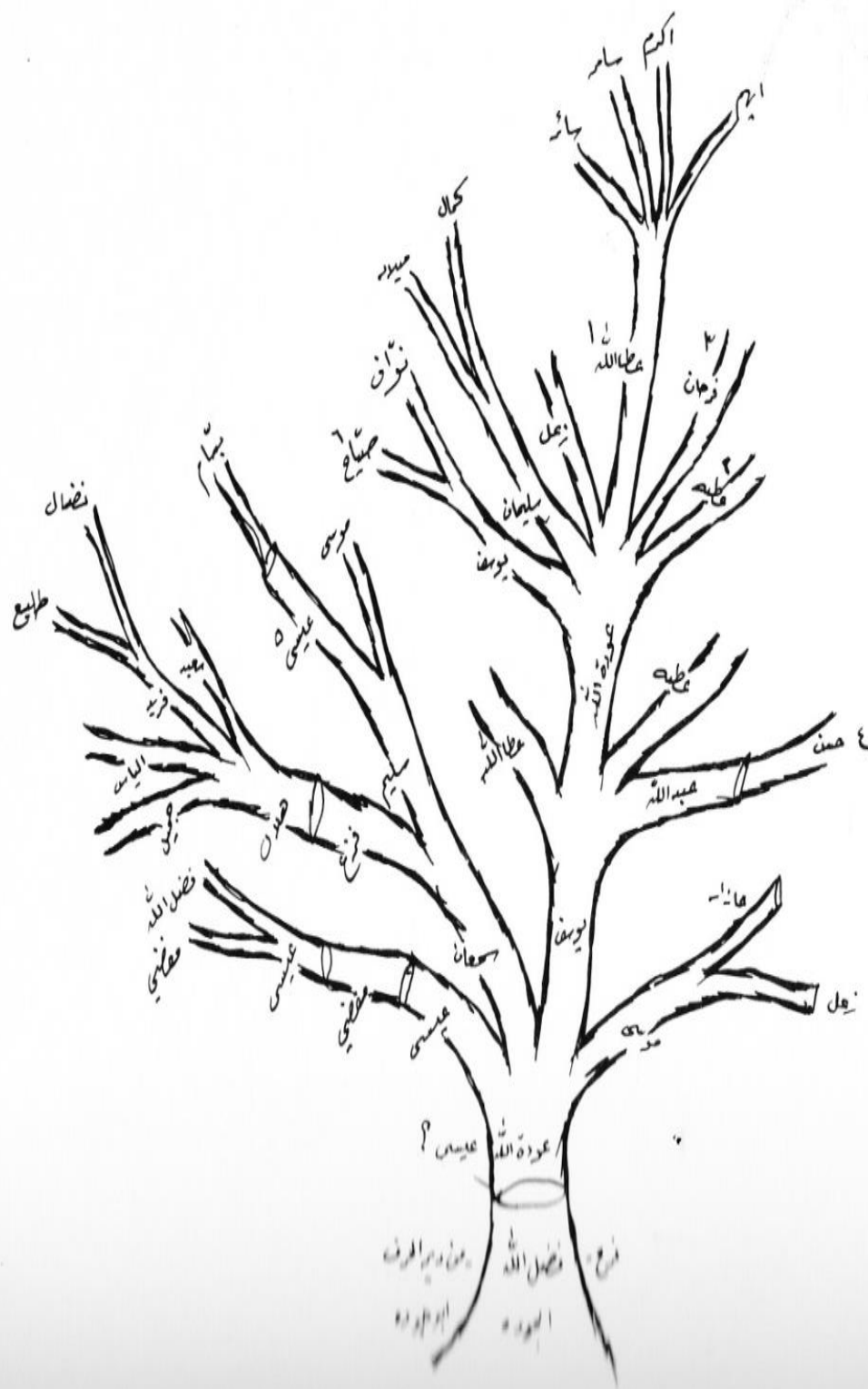
Ziad Al joudah
&
Line Attieh



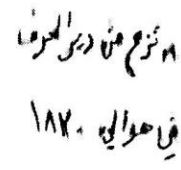
(Abou jaoude)
From Syria

Alf
Mabrouk

Eri – Jabal El Duruz



Eri – Jabal El Duruz



Palestine

SUGGESTED READING & RESOURCES

For historical perspectives:

- Hendrik van Loon's "Story of Mankind"
- Henry Williams, editor, "Historians' History of the World", 25 volumes
- George Rawlinson's history tomes; "History of Phoenicia", History of "Herodotus", "Ancient History", "Ancient Egypt", "The five great monarchies of the ancient Eastern world."
- Herodotus, "The Histories"
- Ibn Khaldoun, "The Introduction"
- Edward Gibbon, "The Decline and Fall of the Roman Empire"
- Will Durant, "The Story of Civilization"

For Reference material and a huge wealth of antiquity's (and modern) archives on the internet, try:

- Google Archive
- Gallica of France
- Gutenberg archive

Excellent References can be found in:

- Dorling-Kindersley (DK) series, the BEST by far in terms of beautiful graphics supplementing excellent text.
- Frommers, Berlitz and Lonely Planet series, excellent tourist guides, and a great source on this world's diversity.
- "Facts on File", ABC-CLIO, and Chelsea series, on many and variegated subjects.
- Osprey – Salamander series – everything about warfare and weaponry from the dawn till now.
- Pimsleur series of books and CDs for language learning

Aboujaoude sites:

- <https://www.facebook.com/AJFamilyReunion> for US NJ Reunion
- http://ghabe.50megs.com/rich_text.html for Ghabeh site
- <http://aboujaoudefamily.org/> for AJ family site
- <https://www.facebook.com/groups/119978041366194/>
<https://www.facebook.com/groups/207788899243547/> ; AJ Family in Lebanon and Abroad
- Mart Taqla, Maska, and Ghabeh pages on Facebook.
- Abujawdeh.com , our own family site

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- "Tancred", Robert Lawrence Nicholson
- "Deeds of Count Roger", Geoffrey Malaterra
- "Count Bohemond", Alfred Duggan
- "Silver Leopard", F. Van Wyck Mason
- "The Road to Azrael", (The Track of Bohemond), Robert Howard
- "Wine of Satan", Laverne Gay
- "Bohemond and Tancred", B. von Kugler
- "The Alexiad", Anna Comnena
- "A History of Deeds Beyond the Seas", William of Tyre
- Silius Italicus, "Les Punique"
- Ernst Renan, "Mission en Phenicie"
- Albert Baumgarten, "The Pheonician History of Philo of Byblus"
- "Histoire d'Annibal", preface by Napoleon III, Imperial Press.
- "Carthage and the Carthaginians", Bosworth Smith.
- Moscati, "The Phoenicians"
- Zumoffen, "La Phenicie avant les Pheniciens"
- Kenrick, "Phoenicia"
- Die Phönizier - Franz Karl Movers
- Les Phéniciens et l'Odyssée, Victor Berard
- Edgar Goodspeed. "The book of Thekla"
- Michel Maalouf, "History of Baalbek"
- Philip Hitti, "Origin of Druze", "History of Syria including Lebanon and Palestine", "Lebanon, a History".
- Amaya Fernandez, "Lebanese Identity"
- Augustus Wilkins, "Phoenicia and Israel"
- Clermont-Ganneau, "L'Imagerie Phenicien"
- Rodger Shanahan, "Shia of Lebanon" (our ever troublesome Itureans again)
- Oren Barak, "The Lebanese Army"
- "France et Liban", Ferinand Tayyan
- "La France au Liban", Louis de Baudicour
- "La Question de Liban", M. Jouplain
- "Ouvres Complete", Lamartine
- "Sketch of Antonio Bishallany", Charles Whitehead
- "Deir el Qalaa", American Journal of Archaeology
- "US Military Mission in Lebanon, 1958", Lawrence Yates
- "Melanges de la Faculte' Orientale", Universite' St Joseph
- "The Thistle and the Cedar of Lebanon", Habib Rizkallah
- "Beirut et le Liban", Henry Guys
- "The Heritage of Tyre" William Brown Meloney
- "Battleground Lebanon", Samuel Katz
- "The War of Desperation", John Laffin
- "US Marines in Lebanon 1982-1984", Benis Frank
- "The Long Peace- Ottoman Lebanon 1861-1920", Engin Akarli
- "That they may have Life", story of the AUB, "Stephen Beasley

- "The Tragedy of Dido (Elissar),
Queene of Carthage", Christopher
Marlowe
- "Au Pays des Maronites", de Piolant
- "Opuscles Maronites", Fr. Nau
- "The Christian Church in the East",
Burkett
- "Les Maronites", R. P. Azar
- "The Maronites", Wadih Peter Tayah
- "The Memory of the Maronites",
Patriarch Estefan Doueihy
- "Cannanite Myths and Legends",
J.C.L. Gibson
- "Rome et L'eglise Syrienne
Maronites d'Antioche", Fr. Bernard
al Ghaziri
- Thomas Friedman, "From Beirut to
Jerusalem"
- Robert Hatem, "From Israel to
Damascus"
- Gustav RedSlob, "Thule, Die
Phonischichen Handelswege nach
dem norden" (on Marseille
Phoenicians visiting Scandinavia).
- Msgr Debs, several on history of
Lebanon, Syria, and Maronites
- "The Maronites", Fr. Daou
- "Les Ruines", C. F. Volney.
- "A Travers la Syrie", Louise
Marquette
- "Report of an Inquiry to Lebanon in
1870", Alexander Duff
- "That Goodly Mountain and
Lebanon", Thomas Jenner
- Plautus, "Poenulus"
- Gustave Flaubert, "Salamambo- A
Romance of Ancient Carthage" –
written in the days when Phoenician
culture was the in-thing in Europe,
but did much to damage their
reputation, unfairly I hasten to add.
- Assemani. "Bibliotheca Orientalis"
- Sabatino Moscati, "The Phoenicians"
(a true treasure).
- David Urquhart, "The Lebanon
(Mount Souria)", in three volumes;
chilling descriptions of the massacres
of 1860.
- "Voyage to the Levant", Henry
Blount
- "Voyage au Mont Liban", Binos
- "Voyage de Syrie et Du Mont
Liban", De la Roque
- "Voyage du Mont Liban", Fr.
Jerome Dandini
- "1860 Devant L'Europe", Ernest
Merson
- "The Lebanon in Turmoil- Syria and
the Powers in 1860", Iskander Ibn
Yaqub Abkarius
- "France in the East", Frank
Scudamore
- "Voyage de Syrie et du Mont
Liban", de Laroque
- "Wilayat Beirut", Rafiq Fathi
- "Tripoli", Khalifa Talisi
- "Chronicles of the Crusades", John
de Joinville
- "Histoire des Croisades", Guillaume
de Tyr
- "Country Studies- Lebanon", CIA
- "History of the Druses of Lebanon",
George Washington Chasseaud
- "Druzes and the Maronites", Colonel
Churchill
- "Exposition de la Religions des
Druses", Silvestre de Sacy
- "Histoire des Druses, Peuple de
Liban", Puget de St Pierre
- "Tancred, or the New Crusade",
Benjamin Disraeli
- "Lebanese Identity", Amaya
Fernandez
- "Histoire de Massacres de Syrie en
1860", Lenormant
- "History of Art in Phoenicia And Its
Dependencies", 2 volumes, Georges
Perrot

- Villanueva, "Phoenician Ireland"
- Lord John de Joinville, "Chronicles of the Crusades"
- Eiselen, "Sidon"; "Tyre"
- Shakespeare, "Pericles, Prince of Tyre".
- Bosworth Smith, "Carthage and the Carthaginians"
- William Bramley-Moore, "Ancient Tyre and England"
- Waddell, "Phoenician origin of Britons, Scots and Anglo-Saxons"
- Thomas Johnston, "Did the Phoenicians discover America?"
- George Jones, "The history of Ancient America"
- Isaac Cory, "Ancient Fragments"
- R. Cumberland, "Sanconiathon's Phoenician History"
- Inchbold, "Under Syrian Sun" (Baalbek)
- Leon Cahun, "Les Aventures de Capitaine Mago"
- William Ward, "Phoenicians"
- Philippe Berger, "La Phenicie"
- Silius Italicus, "Les Punique"
- Corm, "L'Art Phenicien"
- Louis Siret, "Les Cassiterides"
- Ernst Renan, "Mission de Phenicie"
- Drummond, "Origines Phoenicia, Arabia"
- Edwin Arnols, "Wonderful adventures of Phra the Phoenician"
- Baumgarten, "The Phoenician History of Philo of Byblos"
- Chabas, "Voyage d'un Egyptien en Phenicie" (Wenamum's travels).
- Philippe Champault, "Pheniciens et Grecs en Italie d'après l'Odysee"
- "Les Pheniciens et L'Odysee", Victor Berard, 2 volumes.
- "Roman Berytus", Linda Jones Hall.
- "Chronicles of Eri", Roger O'Connor
- "Mount Lebanon", Colonel Churchill, 3 volumes
- "The Maronite Catholic Church", Msgr Ronald Beshara
- "Mary, Ship of Treasures", Ronald N. Beshara
- "Aspects of Maronite History", Chorbishop Seely Beggiani
- "Religious History of Syrian Asceticism", Theodoret, Bishop of Cyrrhus
- <http://phoenicia.org/> Best resource on all things Phoenician.
- <http://www.namnews.org/> Maronite Association for USA.
- <http://theabouabed.com/> for funny Abou-Abed jokes
- <http://habib.com/> for Lebanese news and picture
- www.sfsllac.org/ [Southern Federation of Syrian Lebanese American Clubs](http://www.sfsllac.org/)
- <http://www.bhsosa.net/index.aspx> Brummana High School Old Scholars Association

Story of Maska - Vol 1- Maska and Kherbet - Sam **Abujawdeh**

Story of Maska - Vol2- Ghabeh - Sam **Abujawdeh**

And when all else fails (in fact maybe before), there is the wonderful warehouse of the INTERNET. Google it!

ABOUT THE AUTHOR

Sam S. Abujawdeh was born in Lebanon in 1955. He is a native of Maska, El Metn. He is the son of Sami Fadlallah Ibrahim Fares Ghosn Abujawdeh and Minerva Khattar Salim Yousef Naufal Abujawdeh.

After graduating from Brummana High School, and a short stint at the American University of Beirut, he left to the US for studies in Electrical and Nuclear Engineering at Syracuse University and the University of Cincinnati.

Sam has worked at General Electric, AT&T, and other companies in the US and worldwide, taking an early retirement in 2001. He currently contracts with AT&T and other companies in New Jersey, USA, where he lives with his wife and four Children.

